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Teresa, Saint

ST. TERESA OF JESUS

of the Order of Our Lady of Carmel

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EMBRACING

The Life, Relations, Maxims and Foundations Written by the Saint

ALSO

A History of St. Teresa's Journeys and Foundations, with Map and Illustrations

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INTRODUCTION BY WALTER ELLIOTT, C. S. P.

EDITED BY JOHN J. BURKE, C.S.P

WITHDRAWN
4304

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A HYMN TO THE NAME OF THE ADMIRABLE SAINT TERESA.

BY

RICHARD CRASHAW.

(1613-1649)

Known as the "Teresian" Poet.

Love, thou art absolute sole lord
Of life and death. To prove the word
We'll now appeal to none of all
Those thy old soldiers, great and tall,
Ripe men of martyrdom, that could reach down
With strong arms, their triumphant crown;
Such as could with lusty breath
Speak loud into the face of death,
Their great Lord's glorious name, to none
Of those whose spacious bosoms spread a throne
For Love at large to fill: spare blood and sweat;
And see him take a private seat,
Making his mansion in the mild
And milky soul of a soft child.
    Scarce has she learn't to lisp the name
Of martyr: yet she thinks it shame
Life should so long play with that breath
Which spent can buy so brave a death.
She never undertook to know
What Death with Love should have to do:
Nor has she e're yet understood
Why to show love, she should shed blood,
Yet though she cannot tell you why,
She can love and she can die.

Scarce has she blood enough to make
A guilty sword blush for her sake;
Yet has she a heart dares hope to prove
How much less strong is death than love.

Be Love but there; let poor six years
Be posed with the maturest fears
Man trembles at, you straight shall find
Love knows no nonage, nor the mind;
'Tis love, not years or limbs that can
Make the marytr, or the man.
Love touched her heart, and lo! it beats
High, and burns with such brave heats,
Such thirsts to die, as dares drink up
A thousand cold deaths in one cup.
Good reason: for she breathes all fire;
Her white breast heaves with strong desire
Of what she may with fruitless wishes
Seek for amongst her mother's kisses.

Since 'tis not to be had at home
She'll travail to a martyrdom.
No home for her confesses she
But where she may a martyr be.
She'll to the Moors; and trade with them
For this unvalued diadem;
She'll offer them her dearest breast,
With Christ's name in it, in change for death;
She'll bargain with them; and will give
Them God; teach then how to live
In Him; or, if they this deny
For Him she'll teach them how to die:
So shall she leave amongst them sown
Her Lord's blood; or at least her own.

Farewell then, all the World! adieu!
Teresa is no more for you.
Farewell, all pleasures, sports, and joys
(Never till now esteeméd toys)
Farewell, whatever dear maybe,
Mother's arms or father's knee:
Farewell house, and farewell home!
She's for the Moors, and martyrdom.

Sweet, not so fast! lo thy fair Spouse
Whom thou seekest with so swift vows;
Calls thee back, and bids thee come
To embrace a milder martyrdom.

Blest powers forbade, thy tender life
Should bleed upon a barbarous knife;
Or some base hand have power to raze
Thy breast's chaste cabinet, and uncase
A soul kept there so sweet: O no,

Wise Heaven will never have it so.
Thou art Love's victim; and must die
A death more mystical and high:
Into Love's arms thou shalt let fall
A still-surviving funeral.
His is the dart must make the death
Whose stroke shall taste thy hallow'd breath;
A dart thrice dipped in that rich flame
Which writes thy Spouse's radiant name
Upon the roof of Heaven, where ay
It shines; and with a sovereign ray
Beats bright upon the burning faces
Of souls which in that Name's sweet graces
Find everlasting smiles: so rare,
So spiritual, pure and fair
Must be the immortal instrument
Upon whose choice point shall be sent
A life so loved: and that there be
Fit executioners for thee,
The fair'st and first-born sons of fire,
Blest seraphim, shall leave their choir,
And turn Love's soldiers, upon thee
To exercise their archery.
O how oft shall thou complain
Of a sweet and subtle pain:
Of intolerable joys:
Of a death, in which who dies
Loves his death, and dies again
And would for ever so be slain.
And lives, and dies; and knows not why
To live, but that he thus may never leave to die.
How kindly will thy gentle heart
Kiss the sweetly-killing dart!
And close in his embraces keep
Those delicious wounds, that weep
Balm to heal themselves with: thus
When these thy deaths, so numerous
Shall all at last die into one,
And melt thy soul's sweet mansion;
Like a soft lump of incense, hasted
By too hot a fire, and wasted
Into perfuming clouds, so fast
Shall thou exhale to Heaven at last
In a resolving sigh, and then
O what? Ask not the tongues of men;
Angels cannot tell; suffice
Thyself shall feel thine own full joys,
And hold them fast forever there.
So soon as thou shalt first appear,
The moon of maiden stars, thy white

Mistress, attended by such bright
Souls as thy shining self, shall come
And in her first ranks make thee room;
Where 'mongst her snowy family
Immortal welcomes wait for thee.
O what delight, when reveal'd Life shall stand,
And teach thy lips Heaven with His hand;
On which thou now mayest to thy wishes
Heap up thy consecrated kisses.
What joys shall seize thy soul, when she,
Bending her blessed eyes on Thee,
(Those second smiles of Heav'n) shall dart
Her mild rays through Thy melting heart.
Angels, thy old friends, there shall greet thee
Glad at their own home now to meet thee.
All thy good works which went before
And waited for thee, at the door,
Shall own thee there; and all in one
Weave a constellation
Of crowns, with which the King thy Spouse
Shall build up thy triumphant brows.
All thy old woes shall now smile on thee,
And thy pains sit bright upon thee,
All thy sorrows here shall shine,
All thy sufferings be divine:
Tears shall take comfort, and turn gems
And wrongs repent to diadems.
Ev'n thy death shall live; and new—
Dress the soul that erst he slew.
Thy wounds shall blush to such bright scars
As keep account of the Lamb's wars.
Those rare works where thou shalt leave writ
Love's noble history, with wit
Taught thee by none but Him, while here
They feed our souls, shall clothe thine there.
Each heavenly word, by whose hid flame
Our hard hearts shall strike fire, the same
Shall flourish on thy brows, and be
Both fire to us and flame to thee;
Whose light shall live bright in thy face
By glory, in our hearts by grace.
Thou shalt look round about, and see
Thousands of crowned souls throng to be
Themselves thy crown; sons of thy vows
The virgin-births with which thy sovereign Spouse
Made fruitful thy fair soul. Go now
And with them all about thee, bow
To Him; put on (He'll say) put on
(My rosy love) that thy rich zone
Sparkling with the sacred flames

Of thousand souls, whose happy names
Heav'n keep upon thy score: (Thy bright
Life brought them first to kiss the light,
That kindled them to stars,) and so
Thou with the Lamb, thy Lord, shalt go,
And whereso'ere He sets His white
Steps, walk with Him those ways of light,
Which who in death would live to see,
Must learn in life to die like thee.

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INTRODUCTION.

THE fascination and influence of a great personality stretch throughout time with a message for every age. Teresa of Jesus, truest and soundest of mystics, rich in subjective experiences, yet richer in self-effacement before the glory of the most High God; most independent yet most submissive of women, untiring in labours, exalted in prayer—the message of such a one to our times is too obvious to need comment. A reprint of her works needs no explanation. The test of three and a half centuries of trial has been applied to her books and has proved them worthy of the life-long reading of all spiritually-minded Christians. Her sympathetic and unconventional style is a crystal medium of communication between herself and any human soul. Given a reader with any degree of devout receptivity and St. Teresa's writings are quickly established among his master books, to be used occasionally all through life, in many cases to be used unceasingly. They may, therefore, be read by persons in all states and conditions of life in Holy Church, who are in the least degree desirous of Christian perfection. Nor is this privilege the monopoly only of the more perfect Christians; a soul but newly converted from the most degrading vice, if he be only intensely converted, can get some profit and very practical profit from every page of these messages of a fellow-mortal raised to the highest sanctity.

Her literary abilities make this reading a delight. Her words written as they were in the golden age of her native tongue are ranked among the best Castilian classics. The style is flowing yet terse. There is not the faintest suspicion of verbiage, yet she possesses the diffusivenesses of description so necessary in discoursing of topics where the least shade of meaning ministers to the essential needs of integral information.

In so typical a contemplative one might expect to find a retiring timorous soul: Teresa was retiring, indeed, and craved passionately to be alone with God. But in reading her "Life" and "Letters," and especially her "Book of Foundations," we become acquainted with an independent even an aggressive temperament, full of initiative, venturesome, resourceful, even bold to the verge of audacity—all this exhibited not simply as a result of the supernatural gift of fortitude; but, in a certain degree, of her native and instinctive qualities.

Some little girls forecast their future vocation by playing nun; she did so by actually striving to become a martyr for Christ. Her's was naturally the reverse of a yielding, pliant nature. During her early years, both at home and at boarding school, though a sweet-tempered guileless child, she was self-willed. When her father refused his consent to her entering the convent, she left her home and joined the Sisters against his will. From the beginning to the end of her life she exhibited great self-poise of character. Even after God had terribly chastened her by interior anguish and bodily illness extending over many years, and had begun to illumine her soul with a miraculous guidance, He yet did not hinder her from thinking for herself. Though, as we shall see, He granted her heroic grace of obedience to superiors. After he had elevated her motives and had bestowed on her the rarest gifts of infused prayer, she still retained the original native force; and she responded to His inspiration for introducing the Carmelite reform by a strikingly fearless plan of action. Fortified with the counsel of the wisest confessors she could find, she undertook the task of reforming an old and decadent religious order, a harder task by far than the founding of a new one in original fervour —"a purpose" to quote the language of Holy Church in the Saint's Office, "in which blossomed forth the omnipotent blessing of the merciful Lord. For this poor Virgin destitute of all human help, nay very often opposed by the great ones of this world, established thirty-two monasteries."

In almost every case she was forced to defend herself against numerous and powerful enemies. Her holy purposes were maligned; her friends persecuted, and she, herself, often in danger of bodily harm. But she struggled on undauntedly, now against the wild passions of the towns-

people, now against the jealousy of other communities, or the dark suspicions of prelates; again hindered by the coldness of associates, or half-heartedness of friends, sometimes held back even by the timidity of her confessors—brave men enough but appalled by the obstacles she so fearlessly faced.

Her age was the last glorious era of Spanish knighthood whose exploits in the old and new world filled men's souls with wonder, and established the mightiest empire of modern times. But no cabellero or conquistador among her dauntless countrymen could excel her in daring. She battled valorously in the peaceful field of the Gospel, where victories are won by love of enemies and by holy patience. She thirsted for those conflicts; and she exhibited a spirit of adventure in the cause of God during the twenty years of her career as a founder, which makes her achievements read like a romance.

Furthermore, this nun, rated by non-Catholic writers as a dreamy mystic, was a good business manager. Though so often rapt into the celestial regions of holiest thought and love, St. Teresa was the reverse of a dreamer, knew how to drive a good bargain, borrowed money advantageously, quickly fathomed weakness of character in the men and women with whom she dealt. Cardinal Wiseman, in his preface to the English version of "St. John of the Cross," calls attention to the matter-of-fact expression of St. Teresa's face in her authentic portrait, the solid sense, the keen observation, the well-recognized traits of countenance of a capable woman of affairs.

Read her letters to her brother about family concerns, and the many other letters about business matters, if you would see how good a head she had for plain, everyday work —that head so filled with divine thoughts, and yet so shrewd for the earthly duties incident to her vocation as a foundress.

She was the advance agent and the first and final manager in all such things as title deeds and purchases, debts and legacies, as well as the current support of each of her many monasteries; a sane woman of immense positiveness and great business foresight, yet often lifted up into the heavens in raptures and again restored to earth—a wondrous duplex life of inspiration wholly miraculous and of good sense entirely reliable. Her practical decisions were very rarely at fault. She had a marvelous mingling together of the truest earthly with the sublimest heavenly guidance.

The memorable calm of her master mind is as well displayed in her "Letters" as in the "Book of Foundations," a feminine spirit enthralled by the knowledge of God closely viewed and utterly devoid of feminine fussiness.

The entire gentleness of the sex is there, every sweet virtue of sympathy, kindness and patience, yet with all a queenly purpose to stand her ground for God and right against all comers. She ruled the male sex as simply as she did the female, and dealt no less masterfully with able, holy men than she did with the great-souled women who were her close associates. Her coadjutors, or rather her auxiliaries, were indeed, oftener men than women, noblemen and men of wealth or of learning, or sanctity, and of states of life varying from petty shopkeepers to archbishops and grandees. Not seldom she became spiritual adviser to the many saints and sages who from first to last were her directors. But if she mastered these men with great power, it was never at the expense of her womanly kindness, nor with the least semblance of mannishness. St. Teresa always thinks for herself and yet is never free from the sense of another's approval. One half of her outward history tells of the great works of God she both originated and achieved; the other half is the narrative of her dealings, most submissive, with every grade of superior. And never was any saint called on by God to obey so many unlawful superiors, so many lawful superiors quite misinformed, often enough totally stampeded by the basest calumnies, or again far transgressing their canonical limits of authority. Yet she responded with entire compliance; in every case submitting sadly but fully to inspiration, just as she did joyfully to legitimate guidance. Fools in high places received her allegiance as well as the wisest men in Spain; she obeyed scoundrels as promptly as saints. During many years she was led by an interior guidance so plainly divine that she solemnly and repeatedly affirms she would have cheerfully died to witness to its validity. Yet when anyone holding authority over her in the external order crossed the divine will thus made known to her, she never faltered in obedience to the representatives of God's outward rule, though sometimes she felt a pain in doing so that threatened to be her death.

As in her practice so in her precepts, she advances the essential need of this virtue of obedience, so renowned in

the little commonwealths of absorbed prayer and sacrificial suffering she was engaged in founding. The following words, taken from the fifth chapter of the "Book of Foundations," and addressed to all of her nuns, may be a description of her own struggles, while emphasizing in practise the supreme dogma of obedience: "Our Lord makes much of this submission, and with perfect justice; for it is by means of it that we make Him master of the free-will He has given us. We practise it sometimes quickly and completely, thereby winning an immediate self-conquest; at other times it is only after a thousand struggles that we succeed, constantly thinking that the decisions made by superiors in our case are nothing but folly. But finally, being drilled and practised by this painful exercise, we conform to what is commanded—painfully or not, we do it. Upon this our Lord, having helped us all the time, now seeing that we submit our will and our reason for His sake, gives us the grace to become masters of both." The uses and the philosophy of obedience could hardly be better stated.

The most cursory acquaintance with our saint reveals, as we have shown, a nature impulsive indeed but not headlong, a steadfast soul, full of initiative, yet by obedience made prudent to the verge of caution. But once set agoing by the instincts of zeal, it bore down opposition by the force of holiness of motive and an extraordinary power of persuasion. All through her "Book of Foundations," as well as in her "Life" and "Letters," she shows that her resistless will to do right was wholly adjusted to the strictest obedience. Men and women conscious of a great mission (or of a little one they think to be great) will find in her a perfect illustration of how obedience does not hinder individuality, but, on the contrary, only tames the soul's wildness, chastens its pride, purges it of lower motives, enriches it with the counsel of good, wise, and peaceable advisers, and hinders both precipitancy and tardiness. While constantly checking self-conceit, obedience blesses and adorns a strong nature's activity with the supreme merit of humility.

One is at a loss to decide whether such virtues as courage and constancy are more plainly St. Teresa's characteristics than conformity to lawful authority. If her obedience is magnificent, yet her fearlessness is often yet more magnificent.

If a model of obedience, yet is she a living lesson that a life of perfection is not for the chicken-hearted.

To her obedience, primarily, but also to her fearlessness we owe her most famous work—her autobiography. It narrates the principle events of her life up to, and including, the founding of the first monastery of her reform at Avila. Its chief purpose was to specify dates, places, persons and all the other accompaniments of her earlier supernatural experiences. It is the chronicle of the Saint's novitiate under the Holy Spirit as Novice Master. The personal element is powerful in the "Life" for during several years of her divine visitations she was suspected of being bewitched by Satan; in fact this was the deliberate decision of several learned and devout priests, and St. Teresa was treated accordingly. After a dreadful interval of suffering she met with better informed confessors and her vindication was truly dramatic in its suddenness and completeness. The "Life" is vivid in its interest and valuable in its instructiveness.

The eleven "Relations" of her spirit and method of prayer made to different ecclesiastics reiterate and confirm details found both in the "Life" and the "Book of Foundations" which was also written under obedience, and is truly a continuation of her autobiography.

"The Book of Foundations" holds a unique place in literature as a minute disclosure of the relation of the interior guidance of God to His external ordering of affairs. It is the faithful, elaborate history of the providential happenings connected with the beginnings of nearly all her convents of men or of women, a narrative of the events of her career from the start of the reform at Avila till shortly before her death. Because so essential a sequel of the "Life," so necessary for an integral, finished study of her career and character we have been prompted to publish it in the same volume hoping thereby to preserve for the reader greater continuity of thought and unity of conception in the singularly powerful and impressive history of one of God's greatest Saints, the greatest woman of the sixteenth century.

The "Book of Foundations" was composed by the saint from her own imperishable memories of her supernatural experiences in the establishment of these houses of solitude and penance, every one of them dear to her as her heart's blood—almost every one a victory won by a hard-fought

battle over the allied forces of petty jealously, human greed and official timidity. Its peculiar value is in the golden thread which runs through it of the daily supernatural history of the author. Hardly anything important was ever done except from the inner promptings of the Holy Spirit. These are described with the same artless and entrancing simplicity as the curious and often startling adventure accompanying the outward work of the establishment of the different houses. One passes from the promptings of her divine interior Guide to her counsellings with external guides and her conflicts with many opponents. We read now of her shrewd dealings with lawyers and property-owners, and then of her ecstasies and visions. From conferences with magistrates and prelates we pass to interviews with the holy angels. We see how marvelously both orders of life, the earthly and heavenly, were ordered and mingled together by God for the founding of communities of austere, prayerful friars and nuns, intermediaries for uniting and carrying out God's temporal and external purposes among men.

We are indebted to Mr. David Lewis, a distinguished Tractarian convert, for the admirable English translations used in this volume. He has edited the books elaborately, offering valuable suggestions, historical and critical, with a surprisingly full contribution of references to parallel records of events and teachings found in other writings.

All Teresians of our tongue feel that Lewis' book could hardly be touched without injury to sense or spirit of the original; and plainly Father Zimmerman is of the same mind, for in his latest edition of St. Teresa's works, by which he has placed every lover of the Saint in his debt, he is austerely reticent, even reverent. Father Zimmerman's deep research and untiring labour have added much to our knowledge of the Saint's life and her associates. We refer the reader to his volumes for a more extensive and deeper knowledge of St. Teresa's writings. We wish to acknowledge our gratitude to Messrs. Burns and Oates of London, England, for permission to use the Lewis translations of 1870 and 1871 and also to recognize the debt of all lovers of St. Teresa to the Benedictine nuns of Stanbrook, England, who have done so much to extend the knowledge of this marvellous choir-mistress of the praises of God on earth.

In conection with the "Life," "Relations," and the "Book

of Foundations," the present volume presents for the first time in English a unique French work entitled "L'Espagne Theresienne ou Pelerinage d' Un Flamand à Toutes les Fondations de Ste. Thérèse." It was published in folio, second edition, 1893, at the Carmelite monastery in Ghent. In the publication in English of this volume and the reproduction of its valuable map and illustrations we were greatly aided by Father Albert of the Infant Jesus, Prior of the Discalced Carmelites of Ghent, Belgium and by Madam Hye Hoys, the widow of the esteemed author. This faithful itinerary of the Saint's life as a founder is illustrated in minute detail. These valuable illustrations which enable the reader to make his pilgrimage in the footsteps of St. Teresa, are reproduced here with explanatory notes and keys from the Prologue of the original French edition. The following account is given of the author's travels and labours:—

On March 1, 1866, M. Hye Hoys, a pious layman quitted Ghent, his native town, accompanied by his wife, and journeyed towards Spain. Furnished with authority from ecclesiastical and municipal dignitaries, he purposed to visit every spot where the Seraphic reformer of the Carmelites had dwelt; to collect with the aid of pen and pencil everything tending to promote the glory of that great servant of God. He was fully aware of the difficulties he would encounter in the pursuit of his aims, but resolutely resolved to overcome them.

The Sovereign Pontiff had given him permission to enter the monasteries of Discalced Carmelites founded by the distinguished Castilian as well as those of the Mitigated Rule in which she first consecrated herself to God.

At the end of the diary of his journey he says:—"I have visited all the monasteries founded by St. Teresa; I have seen nearly all the localities honoured by her presence. True I have not been permitted to enter all the monasteries still existing, but I have collected notes, documents and sketches, far superior in numbers and importance to what I could have hoped for."

This valuable result was achieved at the cost of privation, fatigue and suffering. As the greater part of the foundations are in neighbourhoods far removed from railways, the pilgrims spent days in diligences, post-carriages or clumsy, uncomfortable carts often with the dried bed of a torrent for a road, often searching for a fording place over a swollen river;

they crossed mountain ranges on mule back and, ascending from the warm valleys, would often find themselves half frozen by the bitter northerly winds which blew about their summits. The means of transportation had not changed since St. Teresa's day.

M. Hye Hoys examined also the libraries and galleries of the great cities. When he had thoroughly explored Spain, he visited France, Austria and Italy to increase his booty. Then with the courage which never failed him, he undertook the great task of reviewing, classifying and connotating the materials he had gathered in such various ways. With perseverance and devotion he pursued his arduous work; but, like the husbandman whom death carries off just as his harvest is ready for the sickle, M. Hye Hoys was not to see the completion of his task. God called him to His presence on December 15, 1884, before he could put the final touch to the monument he desired to raise to the memory of St. Teresa. His death was, happily, not the abandonment of his work. His drawings were completed and the essential part of his research work compiled. The book, therefore, might be published without the personal supervision of the author. Five of the finished engravings of this volume were awarded a gold medal at Salamanca during M. Hye Hoy's lifetime on the occasion of the three-hundredth anniversary of St. Teresa's death.

It is generally admitted there is but one authentic portrait of St. Teresa existing, that executed in Seville in 1576 by Brother Juan de la Miseria by order of Father Gratian, then Apostolic Commissary to the Carmelite Monasteries of Andalusia and Castile. Historians and critics differ as to where it may be found. M. Hye Hoys believes it hangs in one of the rooms of the Hotel de Ville at Avila His opinion is based on the fact that the portrait at Avila seems to be by the same hand as the *Ecce Homo* in the Discalced Monastery at Pastrana, known to be by Juan de la Miseria; also because it conforms more closely than the others to the minute description of St. Teresa's appearance left by the two writers who knew her, de Ribera and Yepes. It is full length and life size.

Even to the distant onlookers like the present writer and the average reader the higher ways of God are curiously interesting. Although we may have scant comprehension of

the heights of holiness yet the saints are our brethren. We are proud of their greatness. It is ours even by virtue of kinship in the human family, still more by unity in the household of Faith. To read of St. Teresa's mystical experiences arouses a holy envy in our hearts since she was of the same clay as ourselves, and the motives which inspired her, especially in the beginning, are identical with our own in our better religious moments. Then, too, among mystical happenings devout readers always meet with some things of highly practical and even elementary use in God's daily service. The Saint is pleased to lead us with her through the "Way of Perfection" even into the "Interior Castle" of her soul. She rejoices in our company there, for from among the mass of mere gazers upon this revelation of the divine Majesty, God, by just such reading, may select some whom He will inspire to emulate her in seeking closer union with Him, and the number of these is much larger than many suppose.

In the 'Life" and in the "Book of Foundations" one is struck with the large number of saintly contemplatives sanctifying secular states of life in St. Teresa's day.

In a home full of holiest prayer, she herself learned not only the rudiments but something more of that heavenly science of which Holy Church has proclaimed her a Master in Israel. From a layman, a friend of her family, she gathered both the incitement to a contemplative life and the chief rules to be observed therein. She speaks of such souls in the "Interior Castle" (III. Mansions ch. 1). "Through God's goodness I believe there are many such people in this world; they are very desirous not to offend His Majesty, even by venial sins; they love penance and spend hours in meditation; they employ their time well; exercise themselves in works of charity to their neighbours; they are well ordered in their conversation and dress, and those who own a household govern it well. This certainly is to be desired and there appears to be no reason to forbid them entrance to the last Mansions; nor will Our Lord deny it them if they desire it, for this is the right disposition for receiving all His favours." By the expression "the Last Mansion" the Saint means the very highest contemplative states.

Let us hope there are in our own day and living among us men and women in the secular world who are called by God

to such precious spiritual favours. We are persuaded that the plainest indication of this is given by the response that has been made everywhere to the legislation of the present Holy Father concerning frequent and daily Communion.

The pages of St. Teresa's works have ever been and are still the trysting place of the Holy Spirit with His more ardent lovers in all conditions of Christian society. Especially are they a wonderful help to priests occupied, even over-occupied, with parish and missionary labours; to the members of Sisterhoods upon whom Holy Church so largely depends for the schooling of her children, and the care of the poor, the sick, and the fallen; to the more devout among the laity, including married people, and busy workers in professional and commercial life, among whom many clients of our Saint may be discovered. All these are happily and safely piloted along the gentle streams of affective prayer and the paths of perfect Christian virtue by this masterful teacher of holy living. She dwelt, indeed, much of her time among the angels, yet she trod also the dull earth of our daily life, a perfect guide in the highways and by-ways of ordinary prayer. She trained, alike, lowly virgins and high prelates in the A. B. C. of meditation.

Not meditation, however, but contemplation is St. Teresa's peculiar field of instruction. What St. Ignatius was to the active-minded prayer of meditation that was St. Teresa to the quiet-minded prayer of contemplation. But she knew, also, as we have seen, how to direct minds to orderly thought about divine things. Her letter to the Bishop of Osma, considered by Bishop Palafox, "the most spiritual and the most important" of all her letters, proves how mistaken is the notion that the simplest rudiments of a devout life may not be learned from this great mystic. But she teaches always that not only the lowly ways but a high state of union with God, may in all humility of heart be aspired to by all good Christians; or, at least, that admiration of its glorious privileges may take on a yearning, petitioning spirit. She exclaims, "Since, O my God, Thou dost see of what grave import is this peace to us, do Thou incite Christians to strive to gain it" (Interior Castle VII. Mansions ch. iii.), and shortly before this in the same work (VI. Mansions ch. iv.): "I cannot help feeling keenly grieved at seeing what we lose by our own fault. It is true His Majesty grants these favours to whom He chooses;

yet if we were to seek Him as He seeks us, He would give them to all of us. He only longs for souls on whom He may bestow them, for his gifts diminish not His riches."

After all the highest contemplation is the development under divine grace of that natural capacity of the soul—its thirst for the Infinite God. Thus to develop and perfect the soul is the work of supernatural gifts and wholly the act of God. The life of every Christian, according to St. Teresa, is one long and continuous movement of the purer affections towards the Eternal Goodness. All our happiness consists in thirsting for God and this thirst is fed by prayer.

In the sphere of popular devotions there can be little doubt that to St. Teresa's heavenly influence the Church is indebted for the well-nigh universal spread of the devotion of the scapular, as wonderful in its ordinary spiritual benefits as in its occasional miracles. The devotion to St. Joseph also received a powerful impetus from her advocacy—the first of her reformed houses, St Joseph's, Avila, being in all probability the first monastery or Church to be named in honour of our Saviour's foster-father.

Of the dawning apostolate for the conversion of America, St. Teresa became a special patron. Father Hecker, an exceedingly active missionary, yet essentially a contemplative, was her life-long, devoted disciple. He prayed to her constantly and always referred to her as one of the greatest authorities on mystical prayer ever given by God to Holy Church. St. John of the Cross, her novice and pupil, was his daily reading and, through his influence, was officially associated with St. Teresa as patron of his community whose primary vocation is the conversion of America. St. Teresa's was an age of great missionaries of whom she was second to none in zeal. Well, then, may we rely on her convert-making prayers, who by them in her own day, brought scores of thousands of heretics and infidels to the light of truth.

In one of her letters, speaking of herself in the third person and referring to her foundations, she says: "Her prayers and those of the houses she founded were always animated with an ardent desire for the propagation of the faith. It was for this object as well as for the good of the Order that she commenced these foundations." Addressing her readers at the close of her great work "The Interior Castle," she says: "For the sake of my strong desire to aid you

in serving Him, my God and my Lord, I implore you whenever you read this book, to praise His Majesty fervently in my name, and beg Him to prosper His Church. . . May Our Lord God be forever praised and blessed. Amen, amen."

WALTER ELLIOTT, C. S. P.

PREFACE TO THE LIFE.

S. Teresa was born in Avila on Wednesday, March 28, 1515. Her father was Don Alfonso Sanchez de Cepeda, and her mother Doña Beatriz Davila y Ahumada. The name she received in her baptism was common to both families, for her great-grandmother on the father's side was Teresa Sanchez, and her grandmother on her mother's side was Teresa de las Cuevas. While she remained in the world, and even after she had become a nun in the monastery of the Incarnation, which was under the mitigated rule, she was known as Doña Teresa Sanchez Cepeda Davila Ahumada; for in those days children took the name either of the father or of the mother, as it pleased them. The two families were noble, but that of Ahumada was no longer in possession of its former wealth and power.[1] Doña Beatriz was the second wife of Don Alfonso, and was related in the fourth degree to the first wife, as appears from the dispensation granted to make the marriage valid on the 16th of October, 1509. Of this marriage Teresa was the third child.

Doña Beatriz died young, and the eldest daughter, Maria de Cepeda, took charge of her younger sisters—they were two—and was as a second mother to them till her marriage, which took place in 1531, when the Saint was in her sixteenth year. But as she was too young to be left in charge of her father's house, and as her education was not finished, she was sent to the Augustinian monastery, the nuns of which received young girls, and brought them up in the fear of God.[2] The Saint's own account is that she was too giddy and careless to be trusted at home, and that it was necessary to put her under the care of those who would watch over her and correct her ways. She remained a year and a half with the Augustinian nuns, and all the while God was calling her to Himself. She was not willing to listen to His voice; she would ask the nuns to pray for her that she might have light to see her way; "but for all this," she writes, "I wished not to be a nun."[3] By degrees her will yielded, and she had some inclination to become a religious at the end of the eighteen months of her stay, but that was all. She became ill; her father removed her, and the struggle within herself continued,—on the one hand, the voice of God calling her; on the other, herself labouring to escape from her vocation.

[1] Fr. Anton. de S. Joseph, in his note on letter 16, but letter 41, vol. iv. ed. Doblado.

[2] *Reforma de los Descalços,* lib. i. ch. vii. § 3. [3] Ch. iii. § 2.

At last, after a struggle which lasted three months, she made up her mind, and against her inclination, to give up the world. She asked her father's leave, and was refused. She beseiged him through her friends, but to no purpose. "The utmost I could get from him," she says, "was that I might do as I pleased after his death."[1] How long this contest with her father lasted is not known, but it is probable that it lasted many months, for the Saint was always most careful of the feelings of others, and would certainly have endured much rather than displease a father whom she loved so much, and who also loved her more than his other children.[2]

But she had to forsake her father, and so she left her father's house by stealth, taking with her one of her brothers, whom she had persuaded to give himself to God in religion. The brother and sister set out early in the morning, the former for the monastery of the Dominicans, and the latter for the Carmelite monastery of the Incarnation in Avila. The nuns received her into the house, but sent word to her father of his child's escape. Don Alfonso, however, yielded at once, and consented to the sacrifice which he was compelled to make.

In the monastery of the Incarnation the Saint was led on, without her own knowledge, to states of prayer so high that she became alarmed about herself. In the purity and simplicity of her soul, she feared that the supernatural visitations of God might after all be nothing else but delusions of Satan.[3] She was so humble, that she could not believe graces so great could be given to a sinner like herself. The first person she consulted in her trouble seems to have been a layman, related to her family, Don Francisco de Salcedo. He was a married man, given to prayer, and a diligent frequenter of the theological lectures in the monastery of the Dominicans. Through him she obtained the help of a holy priest, Gaspar Daza, to whom she made known the state of her soul. The priest, hindered by his other labours, declined to be her director, and the Saint admits that she could have made no progress under his guidance.[4] She now placed herself in the hands of Don Francis, who encouraged her in every way, and, for the purpose of helping her onwards in the way of perfection, told her of the difficulties he himself had met with, and how by the grace of God he had overcome them.

But when the Saint told him of the great graces which God bestowed upon her, Don Francis became alarmed; he could not reconcile them with the life the Saint was living, according to her own account. He never thought of doubting the Saint's account, and did not suspect her of exaggerating her imperfections in the depths of her humility: "he thought the evil spirit might have something to do" with her,[5] and advised her to consider carefully her way of prayer.

Don Francis now applied again to Gaspar Daza, and the two friends consulted together; but, after much prayer on their part and on that of the Saint, they came to the conclusion that she "was deluded

[1] Ch. iii. § 9. [2] Ch. i. § 3. [3] Ch. xxiii. § 2. [4] Ch. xxiii. § 9.
[5] *Id.* § 12.

by an evil spirit," and recommended her to have recourse to the fathers of the Society of Jesus, lately settled in Avila.

The Saint, now in great fear, but still hoping and trusting that God would not suffer her to be deceived, made preparations for a general confession, and committed to writing the whole story of her life, and made known the state of her soul to F. Juan de Padranos, one of the fathers of the Society. F. Juan understood it all, and comforted her by telling her that her way of prayer was sound and the work of God. Under his direction she made great progress, and for the further satisfaction of her confessors, and of Don Francis, who seems to have still retained some of his doubts, she told every thing to S. Francis de Borja, who on one point changed the method of direction observed by F. Juan. That father recommended her to resist the supernatural visitations of the spirit as much as she could, but she was not able, and the resistance pained her;[1] S. Francis told her she had done enough, and that it was not right to prolong that resistance.[2]

The account of her life which she wrote before she applied to the Jesuits for direction has not been preserved; but it is possible that it was made more for her own security than for the purpose of being shown to her confessor.

The next account is Relation I., made for S. Peter of Alcantara, and was probably seen by many; for that Saint had to defend her, and maintain that the state of her soul was the work of God, against those who thought that she was deluded by Satan. Her own confessor was occasionally alarmed, and had to consult others, and thus, by degrees, her state became known to many; and there were some who were so persuaded of her delusions, that they wished her to be exorcised as one possessed of an evil spirit,[3] and at a later time her friends were afraid that she might be denounced to the Inquisitors.[4]

During the troubles that arose when it became known that the Saint was about to found the monastery of S. Joseph, and therein establish the original rule of her Order in its primitive simplicity and austerity, she went for counsel to the Father Fra Pedro Ibañez, the Dominican, a most holy and learned priest. That father not only encouraged her, and commended her work, but also ordered her to give him in writing the story of her spiritual life. The Saint readily obeyed, and began it in the monastery of the Incarnation, and finished it in the house of Doña Luisa de la Cerda, in Toledo, in the month of June, 1562. On the 24th of August, the feast of S. Bartholomew, in the same year, the Reform of the Carmelites began in the new monastery of S. Joseph in Avila.

What the Saint wrote for Fra Ibañez[5] has not been found. It is,

[1] Ch. xxiv. § 1.
[2] *Id.* § 4.
[3] Ch. xxix. § 4.
[4] Ch. xxxiii. § 6.

[5] The Saint held him in great reverence, and in one of her letters—lett. 355, but lett. 100, vol. ii. ed. Doblado—calls him a founder of her Order, because of the great services he had rendered her, and told

no doubt, substantially preserved in her Life, as we have it now, and is supposed to have reached no further than the end of ch. xxxi. What follows was added by direction of another Dominican father, confessor of the Saint in the new monastery of S. Joseph, Fra Garcia of Toledo, who, in 1562, bade her "write the history of that foundation, and other matters."

But as the Saint carried a heavy burden laid on her by God. a constant fear of delusion, she had recourse about the same time to the Inquisitor Soto, who advised her to write a history of her life, send it to Juan of Avila, the "Apostle of Andalusia," and abide by his counsel. As the direction of Fra Garcia of Toledo and the advice of the Inquisitor must have been given, according to her account, about the same time, the Life, as we have it now, must have occupied her nearly six years in the writing of it, which may well be owing to her unceasing care in firmly establishing the new monastery of S. Joseph. The book at last was sent to Juan of Avila by her friend Doña Luisa de la Cerda, and that great master of the spiritual life wrote the following censure of it:

"The grace and peace of Jesus Christ be with you always.

"1. When I undertook to read the book sent me, it was not so much because I thought myself able to judge of it, as because I thought I might, by the grace of our Lord, learn something from the teachings it contains: and praised be Christ: for though I have not been able to read it with the leisure it requires, I have been comforted by it, and might have been edified by it, if the fault had not been mine. And although, indeed, I may have been comforted by it, without saying more, yet the respect due to the subject and to the person who has sent it will not allow me, I think, to let it go back without giving my opinion on it, at least in general.

"2. The book is not fit to be in the hands of everybody, for it is necessary to correct the language in some places, and explain it in others; and there are some things in it useful for your spiritual life, and not so for others who might adopt them, for the special ways by which God leads some souls are not meant for others. These points, or the greater number of them, I have marked for the purpose of arranging them when I shall be able to do so, and I shall not fail to send them to you; for if you were aware of my infirmities and necessary occupations, I believe they would make you pity me rather than blame me for the omission.

"3. The doctrine of prayer is for the most part sound, and you may rely on it, and observe it; and the raptures I find to possess the tests of those which are true. What you say of God's way of teaching the soul, without respect to the imagination and without interior locutions, is safe, and I find nothing to object to it. S. Augustine speaks well of it.

"4. Interior locutions in these days have been a delusion of

her nuns of Seville that they need not be veiled in his presence, though they must be so in the presence of everybody else, and especially the friars of the Reform.

many, and exterior locutions are the least safe. It is easy enough to see when they proceed from ourselves, but to distinguish between those of a good and those of an evil spirit is more difficult. There are many rules given for finding out whether they come from our Lord or not, and one of them is, that they should be sent us in a time of need, or for some good end, as for the comforting a man under temptation or in doubt, or as a warning of coming danger. As a good man will not speak unadvisedly, neither will God; so, considering this, and that the locutions are agreeable to the holy writings and the teaching of the Church, my opinion is that the locutions mentioned in the book came from God.

"5. Imaginary or bodily visions are those which are most doubtful, and should in no wise be desired, and if they come undesired still they should be shunned as much as possible, yet not by treating them with contempt, unless it be certain that they come from an evil spirit; indeed, I was filled with horror, and greatly distressed, when I read of the gestures of contempt that were made.[1] People ought to entreat our Lord not to lead them by the way of visions, but to reserve for them in heaven the blessed vision of Himself and the Saints, and to guide them here along the beaten path as He guides His faithful servants, and they must take other good measures for avoiding these visions.

"6. But if the visions continue after all this is done, and if the soul derives good from them, and if they do not lead to vanity, but to deeper humility, and if the locutions be at one with the teaching of the Church, and if they continue for any time, and that with inward satisfaction—better felt than described—there is no reason then for avoiding them. But no one ought to rely on his own judgment herein; he should make every thing known to him who can give him light. That is the universal remedy to be had recourse to in such matters, together with hope in God, who will not let a soul that wishes to be safe lie under a delusion, if it be humble enough to yield obedience to the opinion of others.

"7. Nor should any one cause alarm by condemning them forthwith, because he sees that the person to whom they are granted is not perfect, for it is nothing new that our Lord in His goodness makes wicked people just, yea, even grievous sinners, by giving them to taste most deeply of His sweetness. I have seen it so myself. Who will set bounds to the goodness of our Lord?—especially when these graces are given, not for merit, nor because one is stronger; on the contrary, they are given to one because he is weaker; and as they do not make one more holy, they are not always given to the most holy.

"8. They are unreasonable who disbelieve these things merely because they are most high things, and because it seems to them incredible that infinite Majesty humbles Himself to these loving relations with one of His creatures. It is written God is love, and if He is love, then infinite love and infinite goodness, and we must

[1] See Life, ch. xxix. § 6.

not be surprised if such a love and such a goodness breaks out into such excesses of love as disturb those who know nothing of it. And though many know of it by faith, still, as to that special experience of the loving, and more than loving, converse of God with whom He will, if not had, how deep it reaches can never be known; and so I have seen many persons scandalised at hearng of what God in His love does for His creatures. As they are themselves very far away from it, they cannot think that God will do for others what He is not doing for them. As this is an effect of love, and that a love which causes wonder, reason requires we should look upon it as a sign of its being from God, seeing that He is wonderful in His works, and most especially in those of His compassion; but they take occasion from this to be distrustful, which should have been a ground of confidence, when other circumstances combine as evidences of these visitations being good.

"9. It seems from the book, I think, that you have resisted, and even longer than was right. I think, too, that these locutions have done your soul good, and in particular that they have made you see your own wretchedness and your faults more clearly, and amend them. They have lasted long, and always with spiritual profit. They move you to love God, and to despise yourself, and to do penance. I see no reasons for condemning them. I incline rather to regard them as good, provided you are careful not to rely altogether on them, especially if they are unusual, or bid you do something out of the way, or are not very plain. In all these and the like cases you must withhold your belief in them, and at once seek for direction.

"10. Also it should be considered that, even if they do come from God, Satan may mix with them suggestions of his own; you should therefore be always suspicious of them. Also, when they are known to be from God, men must not rest much on them, seeing that holiness does not lie in them, but in a humble love of God and our neighbour: every thing else, however good, must be feared, and our efforts directed to the gaining of humility, goodness, and the love of our Lord. It is seemly, also, not to worship what is seen in these visions, but only Jesus Christ, either as in heaven or in the Sacrament, or, if it be a vision of the Saints, then to lift up the heart to the Holy One in heaven, and not to that which is presented to the imagination: let it suffice that the imagination may be made use of for the purpose of raising me up to that which it makes me see.

"11. I say, too, that the things mentioned in this book befall other persons even in this our day, and that there is great certainty that they come from God, whose arm is not shortened that He cannot do now what He did in times past, and that in weak vessels, for His own glory.

"12. Go on your road, but always suspecting robbers, and asking for the right way; give thanks to our Lord, who has given you His love, the knowledge of yourself, and a love of penance and the cross, making no account of these other things. However, do not despise them either for there are signs that most of them come from our

Lord, and those that do not come from Him will not hurt you if you ask for direction.

"13. I cannot believe that I have written this in my own strength, for I have none, but it is the effect of your prayers. I beg of you, for the love of Jesus Christ our Lord, to burden yourself with a prayer for me; He knows that I am asking this in great need, and I think that is enough to make you grant my request. I ask your permission to stop now, for I am bound to write another letter. May Jesus be glorified in all and by all! Amen.

"Your servant, for Christ's sake,

"Juan de Avila.

"*Montilla, 12th Sept.*, 1568."

Her confessors, having seen the book, "commanded her to make copies of it,"[1] one of which has been traced into the possession of the Duke and Duchess of Alva.

The Princess of Eboli in 1569 obtained a copy from the Saint herself after much importunity; but it was more out of vanity or curiosity, it is to be feared, than from any real desire to learn the story of the Saint's spiritual life, that the Princess desired the boon. She and her husband promised to keep it from the knowledge of others, but the promise given was not kept. The Saint heard within a few days later that the book was in the hands of the servants of the Princess, who was angry with the Saint because she had refused to admit, at the request of the Princess, an Augustinian nun into the Order of Carmel in the new foundation of Pastrana. The contents of the book were bruited abroad, and the visions and revelations of the Saint were said to be of a like nature with those of Magdalene of the Cross, a deluded and deluding nun. The gossip in the house of the Princess was carried to Madrid, and the result was that the Inquisition began to make a search for the book.[2] It is not quite clear, however, that it was seized at this time.

The Princess became a widow in July, 1573, and insisted on becoming a Carmelite nun in the house she and her husband Ruy Gomez had founded in Pastrana. When the news of her resolve reached the monastery, the mother-prioress, Isabel of S. Dominic, exclaimed, "The Princess a nun! I look on the house as ruined." The Princess came and insisted on her right as foundress; she had compelled a friar to give her the habit before her husband was buried, and when she came to Pastrana she began her religious life by the most complete disobedience and disregard of common propriety. Don Vicente's description of her is almost literally correct, though intended only for a general summary of her most childish conduct:

"On the death of the Prince of Eboli, the Princess would become a nun in her monastery of Pastrana. The first day she had a fit of violent fervour; on the next she relaxed the rule; on the third she broke it, and conversed with secular people within the cloisters.

[1] Rel. vii. § 9.

[2] *Reforma de los Descalços*, lib. ii. c. xxviii. § 6.

She was also so humble that she required the nuns to speak to her on their knees, and insisted upon their receiving into the house as religious whomsoever she pleased. Hereupon complaints were made to S. Teresa who remonstrated with the Princess, and showed her how much she was in the wrong, whereupon she replied that the monastery was hers; but the Saint proved to her that the nuns were not, and had them removed at once to Segovia."[1]

The nuns were withdrawn from Pastrana in April, 1574, and then the anger of the Princess prevailed; she sent the Life of the Saint, which she had still in her possession, to the Inquisition, and denounced it as a book containing visions, revelations, and dangerous doctrines, which the Inquisitors should look into and examine. The book was forthwith given to theologians for examination, and two Dominican friars, of whom Bañes was one, were delegated censors of it by the Inquisition.[2]

Fra Bañes did not know the Saint when he undertook her defence in Avila against the authorities of the city, eager to destroy the monastery of S. Joseph;[3] but from that time forth he was one of her most faithful friends, strict and even severe, as became a wise director who had a great Saint for his penitent. He testifies in the process of her beatification that he was stern and sharp with her; while she herself was the more desirous of his counsel, the more he humbled her, and the less he appeared to esteem her.[4] When he found that copies of her Life were in the hands of secular people,—he had probably also heard of the misconduct of the Princess of Eboli,—he showed his displeasure to the Saint and told her he would burn the book, it being unseemly that the writings of women should be made public. The Saint left it in his hands, but Fra Bañes, struck with her humility, had not the courage to burn it; he sent it to the Holy Office in Madrid.[5] Thus the book was in a sense denounced twice,—once by an enemy, the second time by a friend, to save it. Both the Saint and her confessor, Fra Bañes, state that the copy given up by the latter was sent to the Inquisition in Madrid, and Fra Bañes says so twice in his deposition. The Inquisitor Soto returned the copy to Fra Bañes, desiring him to read it, and give his opinion thereon. Fra Bañes did so, and wrote his "censure" of the book on the blank leaves at the end. That censure still remains, and is one of the most important, because given during the lifetime of the Saint, and while many persons were crying out against her. Bañes wished it had been published when the Saint's Life was given to the world by Fra Luis de Leon; but notwithstanding its value,

[1] Introduccion al libro de la Vida, vol. i. p. 3.

[2] Jerome Gratian, *Lucidario*, c. iv.

[3] Life, ch. xxxvi. § 15.

[4] The Saint says of herself, Rel. vii. § 18, that "she took the greatest pains not to submit the state of her soul to any one who she thought would believe that these things came from God, for she was instantly afraid that the devil would deceive them both."

[5] Rel. vii. § 16.

and its being preserved in the book, which is in the handwriting of the Saint, no one before Don Vicente made it known. It was easy enough to praise the writings of S. Teresa, and to admit her sanctity, after her death. Fra Bañes had no external help in the applause of the many, and he had to judge the book as a theologian, and the Saint as one of his ordinary penitents. What he wrote, he wrote like a man whose whole life was spent, as he tells us himself, "in lecturing and disputing."[1]

That censure is as follows:

"1. This book, wherein Teresa of Jesus, Carmelite nun, and foundress of the Barefooted Carmelites, gives a plain account of the state of her soul, in order to be taught and directed by her confessors, has been examined by me, and with much attention, and I have not found any where in it any thing which, in my opinion, is erroneous in doctrine. On the contrary, there are many things in it highly edifying and instructive for those who give themselves to prayer. The great experience of this religious, her discretion also and her humility, which made her always seek for light and learning in her confessors, enabled her to speak with an accuracy on the subject of prayer that the most learned men, through their want of experience, have not always attained to. One thing only there is about the book that may reasonably cause any hesitation till it shall be very carefully examined: it contains many visions and revelations, matters always to be afraid of, especially in women, who are very ready to believe of them that they come from God, and to look on them as proofs of sanctity, though sanctity does not lie in them. On the contrary, they should be regarded as dangerous trials for those who are aiming at perfection, because Satan is wont to transform himself into an angel of light,[2] and to deceive souls which are curious and of scant humility, as we have seen in our day: nevertheless, we must not therefore lay down a general rule that all revelations and visions come from the devil. If it were so, S. Paul could not have said that Satan transforms himself into an angel of light, if the angel of light did not sometimes enlighten us.

"2. Saints, both men and women, have had revelations, not only in ancient, but also in modern times; such were S. Dominic, S. Francis, S. Vincent Ferrer, S. Catherine of Siena, S. Gertrude, and many others that might be named; and as the Church of God is, and is to be, always holy to the end, not only because her profession is holiness, but because there are in her just persons and perfect in holiness, it is unreasonable to despise visions and revelations, and condemn them in one sweep, seeing they are ordinarily accompanied with much goodness and a Christian life. On the contrary, we should follow the saying of the Apostle in 1 Thess. v. 19-22: 'Spiritum nolite extinguere. Prophetias nolite spernere. Omnia [autem] pro-

[1] "Como hombre criado toda mi vida en leer y disputar" (*De la Fuente*, ii. p. 376).

[2] 2 Cor. xi. 14.

bate: quod bonum est tenete. Ab omni specie mala abstinete vos.' He who will read S. Thomas on that passage will see how carefully they are to be examined who, in the Church of God, manifest any particular gift that may be profitable or hurtful to our neighbour, and how watchful the examiners ought to be lest the fire of the Spirit of God should be quenched in the good, and others cowed in the practices of the perfect Christian life.

"3. Judging by the revelations made to her, this woman, even though she may be deceived in something, is at least not herself a deceiver, because she tells all the good and the bad so simply, and with so great a wish to be correct, that no doubt can be made as to her good intention; and the greater the reason for trying spirits of this kind, because there are persons in our day who are deceivers with the appearance of piety, the more necessary it is to defend those who, with the appearance, have also the reality, of piety. For it is a strange thing to see how lax and worldly people delight in seeing those discredited who have an appearance of goodness. God complained of old, by the Prophet Ezekiel, ch. xiii., of those false prophets who made the just to mourn, and who flattered sinners saying: 'Mœrere fecistis cor justi mendaciter, quem Ego non contristavi: et confortastis manus impii.' In a certain sense, this may be said of those who frighten souls who are going on by the way of prayer and perfection, telling them that this way is singular and full of danger, that many who went by it have fallen into delusions, and that the safest way is that which is plain and common, travelled by all.

"4. Words of this kind, clearly, sadden the hearts of those who would observe the counsels of perfection in continual prayer, so far as it is possible for them, and in much fasting, watching, and disciplines; and, on the other hand, the lax and the wicked take courage and lose the fear of God, because they consider the way on which they are travelling as the safer: and this is their delusion,—they call that a plain and safe road which is the absence of the knowledge and consideration of the dangers and precipices amidst which we are all of us journeying in this world. Nevertheless, there is no other security than that which lies in our knowing our daily enemies, and in humbly imploring the compassion of God, if we would not be their prisoners. Besides, there are souls whom God, in a way, constrains to enter on the way of perfection, and who, if they relaxed in their fervour, could not keep a middle course, but would immediately fall into the other extreme of sins, and for souls of this kind it is of the utmost necessity that they should watch and pray without ceasing; and, in short, there is nobody whom lukewarmness does not injure. Let every man examine his own conscience, and he will find this to be the truth.

"5. I firmly believe that if God for a time bears with the lukewarm, it is owing to the prayers of the fervent, who are continually crying, 'et ne nos inducas in tentationem.' I have said this, not for the purpose of honouring those whom we see walking in the way of contemplation; for it is another extreme into which the world falls, and a co-

vert persecution of goodness, to pronounce those holy forthwith who have the appearance of it. For that would be to furnish them with motives for vain-glory, and would do little honour to goodness; on the contrary, it would expose it to great risks, because, when they fall who have been objects of praise, the honour of goodness suffers more than if those people had not been so esteemed. And so I look upon this exaggeration of their holiness who are still living in the world to be a temptation of Satan. That we should have a good opinion of the servants of God is most just, but let us consider them always as people in danger, however good they may be, and that their goodness is not so evident that we can be sure of it even now.

"6. Considering myself that what I have said is true, I have always proceeded cautiously in the examination of this account of the prayer and life of this nun, and no one has been more incredulous than myself as to her visions and revelations,—not so, however, as to her goodness and her good desires, for herein I have had great experience of her truthfulness, her obedience, mortification, patience, and charity towards her persecutors, and of her other virtues, which any one who will converse with her will discern; and this is what may be regarded as a more certain proof of her real love of God than these visions and revelations. I do not, however, undervalue her visions, revelations, and ecstasies; on the contrary, I suspect them to be the work of God, as they have been in others who were Saints. But in this case it is always safer to be afraid and wary; for if she is confident about them, Satan will take occasion to interfere, and that which was once, perhaps, the work of God, may be changed into something else, and that will be the devil's.

"7. I am of opinion that this book is not to be shown to every one, but only to men of learning, experience, and Christian discretion. It perfectly answers the purpose for which it was written, namely, that the nun should give an account of the state of her soul to those who had the charge of it, in order that she might not fall into delusions. Of one thing I am very sure, so far as it is possible for a man to be,—she is not a deceiver; she deserves, therefore, for her sincerity, that all should be favourable to her in her good purposes and good works. For within the last thirteen years she has, I believe, founded a dozen monasteries of Barefooted Carmelite nuns, the austerity and perfection of which are exceeded by none other; of which they who have been visitors of them, as the Dominican Provincial, master in theology,[1] Fra Pedro Fernandez, the master Fra Hernando del Castillo, and many others, speak highly. This is what I think, at present, concerning the censure of this book, submitting my judgment herein to that of Holy Church our mother, and her ministers.

"Given in the College of S. Gregory, Valladolid, on the sixth day of July, 1575.

"Fra Domingo Bañes.

[1] The other theologian appointed by the Inquisition, with Fra Bañes to examine the "Life."

The book remained in the keeping of the Inquisition, and the Saint never saw it again. But she heard of it from the Archbishop of Toledo, Cardinal Quiroga, President of the Supreme Court of the Inquisition, when she applied to him for license to found a monastery in Madrid. Jerome of the Mother of God was with her; and heard the Cardinal's reply. His Eminence said he was glad to see her; that a books of hers had been in the Holy Office for some years, and had been rigorously examined; that he had read it himself, and regarded it as containing sound and wholesome doctrine. He would grant the license, and do whatever he could for the Saint. When she heard this, she wished to present a petition to the Inquisition for the restitution of her book; but Gratian thought it better to apply to the Duke of Alba for the copy which he had, and which the Inquisitors had allowed him to retain and read. The Duke gave his book to Fra Jerome, who had copies of it made for the use of the monastery both of men and women.[1]

Anne of Jesus, in 1586, founding a monastery of her Order in Madrid,—the Saint had died in 1584,—made inquiries about the book, and applied to the Inquisition for it, for she was resolved to publish the writings of her spiritual mother. The Inquisitors made no difficulty, and consented to the publication. In this she was seconded by the Empress Maria, daughter of Charles V. and widow of Maximilian II., who had obtained one of the copies which Fra Jerome of the Mother of God had ordered to be made. Fra Nicholas Doria, then Provincial, asked Fra Luis de Leon, the Augustinian, to edit the book, who consented. He was allowed to compare the copy furnished him with the original in the keeping of the Inquisition; but his edition has not been considered accurate, not withstanding the facilities given him, and his great reverence for the Saint. It was published in Salamanca, A. D. 1588.

With the Life of the Saint, Fra Luis de Leon received certain papers in the handwriting of the Saint, which he published as an additional chapter. Whether he printed all he received, or merely made extracts, may be doubtful, but anyhow that chapter is singularly incomplete. Don Vicente de la Fuente, from whose edition (Madrid, 1861, 1862) this translation has been made, omitted the additional chapter of Fra Luis de Leon, contrary to the practice of his predecessors But he has done more, for he has traced the paragraphs of that chapter to their sources, and has given us now a collection of papers which form almost another Life of the Saint, to

[1] This took place in the year 1580, according to the Chronicler of the Order (*Reforma de los Descalços,* lib. v. c. xxxvi. § 8); and the Bollandists (n. 1536) accept his statement. Fra Jerome says he was Provincial of his Order at the time; and as he was elected only on the 4th of March, 1581, according to the Chronicler and the Bollandists, it is more likely that the audience granted to them by the Cardinal took place in 1581.

which he has given their old name of Relations,[1] the name which the Saint herself had given them.[2] Some of them are usually printed among the Saint's letters, and portions of some of the others are found in the Lives of the Saint written by Ribera and Yepes, and in the Chronicle of the Order; the rest was published for the first time by Don Vicente: the arrangement of the whole is due to him.

The Relations are ten in the Spanish edition, and eleven in the translation. The last, the eleventh, has hitherto been left among the letters, and Don Vicente, seeemingly not without some hesitation, so left it; but as it is of the like nature with the Relations, it has now been added to them.

The original text, in the handwriting of the Saint, is preserved in the Escurial, not in the library, but among the relics of the Church. Don Vicente examined it at his leisure, and afterwards found in the National Library in Madrid an authentic and exact transcript of it, made by order of Ferdinand VI. His edition is, therefore, far better than any of its predecessors; but it is possible that even now there may still remain some verbal errors for future editors to correct. The most conscientious diligence is not a safeguard against mistakes. F. Boux says that in ch. xxxiv. § 12, the reading of the original differs from that of the printed editions; yet Don Vicente takes no notice of it, and retains the common reading. It is impossible to believe that F. Bouix has stated as a fact that which is not. Again, in ch. xxxix. § 29, the printed editions have after the words, "Thou art Mine, and I am thine," "I am in the habit . . . . sincerity;" but Don Vicente omits them. This may have been an oversight, for in general he points out in his notes all the discrepancies between the printed editions and the original text.

A new translation of the Life of S. Teresa seems called for now, because the original text has been collated since the previous translations were made, and also because those translations are exceedingly scarce. The first is believed to be this—it is a small quarto:

"The Lyf of the Mother Teresa of Jesus, Foundresse of the Monasteries of the Descalced or Bare-footed Carmelite Nunnes and Fryers of the First Rule.

"Written by herself at the commaundement of her ghostly father, and now translated into English out of Spanish. By W. M. of the Society of Jesus.

"Imprinted in Antwerp by Henry Jaye. Anno MDCXI."

Some thirty years afterwards, Sir Tobias Matthew, S.J., dissatisfied, as he says, with the former translation, published another, with the following title; the volume is a small octavo in form:

[1] *Reforma de los Descalços*, lib. v. c. xxxv. § 4: "Relaciones de su espiritu."

[2] Rel. ii. § 18.

"The Flaming Hart, or the Life of the glorious S. Teresa, Foundresse of the Reformation of the Order of the All-Immaculate Virgin Mother, our B. Lady of Mount Carmel.

"This History of her Life was written by the Saint in Spanish, and is newly translated into English in the year of our Lord God 1642.

'Aut mori aut pati:
Either to dye or else to suffer.'—*Chap.* xl.

"Antwerpe, printed by Johannes Meursius. Anno MDCXLII."

The next translation was made by Abraham Woodhead, and published in 1671, without the name of the translator, or of the printer, or of the place of publication. It is in quarto, and bears the following title:

"The Life of the Holy Mother S. Teresa, Foundress of the Reformation of the Discalced Carmelites according to the Primitive Rule. Printed in the year MDCLXXI."

It is not said that the translation was made from the Spanish, and there are grounds for thinking it to have been made from the Italian. Ch. xxxii. is broken off at the end of § 10; and ch. xxxiii. therefore, is ch. xxxvii. That which is there omitted has been thrown into the Book of the Foundations, which, in the translation of Mr. Woodhead, begins with § 11 of ch. xxxii. of the Life, as it also does in the Italian translation. It is due, however, to Mr. Woodhead to say that he has printed five of the Relations separately, not as letters, but as what they really are, and with that designation.

The last translation is that of the Very Reverend John Dalton, Canon of Northampton, which is now, though twice published, almost as scarce as its predecessors. The title is:

"The Life of Saint Teresa, written by herself, and translated from the Spanish by the Rev. John Dalton. London, MDCCCLI."

The present translation—the fifth—has not been made because the former translations are inaccurate, or in any way unfaithful to the original; and he who made it cannot refrain from saying, in his own defence, that it was a task laid upon him by those whom he is bound to obey, and one that he never would have undertaken of his own will, partly because of the nature of the subjects of which the Saint treats, *mirabilibus supcr me,* and partly because of the extreme difficulty of the work.

Septuagesima, 1870.

PREFACE TO BOOK OF FOUNDATIONS.

When S. Teresa had taken possession and founded the first monastery of her nuns in Avila, August 24, 1562, she was summoned back to the monastery of the Incarnation, where she had made her profession, for that monastery was thrown into trouble by the act of the Saint, and the nuns were very angry with her. She was made to give an account of her conduct, and the provincial was sent for, before whom she had to make what defence she could: that defence she made in the presence of the nuns her sisters, and so successfully that no one was found to blame her. When she had appeased her sisters she had to meet other troubles: the people of Avila had been also disturbed, and a new house of religion seemed for the moment to be an offence to them. The magistrates of the city resolved to suppress the monastery, but on finding that it was lawfully established with the consent of the bishop they had recourse to the courts of law. But out of all their efforts nothing came, and the Saint, with the consent of the provincial, left the monastery of the Incarnation, and joined her sisters in the new house of S. Joseph.

She went to that house, according to the chronicle of the order, before the end of the year; but Ribera says, and his account is more likely to be true, that she did not return before the middle of Lent 1563. Fra Francisco de Santa Maria, the chronicler, rests his statement that she went back in December on the expression in the Prologue to the *Foundations,* "In the year 1562—the very year in which this house of S. Joseph in Avila was founded—I was ordered when in that house, by my confessor, the Dominican friar, father Garcia of Toledo, to write the history of the foundation of the monastery." He says that Fra Garcia could not have given her the commandment to write before she returned to the Incarnation, because she was summoned thither at once, and was not allowed to remain the whole day in S. Joseph's: she must therefore, he says, have left the Incarnation after the summons, and returned to S. Joseph's before the end of the year.

If it was impossible for Fra Garcia to speak to her on the day of the foundation, there is no difficulty in supposing that he had spoken to her frequently during the time she was staying in that house and making it fit for a monastery. He may have told her to write the history even before the day of the foundation, for he knew what a work it was, and had read the history of her life, which she had prepared for Fra Pedro Ibañez, her confessor.

But, be that as it may, it was during the first year of her stay in

S. Joseph's that she was ordered by Fra Garcia of Toledo to write the history of its foundation. It is to Fra Garcia, and to the inquisitor Don Francisco de Soto y Salazar, afterwards bishop of Salamanca, whom at this time she consulted, that we are indebted for the history of her life as we have it at present.[1] While rewriting her *Life* she was probably busy also wth her treatise on the *Way of Perfection*, which was written at the commandment of Father Bañes, her confessor, and throughout her life her constant friend: that was meant for the use of her own nuns of S. Joseph's, and has only lately been published as she first wrote it. It seems, then, that these two books, with the constitutions of the nuns, were written by her during her rest in her monastery—in "the most tranquil years of my life," as she says in the first chapter of the *Foundations*.

In the year 1560, while still in the monastery of the Incarnation, the Saint made a vow always to do that which was most perfect and to the greater glory of God. Father Ribera[2] says he never heard of any saint who had made such a vow. Her confessors in 1565, Fra Garcia and Fra Antonio de Heredia, Carmelite and prior of Avila, considering that the vow thus general was a possible source of scruples, recommended her to apply to the provincial, Fra Angel de Salazar, to make it void, and allow her to renew it in another form which should be less an occasion of scruples than the form in which she had so heroically made it. The Saint, always obedient to her confessors, made the application at once, and Fra Angel, then in Toledo, issued his commission in this form:—

"Fra Angel de Salazar, provincial of the province of Castille, of the order of our Lady of Carmel, &c.

"By this present writing we authorise and appoint the most reverend the father prior of our house of Carmel in Avila, and the most reverend Fra Garcia of Toledo of the order of S. Dominic, and either of them, having first administered the sacrament of penance and confession to our most dearly beloved sister Teresa of Jesus, mother of the nuns of S. Joseph's, to release her from any vow she may have made, or to commute it as to them it shall seem best for the service of our Lord, and for the quieting of the conscience of our sister aforesaid. We grant them hereby our authority, and the power we possess in virtue of our office and ministry. Done in Toledo, March 2, 1565.

"Fra Angel de Salazar."

The Saint, having received the sanction of the provincial, gave his letter to Fra Garcia, who executed his commission, and on the back of the letter wrote thus:—

"I have heard your confession according to the directions of the father provincial herein contained and for the peace and quiet of

[1] See *Relation*, vii. §§ 8, 9, at the end of the *Life*.

[2] Lib. iv. ch. 10.

your conscience and of that of your confessors—which is one and the same thing—I make void and of none effect the vow you have made, *in nomine Patris et Filii et Spiritus Sancti*. Amen."

Fra Garcia having released her from the obligations of her vow, the Saint was at liberty to renew it in another form, but subject to three conditions necessary to its validity. The Saint when in doubt was to consult her confessor, and having done so was to follow his advice, in order to avoid all scruples on his part as well as on hers. The vow, therefore, was binding on her under these three conditions, and not otherwise:—The first, the fact of the vow was to be made known to the confessor; the second, she was to ask his direction; the third, he was to tell what was the most perfect course. She seems also to have made another vow, that of perfect obedience to Fra Jerome of the Mother of God. This she made about ten years after the commutation of her great vow by Fra Garcia, when she was on her way to Seville to make the foundation there; but it does not appear from her account of it that she made it known to Fra Jerome.

In the fourth year of her residence in the monastery of S. Joseph, the general of the order, Fra Giovanni Battista Rossi arrived in Spain. The sovereign pontiff, at the request of the king, Don Philip II., had commanded him to make his visitation. The general was a man of great sanctity and simplicity, humble and generous, but his friars were not all like himself; the fathers in Andalusia especially were wedded to their lax observances, and made more or less resistance to his decrees; they also spread abroad certain stories, probably of his excessive severity, which were carried to the king, who, believing what he was told, conceived a dislike to the general, and even showed his displeasure. The general, however, persevered and did all he could do for the reform of his order; but he seems to have had but little hopes of the province of Andalusia, and would not allow S. Teresa to found monasteries in it.

S. Teresa in her monastery was under the jurisdiction of the bishop of Avila, and the general of her order, because of the provincial's refusal to accept it, therefore had no right to intermeddle in her affairs, and those of her nuns, though they were Carmelites and observed the rule. But the Saint never intended to withdraw from under the authority of the general, and her present position, though brought about by most lawful means, was a position which she would have avoided with her whole heart if she had understood the effects of what had been done for the foundation of her monastery. So when she heard of the general's arrival she began to be afraid she might have been ordered back to her old home, or cut off from the order, for she had founded her house without the consent of her immediate superiors, and had placed it under the jurisdiction of the bishop of the diocese. She met her difficulties at once, and in the simplest way: with the permission of the bishop, who was her superior, she invited the general to visit her, and on his arriving received him as if she were still his subject. The bishop

had most generously waived his rights in favour of the general, who was received in all honour as if he were the superior of the house of S. Joseph.

As usual, she was frank and open with the general, and made known to him the whole history of the foundation, and at the same time her own inner life. The general was pleased exceedingly, but none the less sorry that such a nun was no longer his subject. The order of the house and the piety of the community filled his soul with joy, but the house was not his, and he could not hide his sorrow.

The general found no fault with the Saint, however, but he was very angry with the provincial, whose faintheartedness had robbed the order of such a house. Two nuns had left the monastery of the Incarnation with S. Teresa, and the three, being his subjects, had become subjects of the bishop, but without his knowledge and without his leave. It was a pain to the good man, and he asked for the brief by which the transfer of obedience had been made. This was shown him at once, and he on reading it saw that it did not touch his authority as general and visitor apostolic. He did not regard it as binding on him, nor was it, for none of the superiors of the order had been called to consent or object to the transfer of the Saint's obedience. Her vow still subsisted, and so he told the Saint that she was still his subject, and that he had power to receive her back into the order if she wished to return. The Saint most joyfully accepted the offer, for she had never intended to leave it, and was received back, the general comforting her at the same time by saying that he would never force her to return to the monastery of the Incarnation, where the observance had become lax; and that none in authority under him should, as her immediate superiors, be allowed to do so at any time.

The general was glad when he recovered the Saint, but the bishop of Avila was extremely displeased, and spoke in some anger about the change. As he had been so good a friend, and had consented to the foundation when her own provincial had refused it, she felt that her act bore the semblance of ingratitude. She was therefore deeply distressed, and the pain of the bishop's displeasure was very keen. In a little time, however, the bishop, seeing her distress and humility, and considering also that under the circumstances she could hardly have done otherwise, was pacified, and continued from that day forth to befriend her and the order in every way he could, and to the utmost of his power. The general made many visits to the monastery of S. Joseph, and discussed grave affairs of the order with the Saint. She herself, burning with the love of souls, made known to him her chief desire—the foundation of a house where the friars should live under the primitive rule. The general would have been glad to see such a house established, but he saw the difficulties before him in the opposition of his subjects, and counselled delay. He did not refuse his consent absolutely, nor would he allow the reform to proceed without conditions: accordingly, to satisfy the Saint, he gave her leave to found monasteries of nuns, but subject

to the order. This was a matter, it seems, of which S. Teresa had never thought: she had never intended to do more than found her own house, wherein she could sanctify herself in the strict observance of the primitive rule. But she gladly accepted the permission, though, as she says, "I did not ask for it," and saw in that permission the way to obtain what at the time she had more at heart—the foundation of monasteries of friars keeping the primitive rule.

The first commission given her was dated Avila, April 27, 1567. She was authorised to found monasteries of nuns in the kingdom of Castille, and might take any two sisters willing to go from the Incarnation for each of them. This done the general left Avila for Madrid, and thence on May 16 sent the Saint another letter in explanation of the first. Doubts, he said, might be raised about the words "kingdom of Castille," which means either Old or New Castille. To remove all difficulties, the general said that by the "kingdom of Castille" he meant both the Old and the New, and that the Saint was to be allowed to make foundations wherever she pleased within the borders of that kingdom: the only restraint upon her was that the monasteries must be all under the obedience of the order, and no foundations must be made in Andalusia.

Though the general went away from Avila without giving his assent to the petition of S. Teresa, as she wished it to be done—for he seems to have done no more than promise to do so—she was not discouraged, and by letter earnestly begged of him to found a house of reformed friars. This letter was delivered to him when he was in Valencia, in which place, on the 14th day of August, the general authorised S. Teresa to found two monasteries of friars wherein the primitive rule should be observed as it was in her own monastery of S. Joseph in Avila.

The Saint received the licence of the general when she was in Medina del Campo, making the foundation there, and "always thinking of monasteries of friars" (ch. iii. § 15). But in thus thinking she was not alone: there were two friars of her order in Medina at the time to whom God had granted the same desires, and who, like herself, did not know how to carry them into effect—Fra Antonio de Heredia, no longer young, and Fra Juan of S. Mathias, in the twenty-sixth year of his age, and newly made priest. The former she was acquainted with already, for he was prior of the Carmelite house in Avila when she was living in S. Joseph's. He too had been called to a stricter life than was that then lived by his brethren, and had serious thoughts of leaving the order and becoming a Carthusian. The Saint dissuaded him from this, and on his yielding to her requests asked him to wait awhile, and test himself by leading a stricter life among his brethren according to the primitive rule; for, though she was glad to find even one friar who gave promise of better things, she had not much confidence in Fra Antonio, who had grown old in the order, and was, she feared, unequal to the austerities which she intended to revive.

Fra Antonio took the advice of the Saint, and began to make trial of the new life which he was afterwards to live. The bodily

austerities were probably not the least of his trials: his brethren, knowing the resolution he had taken, began to torment him; they said he was about to insult the whole order that he might make himself a name; that he wished to bring in novelties and disturb the friars as mother Teresa had disturbed the nuns; that he was seeking worldly advancement—he who never merited any in his own order; that he made a pretence of zeal for selfish ends, and was despising others who were better than he was; that he was setting himself up against his superiors who never thought of doing what he was purposing to do, and who were far wiser than he. Fra Antonio nevertheless persevered, and bore all contradiction in peace, and "the persecution of evil tongues" (ch. iii. 15) never shook his good resolution.

The other friar was Fra Juan of S. Mathias, afterwards and now known as S. Juan of the Cross. He had been received into the order in the house of S. Anne in Medina del Campo in the year 1563, when he was about twenty-one years of age, and had made his profession in the same house in 1564, Fra Angel de Salazar being the provincial. In the course of the latter year he was sent to the Carmelite college in Salamanca, then known as the college of S. Andrew the Apostle, but afterwards as the college of S. Teresa. Having there finished his course of theology, and being of the age of twenty-five, he was ordained priest. His superiors sent him back to the house of the order in Medina, where he had been professed, to sing his first mass, partly for the sake of giving pleasure to his mother, who was a widow, and he was there when S. Teresa was occupied with her own foundation of the monastery of her nuns.

He had come to Medina del Campo with another friar, Pedro de Orozco, through whom S. Teresa heard of him, and of his longing to become a Carthusian; for he too had the same wish as Fra Antonio, and had not kept it a secret from his companion. Fra Pedro, knowing that S. Teresa wished to have houses of friars who observed the primitive rule, went to her and spoke of his companion Fra Juan. The Saint was so much pleased with the account of him given her by Fra Pedro that she longed to see him, being fully persuaded that he was the very man whom our Lord had destined for her work. She spent the night in prayer, earnestly beseeching our Lord to give her Fra Juan, like Rachel, who prayed for children.

Fra Pedro asked his companion to visit the Saint in her monastery, but to no purpose, for he would not converse with women if he could avoid it. By dint of importunity, however, Fra Pedro prevailed at last, and the visit was made. It resulted in Fra Juan's promising to begin the reform, provided the Saint made no long delay, for he was bent at the time on making himself a Carthusian at the first opportunity.

S. Teresa now felt that her work was safe, for she had two friars, or, as she said, a friar and a half, for Fra Antonio was a portly personage, while S. John of the Cross was thin and low of stature. Accordingly, in about twelve months from that time the first of the two houses which the general had authorised her to found was begun

in great poverty, in Duruelo, the first conventual mass being said there on the first Sunday in Advent 1568, and three monasteries of nuns, subject to the general of the order, having been then founded—Medina del Campo, Malagon and Valladolid. The first house of S. Teresa, S. Joseph's in Avila, was not subject to the order, though the Saint herself was, but to the bishop of the diocese, Don Alvaro de Mendoza.

S. Teresa seems to have proceeded with as much care and caution as were possible in this foundation of Duruelo, in order to avoid any difficulties that the friars might make who were not disposed to accept her reform. The latter at first were probably more or less indifferent, and perhaps somewhat blind, to the results to be naturally expected from the lowly beginnings made in Duruelo. None of them seem to have been disturbed, for the general in Rome had not heard of the foundation in the beginning of February, 1569. On the 8th of that month and year the father-general of the order wrote a letter to the nuns of Medina del Campo, in which, after saying of S. Teresa that she "is doing more for the order than all the friars in Spain," he asks for information about the two monasteries of men, and would be glad to hear that they had been founded.[1]

The second of the two houses was, however, founded in the course of the year, on July 13, in Pastrana.

S. Teresa, having founded the two houses of friars according to the permssion of the general, gives no account herself of the other houses which were founded afterwards, and which were fifteen in number. She had probably less to do with them than with the monasteries of nuns, though she was not unconcerned in them. She founded and directed seventeen monasteries of nuns in the course of twenty years, yet of those years five years all but nine days were spent tranquilly in her first monastery of S. Joseph in Avila, and for four years and nearly two months besides her work was hindered by the troubles of the order, and very nearly so before that by her being compelled to accept the government of the monastery of the Incarnation, wherein she had made her profession, and which did not belong to her reform. The monasteries of friars founded in her lifetime were these:—

1.	Duruelo	28 Nov., 1568	ch. xiv. § 5.
2.	Pastrana	13 July, 1569	ch. xvii. § 13.
3.	Mancera	11 June, 1570	ch. xiv. § 8.
4.	Alcala de Henares	1 Nov., 1570	*Reforma,* lib. ii. ch. xliii. § 5.
5.	Altomira	24 Nov., 1571	*ib.* ch. liv. § 3.
6.	La Roda	— April, 1572	*ib.* lib. iv. ch. xvi. § 4.
7.	Granada	19 May, 1573	*ib.* lib. iii. ch. iv. § 10.
8.	Peñuela	29 June, 1573	*ib.* ch. x. § 2.
9.	Seville	5 Jan., 1574	*ib.* ch. xxiii. § 8.
10.	Almodovar	7 March, 1575	*ib.* ch. xxxv. § 5.
11.	Mount Calvary (Corençuela)	— Dec., 1576	*ib.* ch. lii. § 4.

[1] *Reforma de los Descalços,* lib. ii. ch. viii. § 2.

12. Baelza ..... 14 June 1579.... *ib.* lib. iv. ch. xliv. § 4.
13. Valladolid ..... 4 May, 1581.... *ib.* lib. v. ch. xiii. § 2.
14. Salamanca ..... 1 June, 1581.... *ib.* ch. xvii. § 3.
15. Lisbon ..... 19 Feb., 1582.... *ib.* ch. xxiv. § 3.

Of these monasteries two were abandoned for a time; the friars removed from Duruelo to Mancera, and from Peñuela to Mount Calvary or Corençuela, but they returned to both places afterwards.

The monasteries of the nuns were these:—

1. Avila ..... 24 August, 1562 *Life*, ch. xxxv. § 4.
2. Medina del Campo 15 August, 1567 *Foundations*, ch. iii. § 8.
3. Malagon ..... 11 April, 1568 *ib.* ch. ix. § 5.
4. Valladolid ..... 15 August, 1568 *ib.* ch. x. § 6.
5. Toledo ..... 14 May, 1569.... *ib.* ch. x. § 10, note.
6. Pastrana ..... 9 July, 1569.... *Reforma*, lib. ii. ch. xxviii. § 7.
7. Salamanca ..... 1 Nov., 1570.... *Foundations*, ch. xix. § 2.
8. Alba de Tormes..... 25 Jan., 1571.... *ib.* ch. xx. § 12.
9. Segovia ..... 19 March, 1574 *ib.* ch. xxi. § 4.
10. Veas ..... 25 Feb., 1575.... *ib.* ch. xxii. § 4.
11. Seville ..... 29 May, 1575.... *ib.* ch. xxiv. § 12.
12. Caravaca ..... 1 Jan., 1576.... *ib.* ch. xxvii. § 7.
13. Villanueva de la Jara ..... 21 Feb., 1580.... *ib.* ch. xxviii. § 31.
14. Palencia ..... 29 Dec., 1580.... *ib.* ch. xxix. § 8.
15. Soria ..... 3 June, 1581.... *ib.* ch. xxx. § 8.
16. Granada ..... 20 Jan., 1582.... *Reforma*, lib. v. ch. xxiii. § 4.
17. Burgos ..... 22 April, 1582.... *Foundations*, ch. xxxi. § 41.

But two of these foundations were made in the absence of the Saint. That of Caravaca was made when she was in Seville, unable to leave her sisters because of the straits they were in. She, however, made all the necessary preparations, and chose the nuns who were to live there. That of Granada was made by Anne of Jesus with the help of S. John of the Cross, S. Teresa being at the time unable to make the journey because of the foundation to be made in Burgos. She however, chose the nuns to be sent with Anne of Jesus, and, among others, gave her Antonia of the Holy Ghost, one of the four nuns who took the habit in S. Joseph's when that house was founded in 1562.

In the year 1571, when she was engaged in Salamanca making and strengthening her foundation there, she was withdrawn from her own immediate work, and sent as prioress, by order of her superiors, to the monastery of the Incarnation in Avila, the house in which she had made her profession, but which she had left, as she thought, never to return to it, for her own foundation of S. Joseph's house in the same city. The apostolic visitor, Fra Pedro Fernandez, of the order of S. Dominic, seeing the desolate state of that house, knew of no means of relief except that of sending the Saint back to it. He consulted with the superiors of the order, and then, with their full consent, but on his own authority, and in virtue of the power he had,

laid on S. Teresa, without consulting the nuns, the heavy burden of being their prioress.

The monastery of the Incarnation had not been founded in poverty, yet it was more poor than the poorest of those which S. Teresa was founding. It was so poor that it could not give the nuns food enough to sustain them, and the result was that they asked for leave to go to their kindred from time to time to escape from the inconveniences of hunger. Fra Pedro Fernandez, the apostolic visitor, seeing the sad state to which the monastery had been brought, determined to make an effort to save it, and succeeded, for the Saint's administration of it, both temporally and spiritually, answered all his expectations, and made the monastery what, perhaps, it had never been before, though it had been the nursing-mother of many holy souls, and among them S. Teresa herself.

This famous monastery had been founded in the year 1513, by Doña Elvira de Medina, and mass was said in it for the first time in 1515, April 4th, the day on which S. Teresa was baptized. It stood outside the city, and was a fine and handsome house, with large gardens, and abundantly supplied with water. In 1550, according to the history of Fra Francis de Santa Maria, lib. i. c. ix. § 1, the house held one hundred and ninety nuns; and the Saint herself, in a letter written by her towards the close of the year 1580, or in the beginning of 1581, says that she lived for five-and-twenty years in a monastery wherein there were a hundred and eighty nuns.[1] But the poverty of the house and the lax observance were an evil, nor could the Saint shut her eyes to its disadvantage when she was living in it, though she made every excuse for it in her power,[2] and had a strong affection for it.

In the beginning of July, 1571, the Saint knew of her appointment, but was most unwilling to accept the charge laid upon her:[3] our Lord upbraided her for holding back, and then she yielded.

In October she went from her own house in Avila, having first renounced for herself, July 13, all the exemptions and mitigations which were in force in the monastery to which she was going. She had done so before, and now, for the greater security of her conscience, she repeats her resolution to observe the primitive rule in all its severity. On the 6th of October Fra Pedro, the apostolic visitor, accepts in Medina the act of renunciation, and releases the Saint from all obligations of conforming to the laxer observances then prevailing in the monastery of the Incarnation, as well as in the others of the order.

The nuns of the Incarnation were greatly troubled when they heard that the new prioress was coming without their consent, and in violation of their customs. They had not elected her, and they had not been asked to do so, neither would they have elected her if the visitor had allowed them to choose their prioress, as they had

[1] Lett. 308; but 48 of vol. 2 ed. Doblado. In 1567 there were more than a hundred and fifty. See *Foundations*, ii. 1.

[2] *Life*, ch. xxxii. § 12.

[3] See *Relation* iii. § 11.

hitherto done. In their distress and alarm they sent for all their friends and acquaintance among seculars, made their complaints, and besought them to help them, now that they were to be placed under the authority of a nun who would put a stop to their innocent recreations and multiply their austerities. All this was known to the Saint and she accepted her cross. The visitor apostolic, not ignorant of the trouble in the house, ordered the provincial to attend the Saint on the day of her taking possession, in order, if possible, to keep the peace.

The provincial, Fra Angel de Salazar, with his fellow, went to the monastery, and, having assembled the sisters in chapter, read to them the letter of the visitor which announced to them that he had made Teresa of Jesus their prioress. There arose at once a cry of distress from the nuns, who regarded themselves as given over to an enemy; some said they would never obey her, and others reviled her; she in the mean time being on her knees before the Most Holy on the altar. All the nuns, however, were not so foolish, and the wise virgins, so soon as the letter had been read, took up the cross, and, chanting the *Te Deum*, went forth to receive their prioress. The trouble and disturbance were so great that some of the nuns fainted through the violence of their distress. The Saint went among them and gently touched them: all in a moment recovered their senses and their reason, and offered no further resistance to her.

Others, however, still remained obstinate in their rebellion, and bent on disobedience to the last; but the Saint was patient and gentle, and exercised her authority as if she had none; neveretheless she intended to be obeyed, and acordingly on the first chapter day the nuns on entering the room saw the image of our Lady in the seat of the prioress, and S. Teresa sitting at her feet. The rebellious nuns were struck by a heavenly terror, and changed their minds: all signs and all desires of disobedience vanished, and the Saint was obeyed as prioress with as much readiness and affection as if she had been chosen by them of their own free will. From that day forth the nuns of the Incarnation gave no trouble to the prioress, and the abuses of the house were all corrected: though under the mitigated observance, which was never changed, the nuns lived as if they were under the reform of S. Teresa; their temporal and spiritual necessities, hitherto so great and serious, were at once supplied; and the seed of good, sown in such good soil, grew and bore fruit so abundantly that the monastery of the Incarnation became from that day forth one of the pearls of the old observance.

She remained in the monastery of the Incarnation, the spiritual direction of which she had given to S. John of the Cross, for nearly two years.

In 1573 Anne of Jesus begged the visitor apostolic to allow her to visit the monastery in Salamanca, which was still in trouble, and the nuns were without a church in which the Most Holy dwelt. Fra Pedro Fernandez gave the desired permission, and the Saint, who was in the monastery of the Incarnation July 29th of this year, made her preparations for her return to Salamanca, to make the final arrangements about her monastery there, and which she had not been

able to make in 1571, when she was called away by some difficulties in Medina, and thence to Avila. She was in Salamanca on the 2nd of August, and on the 24th day of that month began there to write the history of the *Foundations*, at the request of her confessor, father Ripalda of the Society of Jesus.

The three years of her priorate in the Incarnation came to an end, October 6, 1574, on which day, to the great sorrow of the nuns, she left that house for her own monastery in Avila. All this time the storm was gathering which threatened to ruin her reform, and during which her patience was tried in the furnace of persecution.

The story of that persecution is briefly this. In August, 1569, His Holiness S. Pius V. made two Dominican friars visitors apostolic for four years of the Spanish Carmelites—Fra Pedro Fernandez visitor of Castille, and Fra Francisco de Vargas visitor of Andalusia. Their authority was greater than that of the general of the order, because they were the delegates of the sovereign Pontiff, and that was the reason why the authority of the general during the progress of the reform seemed to be overlooked. S. Teresa had received authority from the general to found only two monasteries of friars, but in the province of Castille, and not in Andalusia. As the visitors apostolic were not bound by that prohibition, nor were the friars, these were now subject to the visitors by a decree of the Sovereign Pontiff. The visitors had instructions to correct and amend what was amiss, and, being desirous to reform the order, they not only did not regard that prohibition, but encouraged the growth of the reform of S. Teresa. So when Duruelo and Pastrana had been founded, whereby the powers which the general had given to S. Teresa were exhausted, the apostolic visitors threw their sickle into the harvest, and the foundations of Altomira, La Roda, Granada, and Peñuela were made before their commission expired. Alcala de Henares had been founded with the consent of the general. The friars of the old observance were more or less jealous, but they bore for a time with seeming patience what many of them regarded as innovations, if not as something worse.

The prior of Pastrana, the second house of the reform, was Baltasar of Jesus, Nieto. He had quitted the old observance for the primitive rule. As he was originally from the province of Andalusia, the visitor apostolic there, Fra Francisco de Vargas, wrote to him and begged him to return to Andalusia, there to begin the reform. Fra Baltasar could not do so at the time, and the visitor was satisfied with the reasons he gave. But not long after one of the friars in Pastrana, Fra Diego de Santa Maria—he too had been once a friar of the old observance—was sent to Granada, his native place, on some affair of the order, and with him, as his fellow, Fra Ambrose of S. Peter, not yet ordained priest. The two friars, when they arrived in Cordova, presented themselves, as they were bound to do, before their superior, Fra Francisco de Vargas, the visitor apostolic and prior of the Dominicans there. By him they were told that they were under his authority—they were in his province—and that he

would employ them in founding a house of barefooted friars in Andalusia. Fra Diego represented his case as well as he could, and begged the visitor not to force him to do an act which would be regarded as a wrong to his superior, the apostolic visitor in Castille, with whose leave, for quite other ends, he had come into the province of Andalusia. Father Vargas said he would arrange the matter with his brother visitor, and Fra Diego must remain under his obedience, and begin the reform of S. Teresa within his jurisdiction. He offered the two friars either of two houses of the old observances to be used for the purpose, and they, thus compelled, accepted the smaller of the two, San Juan del Puerto. The house was given up to them by the provincial of the order, Fra Augustin Suarez, and was taken possession of in due form in the end of October, or in the beginning of November, 1572, S. Teresa being at the time prioress of the Incarnation in Avila.

In the next year, in 1573, Fra Baltasar of Jesus, prior of Pastrana, went to Andalusia with the leave of his provincial, Fra Angel de Salazar. The prince Ruy Gomez, duke of Pastrana, being in the secret, had applied to the provincial for the permission; he had some matter to communicate to his son-in-law, the duke of Medina Sidonia, and wished Fra Baltasar to be his messenger. Fra Baltasar therefore went with the prince to Illescas, whither the latter proceeded in order to fulfil a vow made in his late illness, and from that place sent to Pastrana and Altomira for those fathers there who had abandoned the mitigation for the reform, and sent them by two and two together, to avoid suspicion, to Andalusia, and with directions to remain apart as if they knew nothing of the others. Meanwhile he and Fra Gabriel of the Conception went together to Granada, where they were well received. The apostolic visitor was glad to see them, and gave them a house hitherto possessed by the friars of the mitigation.

Fra Francisco de Vargas, the visitor, having Fra Baltasar within his jurisdiction at last, transferred to him the powers he had received from the Holy See, and made him visitor in his place, with authority over all the houses of the reform made or to be made in Andalusia; he also gave him power to receive novices, but none of them were to belong to the old observance without the consent of the provincial. This was done April 28, 1573, and on May 19th and June 29th the two houses of Granada and Peñuela were founded in the province of Andalusia.

Now, the friars of the old observance were not a little troubled at these proceedings; two of their own houses had been taken from them, and given to certain of their brethren, who were by the lives they led reproaching them with laxness, and whom, therefore, they considered, on the whole, as wanting in prudence. They had themselves grown old in the order under the mitigated rule, and disliked the changes which were made. They complained, and their complaints could not be kept secret from the visitor apostolic. Fra Francisco de Vargas saw that their complaining was not wholly unreasonable, and thinking that some of their vexation might be lessened by bringing into Andalusia friars who had never made

profession under the relaxed observance, asked Fra Mariano of S. Benedict[1]—his letter to him is dated May 20, 1573—to come to Andalusia, bringing with him certain friars who had made their profession in the reform, and who therefore did not belong to the old observance. The vistor believed that the friars who had abandoned the mitigation for the reform were less esteemed by their brethren whom they had forsaken than the new friars, and that the latter would win by their conduct that esteem and reverence which the former had lost.

Fra Mariano, when he received the visitor's letter, was in Madrid, in attendance on Ruy Gomez, who was on his deathbed. They were old friends, and when the news of that illness was brought to Peñuela, where Fra Baltasar was detained by certain matters to be settled there, he hastened to Madrid, and met Fra Mariano there, discharging those duties which Fra Baltasar would have had to discharge if he had not been so far away.

Fra Mariano consented, and made his preparations for the journey to Andalusia, and chose for his companion Fra Jerome of the Mother of God, who had made his profession in Pastrana, March 25th of that year. Fra Baltasar did not intend to return to Andalusia, and went back from Madrid to his own house of Pastrana, where, on the 4th of August, he transferred to Fra Jerome, the companion of Mariano, the powers he had received from the apostolic visitor, Fra Francisco de Vargas. But, as Fra Baltasar was not visitor of Castille, he could not send his delegate to Andalusia, who in Castille was under the jurisdiction of Fra Pedro Fernandez, the visitor of the order in that province. Fra Mariano had some affairs of his own to look after in Andalusia, which he had not settled when he entered the order in 1569, and now wished to do what he had not done then: this became a reason for asking of his superior permission to go to Andalusia. It was not thought prudent to inform the visitor of Castille of that which was about to be done, for he would never consent to allow the friars Mariano and Jerome of the Mother of God to leave his province: he was also unwilling to found more houses, because he wished to strengthen and improve those already founded, rather than waste, as he considered it, the means provided for that end.

Under these conditons Fra Mariano applied to the provincial, Fra Angel de Salazar, for leave to go to Andalusia, giving as his reason, which was certainly true, the necessity of arranging some affairs of his own, but saying nothing of the other reason—the propagation of the reform in Andalusia. Fra Angel, having no suspicion of any other purpose, readily consented, thinking also perhaps that, as Fra Mariano was only a layman at this time, the friars would hardly send him on any mission of importance, even though he was to go in company with another friar. The provincial had been asked to allow him to choose a companion, and that also the provincial allowed, without inquiring who that companion was to be.

[1] See note [1] to ch. xvii. § 6.

The licence of the provincial thus obtained, Fra Jerome of the Mother of God and Fra Mariano left in the beginning of September, 1573, when S. Teresa was in Salamanca. They made their way to Toledo to see Fra Antonio of Jesus. Fra Antonio, though of the reform of S. Teresa, was then prior of the Carmelite monastery there of the old observance, having been appointed to that office by the visitor apostolic, Fra Pedro Fernandez. They were detained there because Fra Antonio was at the time absent from his monastery making arrangements for the house which was founded in Almodovar in 1575. While staying there Fra Mariano received the commandment of the father-general to be ordained; he tried to excuse himself—he had entered the order intending to remain a lay brother—but Fra Jerome persuaded him to obey, and accordingly, having received the minor orders, he was made sub-deacon on Ember Saturday. The two friars now hastened to Andalusia, afraid of being overtaken by a messenger from the provincial, who, they thought, might suspect their purpose as soon as he heard of the ordination of Fra Mariano. They arrived safely in Granada, and presented themselves before the visitor apostolic, Fra Francisco de Vargas, Dominican provincial. The heart of the visitor was made glad by their arrival, and by the ordination of Fra Mariano. He observed them narrowly for a few days, and then, convinced by what he had seen that Fra Jerome had great gifts which ought to be used in the service of the order, and for the greater glory of God who had given them to him, he made him his own delegate and substitute, vesting him with all the powers which he had himself received from the Sovereign Pontiff. Accordingly Fra Jerome became, not the visitor and superior of the friars of the reform only, as was Fra Baltasar, but of the friars of the mitigation also, in the province of Andalusia.

Fra Jerome resisted with all his might at first, but he yielded in the end, and Fra Mariano, whom in Toledo he had persuaded to receive holy orders, now, by way of retribution, urged him to accept the burden. He submitted to the visitor, but it was agreed between them that for the present the matter should be kept secret. The secret could not be long kept, for Fra Angel de Salazar's suspicions had been roused by the ordination of Fra Mariano, and his choice of Fra Jerome as his companion. The two friars therefore received an order while in Granada to return forthwith to Pastrana, under pain of being held as disobedient and rebellious friars. They replied to the provincial that they were ready and willing to obey, but could not because they were under the jurisdiction of the visitor of Andalusia: in fact, Fra Jerome was now above the provincial of Castille, and no longer subject to his authority, but for the present he refrained from saying so.

The friars of the old observance knew nothing of the delegation of the authority of the visitor, who, to make matters safe, and to insure Fra Jerome in his dignity, gave him also the original letters of the Pope. Armed therewith, Fra Jerome and Fra Mariano went to Seville, and were well received in the house of the friars of the mitigation, where Fra Vincent of the Trinity was prior. There they met the provincial of Andalusia, Fra Augustin Suarez, to whom

Fra Jerome showed his commission from the visitor to govern the friars of the reform, but not his commission to visit and reform the friars of the mitigation: of that he said nothing. He then told the provincial that he meant to restore at once the house of San Juan del Puerto to those who held it before the visitor gave it to the reform. The provincial was glad, for the old friars had been greatly hurt by that act of the visitor, and the restitution was made on the feast of S. Luke, October 18th, and on the evening of the 22nd Fra Jerome brought the friars of the reform to Seville. They were lodged in the house of the old observance, and joined in all the acts of the community as brethren. Hitherto the peace between the two families had not been openly broken.

Fra Jerome in Seville was not, however, altogether a welcome guest in the house of the old observants, who soon began to murmur and then to find fault with the reform: the change was an offence to them: some felt it as a reproach, while many certainly admired what they did not think themselves bound to practise. Difficulties arose, for they could not be hindered among the brethren whose habits were different, and Fra Mariano urged Fra Jerome to provide a separate house for the friars of the reform. The archbishop of Seville, knowing what was going on, offered Fra Jerome a part of his palace, but Fra Jerome would not do anything by which the dissension might become known too soon, and therefore would not leave the monastery till he had found a house for his friars. This was done, with the help and consent of the archbishop, and possession of it was taken, but secretly, January 5, 1574, on the eve of the Epiphany.

Fra Jerome ordered his friars to make their way two and two, and as secretly as possible, to the house he had chosen; and then, on the eve of the Epiphany, the steward of the archbishop, in the presence of a notary, delivered the keys of it to Fra Jerome, and went his way. The friars occupied themselves forthwith in arranging the house, and were thus busy till it was time to say matins; everything was then ready, and mass was sung on the feast of the Kings.

On that very day the discontent of the old friars in Seville broke out: the prior and the provincial were blamed for allowing the new house to be founded, but the prior and the provincial knew nothing of it, neither could they have hindered it, for Fra Jerome was the superior of both, and had authority to do what he had done. They felt it very keenly, for a monastery of the same order founded close to their own showed that there was something wrong, and they knew that the blame would not be thrown wholly on the friars of the reform. They resolved to send some of themselves to Fra Jerome to ask the meaning of his act, and the two friars deputed for the purpose were the sub-prior and Fra Diego de Leon who was now bishop of the Isles in Scotland. He was at this time staying with his brethren in Seville, for he had been, and was still, a friar of that house. The two friars went forth on the feast of the Epiphany, and represented their grievance to Fra Jerome; they asked him how he could without the leave of the provincial found another house;

besides, he had not shown that he had any authority for his proceedings, and the fathers of the order were very much hurt thereat.

To these Fra Jerome made answer that he had authority to do what he had done, and they too must know it, for they acknowledged it when he gave them back the monastery of San Juan del Puerto, and when they accepted it at his hands: however, if they had any misgivings on the subject they could go to the archbishop, who had his instructions in his hands: he could not show them himself for that reason, but the provincial and other fathers knew what they were, and were satisfied with them in the affair of the monastery out of which he had taken the friars of the reform to be replaced by those of the old observance.

The two religious were silenced, but they were not at their ease, and nothing further was done. Fra Jerome remained with his own friars in their new house, and for the present seemed to have no other object than to watch over the progress of it in the spiritual life. The archbishop appointed him a preacher in the cathedral, wherein also he preached the Lenten sermons in 1575.

S. Teresa was at this time in Salamanca preparing for the foundation in Segovia which was made on the feast of S. Joseph, 19th March, 1574. In Holy Week, because of the strange conduct of the princess of Eboli, she dissolved her monastery in Pastrana, and removed her nuns to Segovia. Having established her monastery there, she returned to Avila on the 1st of October to the monastery of the Incarnation, of which she was prioress.

On the 6th of October the three years were over during which she was to be, and had been, prioress of the monastery of the Incarnation. She resigned her office, but the nuns, though not all, wished to re-elect her; the provincial would not allow them, and the Saint herself resisted with her whole heart, for she wished to return to S. Joseph's. She did return, and there the nuns, glad to receive her, elected her prioress. She was now for the second time chosen prioress of the house she had founded with so much trouble. Shortly after the election she went to Valladolid, her presence being desirable on account of Doña Casilda, whose story is told in chs. x., xi. In the beginning of January she returned to Avila, and made her preparations for the foundation in Veas, not knowing nor even suspecting that the town was within the province of Andalusia. Here she heard from the bishop of Avila that the inquisitors were searching for her book—her *Life,* written by herself. Meanwhile complaints had been carried to the general, and the reform was spoken of as a great evil. The general, therefore, unable to withstand his subjects obtained from His Holiness Gregory XIII., on the 3rd of August of this year 1574, the recall of the powers given to the two Dominican friars who were visitors of Castille and Andalusia; but he did not put the papal letters in execution at once, reserving their publication for the next general chapter to be held in Piacenza. The existence of the papal letters, however, became known in Spain; and the nuncio Monsignore Ormaneto, who had the reform of Carmel greatly at heart, and whose powers were not touched by the brief of recall,

made Fra Francisco de Vargas and Fra Jerome of the Mother of God visitors jointly of Andalusia. But he first of all sent to Rome for his greater security, and there learnt from the secretary of His Holiness that none of his powers were withdrawn. His commission to the two friars was signed on the 22d of September, within two months of the issue of the brief by which the faculties of the visitors had been recalled. The nuncio meant to give more authority still to Fra Jerome, and this became known to some one of his friends or kindred, who sent word of it to him in Seville, and advised him to come to Madrid. Fra Jerome was not able to leave his monastery before Easter 1575, because of the duties he had there to discharge, as well as in the cathedral church; but after Easter he set out and arrived in Veas, where he saw S. Teresa, who was very much surprised when she heard from him that she was then in the province of Andalusia. She had never intended to make any foundations in that province, because the general had expressly forbidden her. However, she was now in Andalusia, and as such subject to Fra Jerome, its visitor, who laid his commands upon her, and bade her found a monastery in Seville, while she herself had resolved to make a foundation in Madrid.

Fra Jerome went from Veas, where a messenger from the nuncio found him, to Madrid, and there was made, August 3, 1575, visitor of the province of Andalusia, and at the same time superior of the friars of the reform both in Andalusia and Castille; he was henceforth called the provincial of the barefooted Carmelites, thereby receiving full authority from the nuncio to propagate the reform in both provinces. He now proceeded to visit the new houses, gave constitutions to the friars—the nuns were in possession of those given by the Saint—and settled the affairs of the order as well as he could, preparing the way, though perhaps not intending it, for the separation of the reform of S. Teresa from the old observance of the mitigation.

While Fra Jerome of the Mother of God was making his visitation the Saint went to Seville, and with much toil and labour made her foundation there on the feast of the Most Holy Trinity, May 29, 1575.

From Seville she wrote a long letter to the general of the order explaining the mistake she had made in going to Veas, and making excuses for Fra Jerome and Fra Mariano. Perhaps she was not altogether pleased with what had been done.

"I send to your paternity a letter about the foundation in Veas and the request made for a foundation in Caravaca . . . I also informed your paternity of the reasons why I came to make a foundation in Seville. . . . I should also like you to know that I made many inquiries when I went to Veas whether it was in Andalusia or not, for I never meant to go to that province. Veas certainly is not in Andalusia, but it does belong to that province. It was more than a month after the foundation had been made that I knew of this. When I found myself with the nuns I thought it would not be well to abandon the monastery, and that was one reason also for my coming to this place;

but that which weighed most with me was that which I gave to your paternity, namely, to look into this affair of these fathers. They give good reasons for what they have done, and certainly I can see nothing in them but a wish to be your true children, and to give you no annoyance: still for all that, I cannot regard them as blameless. They now see that it would have been better if they had taken another course, so as to give no offence to your paternity. We have great discussions, especially Mariano and myself, who is of a quick temper, while Gratian is like an angel; so if he had been alone things would have been differently done. It was Fra Baltasar, prior of Pastrana, who made him come hither. I may say it to your paternity, if you knew him you would be glad to have him for your son. I verily believe him to be one, and Fra Mariano also."[1]

But on May 22nd the general of Carmel held a chapter of the whole order in Piacenza, within the duchy of Parma; the papal brief recalling the powers of the visitors was published, and the suppression of the reform was substantially decreed by the assembled fathers, who ordered the removal of the barefooted Carmelites from all the houses they had in Andalusia, allowing them to remain in Castille only in the two foundations which S. Teresa had made by authority of the father-general. Fra Jerome Tostado, a Portuguese, was commissioned to execute the decree, who accordingly came to Spain, a resolute and serious man, fully bent on the ruin of the new Carmel.

Before the decrees of the general chapter were brought to Spain Fra Jerome of the Mother of God went to Seville, November 21, 1575, where the Saint was still living, and proceeded to execute the commission of the nuncio. It was a work full of danger, and the Saint was greatly alarmed (*Rel.* i. § 27), for the friars in Seville were not likely to yield obedience to Fra Jerome, who was young in the order, and even in years. Nor did they: they disputed his powers and denounced him as a rebel against the lawful authority of the general. Fra Jerome was patient, and at last the sub-prior of the house yielded: then by degrees the other friars throughout the province.

Towards the end of the year, a little before Christmas, "there was brought to me," saith the Saint (ch. xxvii. § 18), "from the general chapter, which I think ought to have highly considered the increase of the order, a decree, made by the deputies assembled, enjoining me not only to make no more foundations, but also on no account whatever to leave the house I should choose to dwell in, which was something like sending me to prison." This decree was brought to her by order of Fra Angel de Salazar, provincial of Castille. It is probable enough that Fra Angel, who had known her long, may have considered the proceedings of his superiors somewhat harsh, though he could not say so, for he sent her word at the same time that she could appeal to the Pope. That the Saint would not do: she said she preferred obedience to everything else,

[1] Lett. 59; but Lett. 72 vol. 4 ed. Doblado.

and would submit at once. Fra Jerome told her that there was no necessity for instant obedience, and, as the winter had set in, he bade her stay in Seville for the present. She did so, and left it for Toledo, the place she had chosen to dwell in, June 4, 1576.

On the 12th of May a chapter of the friars of the mitigation was held in Moraleja, and decrees were made in it which could have no other issue but the suppression of the reform, Fra Jerome Tostado being now in Spain, about to execute the decrees of the chapter of Piacenza. The reformed friars also met, called together by Fra Jerome of the Mother of God, as their provincial, in Almodovar, August 8, where they, on their part, did what they could to save themselves from ruin. But Fra Jerome of the Mother of God, when he went to Seville from Almodovar, saw all his work there undone by the provincial of the mitigation. Fra Augustin Suarez had resumed his authority, had removed the priors appointed by Fra Jerome, and had restotred his province nearly to the state it was in when he was compelled to withdraw the year before. The great monastery of Seville, therefore, on the arrival of Fra Jerome, was in open rebellion against the visitor apostolic—the friars had recovered their former courage, and now disputed his authority; however, he prevailed, and as the archbishop was on his side the friars once more were compelled to obey the apostolic visitor. But soon afterwards Fra Jerome was called to Madrid on the affairs of his order, and then the friars, glad to recover their liberty, and no longer afraid of him, begged the provincial, Fra Augustin Suarez, to resume his office, and take upon himself once more the government of the house. Fra Augustin consented, and again undid the work of Fra Jerome. Then there arose a cry against S. Teresa and Fra Jerome—against the barefooted friars and the nuns, against all that had been done in the order—such as had never before been heard. The storm had burst at last, and the order of Carmel was in confusion.

In the following year, 1577, Monsignore Ormaneto, friendly to the reform, died, and the friars of the mitigation, in the belief that the commission of Fra Jerome was thereby suspended, renewed their strength, and, assured of victory as they thought, laid their hands heavily on their brethren of the reform. Fra Jerome Tostado, the vicar, began to execute his commission in earnest, and the barefooted friars literally hid themselves till the fury of the storm should abate. S. Teresa came to Avila in September, and begged the king to help her and her order. Don Philip did so, but probably not in the way the Saint meant, for he took upon himself to forbid the vicar of the general the exercise of his lawful functions. Meanwhile the new nuncio, Monsignore Sega, arrived, and took the matter into his own hands. He was, unhappily, fully persuaded that right and justice were wholly with the friars of the mitigation, and that Fra Jerome and S. Teresa were rebellious subjects in need of restraint and correction. He sent for Fra Jerome, and demanded the commission which the late nuncio had given him.

It seems that before this the king had consulted the lawyers, who told him that the commission held by Fra Jerome had not under

the circumstances ceased to be valid, notwithstanding the death of the nuncio who had granted it, and that, therefore, the visitation of the order, which had been begun, might be continued to the end. The Saint herself thus writes about the middle of August:—"We thought it quite clear that on the death of the last nuncio the visitation [of the province by Fra Jerome] was put a stop to; but the theologians and lawyers of Alcala and Toledo were consulted, and they said 'No,' on the ground that it had been begun, and that it had to be finished notwithstanding the nuncio's death; but if it had not been begun, then certainly the powers of the visitor died with the nuncio."[1] Monsignore Sega had no occasion for considering the question at all; so he asked Fra Jerome, as his superior, to resign his authority, just as the late nuncio might have done. The friar unhappily took counsel that was not the best, and refused the nuncio's request, and that refusal of Fra Jerome to resign his authority into his hands confirmed him in his opinion that the friars of the reform were really rebels against the authority of their general. He waited till the king's council decided against Fra Jerome Tostado, who went back to Rome, and then, seeing that there was no visitor of the order in Spain, as nuncio appointed friars of the old observance to be visitors of the new.

He now summonded the friars of the reform to submit and own his authority, and sent his representatives to Pastrana, where most of them were assembled, to receive their submission. For a moment it was doubtful whether the friars would yield; some of them were for resistance, but Fra Jerome happily took better advice than that of lawyers, and retired to his cell with a saintly brother, whose advice he asked and whose advice he took. He then reassembled the fathers, and told them to obey the nuncio; he did so himself, gave up at once all his faculties, and whatever letters he had received from the late nuncio, and submitted absolutely to the authority of Monsignore Sega, whom he had so lately treated with scant respect.

Fra Jerome went back to Madrid with two of his brethren, Fra Antonio and Fra Mariano, who were pillars of the reform, and presented himself humbly before the nuncio. Their submission pleased him, but he could not leave their contumaciousness unpunished. He deprived them of their faculties, and would not let them even hear mass for a time. Fra Jerome was sent to the Carmel of Madrid as a prisoner, Fra Antonio of Jesus to the barefooted Franciscans, and Fra Mariano to the Dominicans of our Lady of Atocha. Soon after Fra Juan de Jesus came to Madrid, and was ordered to prison by the nuncio.

Monsignore Sega, with the best intentions, and in the right, for he did nothing that he was not justified in doing, brought the reform of S. Teresa to the very edge of the precipice. He was the delegate of the Pope, and was, moreover, carrying out accurately the decrees of the general chapter of the order, as well as executing the undoubted wishes of the general. It is to the credit of Don Philip and his

[1] Lett. 201; but Lett. 20 vol. 3 ed. Doblado.

government that, though most anxious to see the reform grow and prosper, they used neither force nor fraud in the matter, but allowed the nuncio to do his will according to the law.

It was in December of this year that S. John of the Cross, who had been left as confessor of the nuns of the Incarnation, was seized by night and carried away to prison in the Carmelite monastery of Toledo, where he was most cruelly dealt with, and was not allowed to make known to any of his brethren where he was detained.

In the sore straits to which they had been reduced, the friars whom the nuncio had punished but after a time had released from prison took counsel together, and resolved to do an act which is hardly to be justified. They remembered that the apostolic visitors appointed by S. Pius V., Fra Pedro Fernandez and Fra Francisco de Vargas, had made a decree to the effect that when their term of office expired the barefooted friars might meet in the chapter and elect a provincial of their own. They considered the chapter held in Almodovar, May 12, 1576, justified by that decree, and by the commission which Fra Jerome had received from the late nuncio. They were now, they thought, brought to a state in which it was necessary to have recourse to the powers vested in them by that decree. Being without a superior by the resignation of Fra Jerome of the Mother of God, who had submitted to the nuncio, they said—and herein they were advised by the lawyers—that Fra Antonio of Jesus, who had been elected definitor in Almodovar, should, as the highest personage among them, summon another chapter to be held in the same place.

Fra Antonio unhappily did so, and the chapter was held in Almodovar, October 9, 1578. S. John of the Cross, miraculously delivered from prison, came to the chapter, but he earnestly dissuaded his brethren from the course they were about to take. Notwithstanding his entreaties they elected Fra Antonio their provincial. But before the chapter was dissolved Fra Juan of Jesus came in from Madrid and vehemently urged upon it the wrongfulness of its act. He told his brethren that they could not plead the decree of the visitors, on which they relied, because they had renounced every right to a separate government when Fra Jerome submitted to the nuncio. He begged them to undo what they had done, but they, by way of reply, had him confined to his cell for a month, that he might not go back to Madrid and denounce to the nuncio what they had so unwisely done.

Fra Antonio and his brethren, not without grave misgivings however, then returned to Madrid, and told the nuncio what they had done. Monsignore Sega was extremely displeased and extremely angry; he annulled their acts, and ordered them all into prison again, and excommunicated every one who had taken any part in the chapter of Almodovar. He ordered S. Teresa, as the fount of all the disorders in Carmel, to remain as a close prisoner in Toledo, and on the 16th of October, 1578, commanded all the friars of the reform to submit in everything to the prelates of the mitigation. The friars whom he sent to execute his decree did so with a good will,

and the reform was on the very point of being crushed. Even the monasteries of the nuns were visited, and the discipline in them changed, while S. Teresa could not help any of her children, and to human eyes all her work was utterly undone.

In the early part of the next year (1579) the sun rose again on the Carmel of the reform. Monsignore Sega, who was in perfect good faith throughout the whole of his harsh proceedings, in proof of his sincerity and fair dealing offered to accept four assessors who should be witnesses of his acts; that offer was accepted, and the result was that the nuncio's eyes were opened to the groundlessness of the charges which the friars of the mitigation had brought against their brethren. He had come to Spain prejudiced against the reform, and had hitherto looked at everything in the light of that prejudice. Now, in consultation with the four assessors, he saw at once that he had been misled. He offered instantly, and without hestitation, to redress the wrongs he had unwittingly, but most conscientiously, wrought, and on the 1st of April, 1579, recalled the commissions he had granted to the friars of the old observance, granting authority at the same time to Fra Angel de Salazar over all the friars and nuns of the reform throughout Castille and Andalusia. Fra Angel, though himself of the old observance, was not unfriendly to the reform, and he executed his commission justly. He visited the monasteries, and wept for joy at the sight of the holy and austere lives led therein. He could not visit Andalusia in person because of his failing health, but he made Fra Jerome of the Mother of God, then prior of Seville, his delegate there, and in every way favoured the reform of S. Teresa, whom he had known so long.

Having been thus far delivered from the dangers that threatened to overwhelm them, the friars of the reform resolved, with the agreement of the assessors of the nuncio, that it was desirable to sever themselves from the friars of the mitigation, but to continue nevertheless under the same general. The nuncio after some hesitation, for he had another plan, consented—it was on the 15th of July of this year—and Fra Juan de Jesus was sent to Rome to arrange the conditions of the new order. It was a work of some difficulty, but it was done, and the Sovereign Pontiff, Gregory XIII., in a brief dated June 22, 1580, confirmed and sanctioned the severance of the mitigation from the reform. All the friars and all the nuns under the primitive rule and of the reform of S. Teresa were to form one province under one provincial, but under the father-general of the whole order.

In 1581, by order of His Holiness, the priors of the reform were summoned to Alcala de Henares by the apostolic commissary Fra Juan Velasquez de las Cuevas, prior of the Dominican monastery in Talavera. The monition was issued Feb. 1, 1581, and the fathers assembled in Alcala on the 3d March, when the final severance of the old friars and the new was published in due form. On the 6th Fra Juan held a chapter for the election of the provincial, in which the fathers were divided between Fra Jerome of the Mother of God and Fra Antonio of Jesus, the first who professed the reform. The

former was elected, but he had only one voice in his favour more than Fra Antonio had. He had been elected provincial in the chapter of Almodovar, and the fathers probably did not wish to be unfriendly to him now.

S. Teresa was at the time in Palencia making her foundation there; even before the separation she had resumed her work, for Fra Angel de Salazar, whom the nuncio had set over the reform, had given her leave, in January, 1580, to found a monastery in Villanueva de la Jara. Throughout the persecution, even when her work was on the point of being undone, and when Fra Jerome and others were almost without hope, the Saint never lost her confidence in God. In 1577, when the nuncio Monsignore Ormaneto was dead, and the new nuncio was so angry with her, and thought so ill both of her and of her work, she wrote, by direction of Fra Jerome, the *Inner Fortress*, beginning it on the feast of the Most Holy Trinity, June 2, and finishing it in Avila about the end of November in the same year.

Don Diego de Yepes, one of her biographers, says that he saw her in Toledo when the storm was most violent, and when Fra Mariano was losing heart, and Fra Jerome almost despairing of success. He found the former one day with the Saint speaking of their troubles, and reading a letter from Fra Jerome, discouraging and sad: the Saint was not troubled in the slighest degree, and after a moment or two said, "We have much to suffer, but the order will not be destroyed." She had nothing to reproach herself with, for she had always acted under obedience. She had never once done anything which she was not bound to do. The father-general of the order had bidden her make "as many foundations as she had hairs on her head;" and if she went to Andalusia against his will, though that is doubtful, it was not her fault, for she was sent thither by her superior, the apostolic visitor of Castile, Fra Pedro Fernandez. Moreover, she did not then know that Veas was in the province of Andalusia.

Once in Andalusia, she was under the jurisdiction of Fra Jerome of the Mother of God; and he it was who sent her to Seville. She could not disobey him, for he had powers from the nuncio, and was therefore in the place of the general of the whole order.

The friars, also, were never disobedient in making the foundations, for the Saint had authority from the general to found two houses in Castille, which were Duruelo and Pastrana. The third, Alcala de Henares, was founded with the general's sanction, asked for and had by Don Ruy Gomez, duke of Pastrana, who was a friend of the order and of the Saint. The other foundations were all made with the consent and approval of the apostolic visitors, both in Castille and Andalusia. It is true the general forbade any foundations to be made in the latter province, but that prohibition was not binding on the Pope, and therefore not on those who wielded his authority over the friars of Carmel. The first chapter held in Almodovar was held by lawful authority, but the second, held in October, 1578, was not justified in the eyes of S. John of the Cross and Fra Juan of Jesus.

Others, too, may have disapproved of it, but kept silence for the sake of peace.

The reform of S. Teresa was now established with the approbation of the Sovereign Pontiff. The order was under the immediate government of Fra Jerome of the Mother of God, in whom she had perfect confidence, but in whom the friars, who owed everything to her, had very little. The great work was done which she never contemplated when she founded the monastery of S. Joseph, and which was brought about, in a certain sense, against her wish, for she never intended to found an order. Her labours were not over when peace was made between the friars of the mitigation and those of the reform, for she founded monasteries in Soria and Burgos, and sent Anne of Jesus with S. John of the Cross to make the foundation in Granada.

The book of the *Foundations* was written at different times. It was begun in Salamanca, Aug. 24, 1573, by the order of father Ripalda, S.J., her confessor at the time. She seems to have written twenty chapters without much interruption. Then, when she was, as it were, imprisoned in Toledo by order of the general, after the foundation of Seville was made, she was commanded by Fra Jerome of the Mother of God to continue her writing. She obeyed, beginning with ch. xxi., and brought her work down to the end of ch. xxvii., which she finished on the vigil of S. Eugenius, Nov. 14, 1576. The rest of the book was probably written as each foundation was made.

Fra Luis de Leon published the writings of the Saint in the year 1588, in Salamanca, but without the book of the *Foundations*. The Saint had been dead only six years, and it is probable enough that some hesitation might be felt about printing a book in which people then living were spoken of; but in 1630 Baltasar Moreto published it in Antwerp, and it forms the third volume of the works of S. Teresa printed at the Plantin press. Moreto, however, omitted the history of Doña Casilda de Padilla, which is begun ch. x. § 7, and is continued in ch. xi.; his text ends with the words "His creatures" in that section. Thus a great part of ch. x. and the whole of ch. xi. were omitted when the book was first printed. The Latin, Italian, and German translations of the book have made the same omission. So also has Mr. Woodhead in his English translation, and more lately the Canon Dalton.

The original MS. is preserved in the Escurial, as is also that of the *Visitation of the Nunneries*.

The *Foundations* were translated into English two hundred years ago by Mr. Abraham Woodhead, and printed. The title of the volume is as follows:—

The second part of the Life of the Holy Mother S. Teresa of Jesus; or, the history of her Foundations, written by herself. Whereunto are annexed her death, burial, and the miraculous incorruption and fragrancy of her body. Together with her treatise

of the manner of visiting the monasteries of discalced nuns. Printed in the year MDCLXIX.

Mr. Woodhead, after the manner of the Italian translation, separated the history of the foundation of S. Joseph in Avila from the *Life,* and placed it in the beginning of this book, thereby making the *Foundations* complete. In his translation the *Life* ends with § 10 of ch. xxxii., and the book of the *Foundations* consequently begins with ch. xxxii. § 11 of the *Life,* precisely as in the Italian version.

In 1853 another translation was published by the Very Reverend John Dalton, canon of Northampton, the title of which is as follows:—

Book of the Foundations. Written by S. Teresa. Translated from the Spanish by the Rev. John Dalton. Embellished with a portrait of the Saint. London, 1853.

Feast of S. Teresa, 1871.

ANNALS OF THE SAINT'S LIFE.

1515. S. Teresa is born in Avila, March 28th.[1]
1522. She desires martyrdom, and leaves her father's house with one of her brothers.
1527.[2] Death of her mother.
1529. Reads romances of chivalry, and is misled by a thoughtless cousin.
1531. Her sister Maria's marriage, and her removal from home to the Augustinian monastery, where she remains till the autumn of next year.
1533.[3] Nov. 2, enters the monastery of the Incarnation.
1534. Nov. 3, makes her profession.
1535. Goes to Castellanos de la Cañada, to her sister's house, where she remains till the spring of 1538, when she goes to Bezades.
1537. Returns to Avila on Palm Sunday. In July seriously ill, and in a trance for four days, when in her father's house. Paralysed for more than two years.
1539. Is cured of her paralysis by S. Joseph.
1541. Begins to grow lukewarm, and gives up mental prayer.
1542. Our Lord appears to her in the parlour of the monastery, "stern and grave" [ch. vii. § 11, see note there].

[1] In the same year S. Philip was born in Florence. S. Teresa died in 1582, and S. Philip in 1595; but they were canonised on the same day, with S. Isadore, S. Ignatius, and S. Francis Xavier. The three latter were joined together in the three final consistories held before the solemn proclamation of their sanctity, and S. Teresa and S. Philip were joined together in the same way in the final consistories held specially, as usual, for them.

[2] This must be an error. See ch. i. § 7, note 2.

[3] There is a difficulty about this. The Bollandists maintain that she went to the monastery of the Incarnation in the year 1533. On the other hand Ribera, her most accurate biographer,—with whom Fra Jerome agrees,—says that she left her father's house in 1535, when she was more than twenty years of age; Yepes, that she was not yet twenty; and the Second Relation of the Rota, that she was in her twentieth year. The Bull of Canonisation and the Office in the Breviary also say that she was in her twentieth year, that is, A. D. 1534. The Chronicler of the Order differs from all, and assigns the year in which she entered the monastery.

1544. Death of her father. Places herself under the direction of Fr. Vicente Baron.

1555. Ceases to converse with secular people, moved thereto by the sight of a picture of our Lord on the cross [ch. ix. § 1]. The Jesuits come to Avila, and the Saint confesses to F. Juan de Padranos.

1556. Beginning of the supernatural visitations.

1557. S. Francis de Borja comes to Avila, and approves of the spirit of the Saint.

1558. First rapture of the Saint [ch xxiv. § 7]. The vision of hell [ch. xxxii. § 1]. Father Alvarez ordained priest.

1559. She takes F. Alvarez for her confessor. The transpiercing of her heart [ch. xxix. § 17]. Vision of our Lord risen from the dead [ch. xxvii. § 3, ch. xxviii. § 2].

1560. The vow of greater perfecton. S. Peter of Alcantara approves of her spirit, and S. Luis Bertran encourages her to proceed with her plan of founding a new monastery.

1561. F. Gaspar de Salazar, S.J., comes to Avila; her sister Doña Juana comes to Avila from Alba de Tormes to help the Saint in the new foundation [ch. xxxiii. § 13]. Restores her nephew to life [ch. xxxv. § 14, note]. Fra Ibañez bids her write her Life. Receives a sum of money from her brother in Peru, which enables her to go on with the building of the new house.

1562. Goes to Toledo, to the house of Doña Luisa de la Cerda, and finishes the account of her Life. Makes the acquaintance of Fra Bañes, afterwards her principal director, and Fra Garcia of Toledo, both Dominicans. Receives a visit from Maria of Jesus. Has a revelation that her sister Doña Maria will die suddenly [ch. xxxiv. § 24]. Returns to Avila and takes possession of the new monastery, August 24. Troubles in Avila. The Saint ordered back to the monastery of the Incarnation. Is commanded by Fra Garcia of Toledo to write the history of the foundation of S. Joseph.

1565. Fra Garcia of Toledo directs her to ask leave of the provincial for the commutation of her vow. The provincial, Fra Angel de Salazar, empowers Fra Garcia to do what was necessary.

The Saint is greatly distressed by scruples about her spiritual state. She applies to the inquisitor Soto [*Relation* vii. § 8], who recommends her to send an account of her life to Juan of Avila. She rewrites her *Life*, and divides the book into chapters.

1566. The father-general of the order of Carmel, Fra Giovanni Battista Rossi, arrives in Spain, and holds chapters of the order.

1567. The general visits the Saint in her monastery, and receives her back into the order as his subject. He authorizes her to make other monasteries of nuns, and two of friars, April 27th.

On the feast of the Assumption the Saint founds a

monastery in Medina del Campo [where she remains from the Assumption of our Lady to the end of October].

That done, she goes to Madrid, and is lodged in the house of Doña Leonor de Mascareñas [ch. iii.]. She left Madrid [in November] and went to Alcala de Henares for the purpose of visiting and settling the monastery of the venerable Maria of Jesus. She remains two months in Alcala.

She meditates the foundation of houses of friars of her reform, Fra Antonio de Heredia and S. John of the Cross having offered themselves as a beginning.

She had received the offer of a house near Valladolid from Don Bernardino de Mendoza for a monastery there, but could not accept it at once, because she had promised to make a foundation in Malagon.

1568. She goes to Toledo to her friend Doña Luisa de la Cerda, the foundress of the house in Malagon, and in Lent leaves Toledo for Malagon, where she makes the foundation on Palm Sunday, April 11th [ch. ix. § 5].

She remains two months in Malagon, and on May 19th she departs for Toledo, which she reaches bowed down with sickness.

May 28th. She sets out for Escalona to see the marchioness of Villena [at the request of Fra Garcia of Toledo].

She writes to Doña Luisa de la Cerda to ask her to send the MS. of her *Life* to Juan of Avila in all haste, which she had left with her for that purpose [F. Bañes had written to her for it, and asked her to send it to him as soon as she returned to Avila—Lett. 3]; returns to Avila, June 2nd.

A house in Duruelo is offered her by Don Rafael Megia Velasquez for a monastery of friars.

August 10th she arrives in Valladolid to make the foundation for which Don Bernardino de Mendoza had given her a house [ch. x. § 3], and the monastery is founded on the feast of the Assumption.

Juan of Avila approves of her book, and writes to her a letter dated September 12th, from Montilla.

The first monastery of friars founded in Duruelo, and the first mass said there conventually on Advent Sunday, November 28th [ch. xiv. § 5].

In December she prepares for the foundation in Toledo.

1569. She leaves Valladolid Feb. 21st, and visits Duruelo on her way to Avila. In March she sets out for Toledo, attended by the priest Gonzalo de Aranda [and the two nuns Isabel of S. Dominic and Isabel of S. Paul, ch. xv. § 3].

She arrives in Madrid; the king sent for her, but she had then left for Toledo, where she arrives March 24th. Meanwhile the nuns in Valladolid leave their monastery because of its unhealthiness, and take a house within the city.

Juan of Avila dies April 12th, from whom she receives a consoling letter shortly before that day.

May 28th. She receives a message from the prince and princess of Eboli concerning the foundation to be made in Pastrana.

She leaves Toledo on Monday in Whitsun week, May 30th, and in Madrid is lodged in the monastery of the Franciscan nuns.

Makes the acquaintance there of Mariano of S. Benedict, the hermit, who enters the order of Carmel with his companion, Juan de la Miseria.

July 9th. She takes possession, after much discussion with the princess of Eboli, of the monastery in Pastrana.

[July 13th is founded the second monastery of the friars in the same place.]

The princess of Eboli, after much importunity, obtains possession of the Saint's *Life*. She ridicules the book, and allows her servants to see it though she had promised to keep it secret.

July 21st. The Saint returns to Toledo, where she remains for a year, but visits at times the monasteries of Medina del Campo, Valladolid, and Pastrana.

1570. Father Martin Gutierrez, rector of the house of the Society in Salamanca, writes to her Jan. 17th asking her to found a monastery there [ch. xviii. § 1].

The nuns in Toledo remove to a better house in the ward of S. Nicholas [ch. xv. § 17].

In July she sees in a vision the martyrdom of father Ignatius de Azevedo and others, forty Jesuits: they were murdered by Soria, protestant and pirate, and friend of Coligni. Among the martyrs was a kinsman of the Saint.

July 10th. She is in Pastrana, present at the taking of the habit of the order by Ambrosio Mariano and Juan de la Miseria.

The following day the friars of Duruelo remove to Mancera.

She returns to Toledo, and to Avila in August.

The bishop of Salamanca grants permission for the foundation of her monastery.

The Saint arrives in Salamanca on the eve of All Saints.

The third monastery of friars [Duruelo merged in Mancera] is founded on the feast of All Saints in Alcala de Henares, and the seventh of nuns on the same day in Salamanca [ch. xix. § 2].

At the end of the year the Saint is asked to make a foundation in Alba de Tormes.

1571. The foundation made in Alba de Tormes, Jan. 25th [ch. xx. § 12].

The Saint returns to Salamanca, and is there at the end of March. She now spent some time in the house of the count of Monterey.

She goes to Avila from Salamanca, and is ordered by her superiors to accept the priorate of the Incarnation [ch. xix. § 6].

She entered on her office in October, and remained prioress for three years.

1572. [Jan. 19th. The Saint sees our Lady in the stall of the prioress. *Relation* iii. § 16].

The nuns of the Incarnation amend their ways, and the Saint rebukes the insolence of those who paid visits to the religious.

S. John of the Cross made confessor to the nuns.

Houses of friars are founded, and some of those in Andalusia accept the reform of S. Teresa.

The seeds of discord are sown between the old friars and the reformed.

March 25th. Fra Jerome Gratian of the Mother of God takes the habit in Pastrana.

Great graces bestowed on the Saint while in the monastery of the Incarnation: the mystical bethrothal: and the ecstasy in the parlour while speaking to S. John of the Cross.

The spiritual challenge from the friars of Pastrana.

1573. The Saint [June 11th] writes to king Philip II. on the affairs of the order.

Writes to Father Ordoñez, S.J., on the subject of a school for young girls in Medina del Campo, July 29th.

She sets out for Salamanca, with the provincial's leave, to arrange the transfer of her community there to a new house.

At the end of the month the princess of Eboli goes to Pastrana, and establishes herself as a nun in the Carmelite monastery there [ch. xvii. § 11, *note*].

In Salamanca her confessor, Father Jerome Ripalda, bids her write the history of her foundations. She begins to write August 24th.

While in Salamanca she is asked to make a foundation in Veas.

Our Lord bids her make a foundation in Segovia [ch. xxi. 1].

About the beginning of September the two fathers, Gratian and Mariano, set out for Andalusia from Pastrana.

1574. The Saint goes to Alba de Tormes from Salamanca. She is in the former place Feb. 8th, and stays two days in the house of the duchess of Alba.

Notwithstanding her bodily illness and spiritual distress she proceeds to Segovia through Medina del Campo and Avila, and arrives there March 18th. The next day, on the feast of S. Joseph, the foundation is made. She dissolves the monastery of Pastrana and receives the nuns in Segovia [ch. xviii. 15, note] in the beginning of April.

The book of her *Life* is delated to the inquisitors the first time [ch. xvii. 11, note].

Doña Casilda de Padilla enters the monastery of Valladolid. Death of Isabel of the Angels.

She purchases the house of Diego Porraz in Segovia, which resulted in lawsuits with the chapter and the monasteries there. Towards the end of September she removes her nuns to the new house, and on the 1st of October goes back to Avila.

Oct. 6th. She resigns the place of prioress in the monastery of the Incarnation, and returns to her own house of S. Joseph [where she is elected prioress].

She goes again to Valladolid to make certain arrangements about the reception of Doña Casilda de Padilla.

1575. In the beginning of the year she returns to Avila, and, having rested awhile, goes through Toledo, Malagon, and Almodovar to Veas. In Almodovar she foretold the virtues of the blessed John Baptist of the Conception, the reformer of the Trinitarians.

She makes her tenth foundation of nuns in Veas on the feast of S. Mathias, Feb. 24th. Sees there for the first time Fra Jerome of the Mother of God, who was on his way to Madrid.

March 7th. The house of the friars founded in Almodovar del Campo.

The Saint sets out for Seville, being at the time unwell; meets with many difficulties on the road, and much opposition in Seville. The foundation there is made on the feast of the Most Holy Trinity.

The general chapter of the order is held in Piazenza, where it was resolved to deal sharply with the friars of S. Teresa's reform.

The Saint writes a long letter to the general.

Nov. 21st. Fra Jerome of the Mother of God, by delegation of the nuncio, visits the friars in Seville of the old observance, who resist his authority.

Fra Angel de Salazar, provincial of Castille, bids the Saint make no more foundations, and orders her further to withdraw into any one of her monasteries, and there to remain. She proposes to withdraw to Valladolid at once, leaving the foundation of Seville in its troubles, but Fra Jerome bids her stay for the present where she is.

1576. The foundation of Caravaca made Jan. 1st, while the Saint was in Seville, searching for a house, and waiting for the licence of the archbishop.

She writes to the father-general explaining her acts, and those of Fra Jerome of the Mother of God and Fra Mariano [Lett. 71; Lett. 13 vol, i. ed. Doblado]. She tells him also how they and herself were about to be harassed, and that false accusations were brought against them. She

is delated to the inquisition at this time by a weak sister who left her monastery.

She buys a house at last, helped by her brother Don Lorenzo, lately returned from the Indies. In the beginning of May the new house is occupied by her and her sisters.

June 4th. She sets out for Toledo, where she was to stay according to the order of the general. She is in Malagon with her brother on the 11th, and in the beginning of July reaches Toledo. Before she is settled there she goes to her monastery in Avila, by order of Fra Jerome, and hastens back to Toledo with the venerable Anne of S. Bartholomew, who is to be her companion and secretary. August 9th, she is settled in Toledo. She is now asked to make a foundation in Villanueva de la Jara.

The friars of the observance hold a chapter in Moraleja [May 12th], and make decrees against the reform of S. Teresa. The friars of the reform hold a chapter in Almodovar, Sept. 8th, and there some of their brethren are deputed to go to Rome to save the reform.

In Toledo the Saint writes the *Book of the Foundations* as far as ch. xxvii., adding to it the account of the foundations of Segovia, Veas, Seville, and Caravaca. She ceases to write about the middle of November.

The foundations are interrupted, none being made for more than four years, owing to the troubles arising out of the quarrel between the friars of the old observance and those of the Saint's reform [ch. xxviii. § 1].

She confesses in Toledo to Dr. Velasquez, afterwards bishop of Osma.

The nuns of Malagon are in trouble, and it is discussed whether it would not be better to remove the nuns of Veas to Granada.

Grievous charges are falsely brought against the Saint, and the friars of the old observance think of sending her to a monastery in India.

About the end of October some of the Saint's nuns in Seville are sent to reform the nuns of the old observance in Paterna, where they remain till the feast of S. Barbara, 1577.

A foundation in Aguilar de Campos is offered to the Saint, December 7th.

During this year the Saint wrote many letters, and fifty-five of them have been preserved.

1577. March 24th. The celebrated Doria, Fra Nicholas of Jesu Maria, enters the order of Carmel.

The nuns of Veas and Caravaca involved in lawsuits.

June 2nd. She begins to write the *Inner Fortress*.

In June the nuncio Monsignore Ormaneto dies, to the great grief of the Saint, for he had always defended her reform.

In July she goes to Avila, and places her monastery there under the jursdiction of the order: it had been hitherto under the bishop.

In August the new nuncio, Monsignore Philip Sega, arrives.

Gross falsehoods put forth against the friars and nuns of the reform by two friars who had abandoned it—Fra Miguel de la Calumna and Fra Baltasar de Jesus.

Monsignore Sega deals severely with the friars of the reform, and the Saint begs the king to help her.

October 8th. Fra Miguel repents, and recants all he had said.

The nuns of the Incarnation notwithstanding the threats of their superiors, elect as their prioress S. Teresa.

About the end of November the book of the *Inner Fortress* is finished.

In the night of December 3rd S. John of the Cross and his fellow confessor and chaplain of the Incarnation are taken to prison by the friars of the old observance. The former is most cruelly treated by his brethren in Toledo.

On Christmas Eve the Saint is thrown down and breaks her arm.

1578. F. Salazar, S.J., wishes to become a Carmelite friar, and S. Teresa writes to father Suarez, provincial of the society [Lett. 179; but Lett. 20 vol. i. ed. Doblado].

The nuncio becomes more severe with the friars.

In the beginning of May Fra Jerome Tostado returns to Portugal, and the Saint is more at ease.

The royal council interferes with the jurisdiction of the nuncio, and forbids the friars of the reform to obey him, August 9th.

The father-general of the order, Fra Giovanni Battista Rossi, dies [Sept. 4th].

October 9th. The chapter of Almodovar is held, in which the friars of the reform, with doubtful right, form themselves into a distinct province, and elect for their provincial Fra Antonio of Jesus.

The nuncio is made angry by this proceeding: he quashes the acts of the chapter, and imprisons the chief friars. He bids S. Teresa remain in Toledo, and speaks harshly of her and her work.

Towards the end of the year the monastery of Seville is disturbed by the indiscretion of the confessor, and on the prioress attempting to check him he carries accusations against her and the Saint before the tribunal of the inquisition. The inquisitors examine, and find the accused innocent.

Fra Pedro of the Angels and Fra Juan of San Diego proceed to Rome on behalf of their brethren of the reform, but the former in Naples reveals all to the vicar-general

of the order, and on his arrival in Spain returns to the friars of the mitigation.

During this year the Saint is in Avila.

The book of her *Life* is again delated to the inquisitors.

1579. In the beginning of the year the order begins to have a little more rest.

In the beginning of February the nuncio consents to receive four assessors to judge the affairs of the friars of the reform with him [ch. xxviii.].

April 1st. The nuncio makes Fra Angel de Salazar of the mitigation visitor of the friars of the reform.

The two fathers, Fra Juan of Jesus and Fra Diego of the Trinity, go from Avila, disguised as laymen, to Rome, in order to obtain the severance of the friars of S. Teresa's reform from those of the mitigation. In May they embark at Alicante for Naples.

June 6th. The Saint writes the four instructions which God gave her for the preservation and growth of the order.

June 23rd. She sets out from Avila to visit her monasteries. She remains a few days in Malagon and arrives on the 3rd of July in Valladolid, where she stays till the 30th.

July 15th. The nuncio proposes the separation of the friars of the reform from those of the mitigation.

July 22nd. She writes to Don Teutonio de Braganza, archbishop of Ebora [to whom she had sent a copy of her *Way of Perfection* the week before, that he might get it printed].

July 30th. The Saint goes from Valladolid to Medina, where she remained three or four days; then to Alba de Tormes, where she stays a week. She then goes to Salamanca, where she remains some two months and a half.

Fra Angel de Salazar relieves her of the burden of the priorate of Malagon, but insists on her visiting the monastery.

In the beginning of November she returns to Avila, and goes thence, notwithstanding her illness and the severity of the weather, to Malagon. She was five days in reaching Toledo.

Nov. 25th. She reaches Malagon, and on the feast of the Immaculate Conception the nuns remove to their new house.

She consents to make the foundation in Villanueva de la Jara.

1580. Fra Angel de Salazar, Jan. 28th, gives the Saint authority to make the foundation in Villanueva.

Feb. 13th. She departs from Malagon, and arrives in Villanueva on the first Sunday in Lent. The devout ladies there waiting for her receive the habit Feb. 25th.

She leaves Villanueva, and arrives in Toledo March 25th, and is struck by paralysis.

She recovers by degrees, and visits the cardinal archbishop. who tells her that her book is in the holy office, but that no fault can be found with it.

[May 22nd. Fra Giovanni Battista Cafardo, who had governed the order since the death of the father Rossi as vicar by order of the Pope, is elected father-general.]

The Saint remains in Toledo till June 7th; then, by order of Fra Angel de Salazar, she goes to Valladolid. She is in Segovia June 13th.

June 22nd. His Holiness Gregory XIII. issues the bulls for the formation of a distinct province of the friars of the reform.

June 28th. Death of the Saint's brother Don Lorenzo.

The Saint is obliged to go to Avila to arrange the affairs of her brother.

In the beginning of August she sets out from Avila for Medina del Campo with her nephew and Fra Jerome of the Mother of God; then to Valladolid, where she is very ill, and believed to be dying [ch. xxix. § 1].

She is asked when somewhat better to make a foundation in Palencia, and by direction of her confessor, F. Ripalda, S.J., notwithstanding her broken health, consents.

The archbishop of Burgos gives leave to found a house in his cathedral city [ch. xxxi. § 1].

She leaves Valladolid for Palencia on the feast of the Holy Innocents, and the foundation is made on the feast of David the King [Dec. 28th, ch. xxix. § 9] in a hired house.

1581. Feb. 1st. The apostolic commissary, Fra Juan de las Cuevas, of the order of S. Dominic, summons the friars of the reform to Alcala de Henares, and by authority of His Holiness constitues them a province apart from the friars of the mitigation, March 3rd.

Fra Jerome of the Mother of God is in the chapter elected the first provincial of the reform of S. Teresa.

May 4th. The house of the friars of the reform founded in Valladolid, and another, June 1st, in Salamanca.

The nuns of Palencia remove from the hired house to that bought by the Saint near the hermitage of our Lady of the Street [ch. xix. § 22].

Towards the end of May the Saint goes from Palencia to Soria, where she arrives June 2nd, and on the following day founds the fifteenth monastery of her reform.

She makes efforts to found a house in Madrid, as she had been doing for some time.

She makes Catherine of Christ prioress of Soria, and on the 16th of August sets out for Avila. In Burgos de Osma, she meets Don Diego de Yepes, and receives communion from his hands.

August 23rd she is in Segovia, in Villacastin Sept. 4th, and the next day in Avila.

The monastery of S. Joseph had fallen away, and was spiritually and temporally a source of distress to the Saint. On her arrival the prioress resigns, and the community elects S. Teresa to fill her place, but she refuses till Fra Jerome of the Mother of God commands her to accept the burden.

1582. Jan 2nd. The Saint leaves Avila on her way to Burgos. She is in Medina del Campo on the 4th. On the 9th she sets out for Valladolid, where she remains four days. She then goes to Palencia, and from Palencia to Burgos, where she arrives, after a toilsome and dangerous journey, Jan. 26th [ch. xxxi. § 18].

Jan. 21st. The venerable Anne of Jesus arrived in Granada with S. John of the Cross to make the foundation there.

The archbishop of Burgos makes it difficult for the Saint to found a house. She and her nuns are lodged for a time in the hospital of the Conception.

The archbishop, after many shiftings, yields at last, and the monastery is founded April 22nd.

The monastery in Burgos is flooded, and the nuns are in great danger.

She leaves Burgos about the end of July for Palencia and Valladolid.

In Valladolid she is insulted by a lawyer, who thinks that she has not dealt justly in the administration of her brother's affairs.

The prioress of Valladolid quarrels with her, and orders her to leave the monastery.

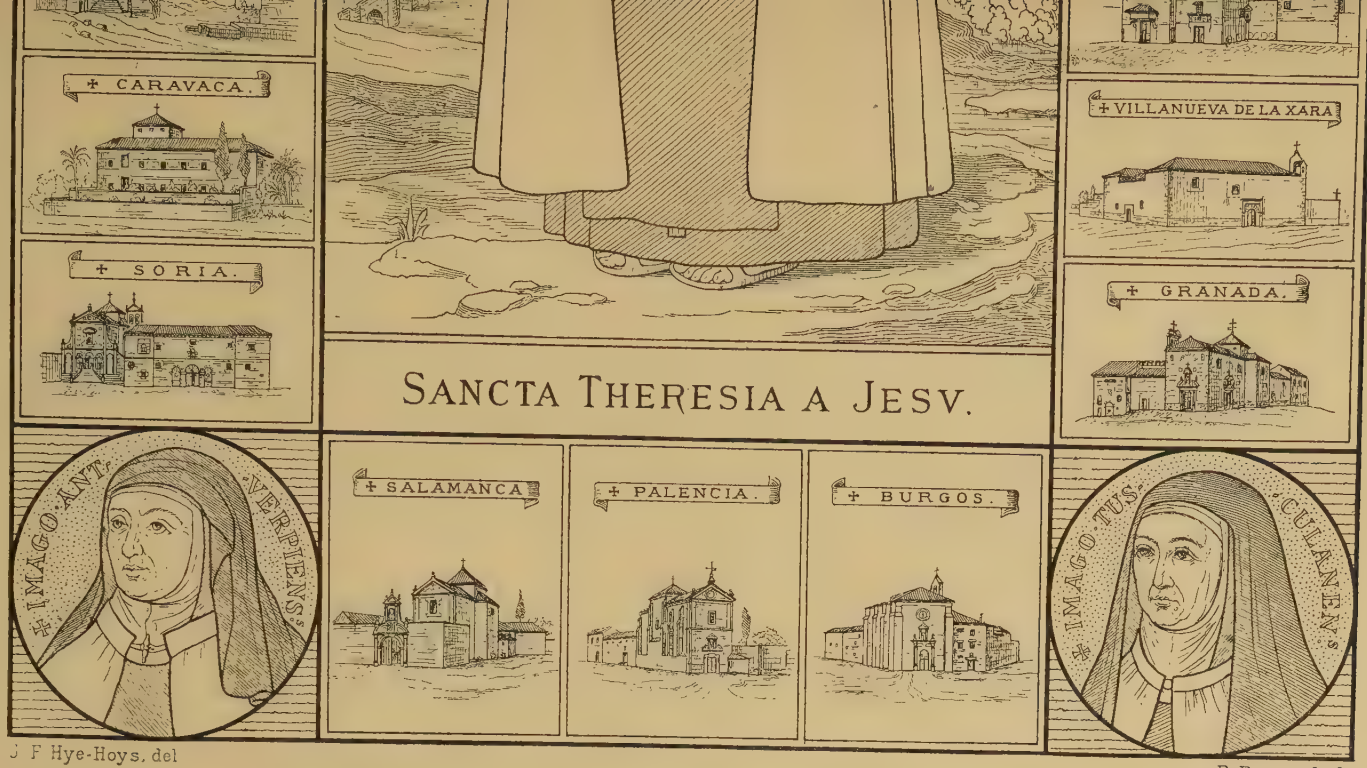
Sept. 16th. The Saint reaches Medina del Campo, where also the prioress turns against her. She goes away without food, and is extremely ill through weariness, illness, and hunger. She and her companion, the venerable Anne of S. Bartholomew, reach Peñaranda, where they can get nothing to eat, and the Saint it at the point of death.

She is not able to return to Avila, for the vicar of the province orders her to go at once to Alba de Tormes, the duchess of Alba being desirous of her presence.

She reaches Alba de Tormes, nearly dead, about six o'clock on the evening of Sept. 20th. The next morning she does violence to herself, and goes down to the church for communion, and then returns to her bed, never to leave it alive.

She makes her confession to Fra Antonio of Jesus, and receives the viaticum and the last anointing, and on the feast of S. Francis, October 4th, dies in the arms of her companion, the venerable Anne of S. Bartholomew, in the 68th year of her age.

✝ IMAGO HIS. PALENS.
✝ VALLADOLID.
✝ DURUELO.
✝ PASTRANA. I.
✝ IMAGO CAS. AUGUSTANA
✝ INCARNACION A AVILA
✝ IMAGO ABULENSIS.
✝ AVILA.
✝ MEDINA DEL CAMPO.
✝ MALAGON.
✝ TOLEDO.
✝ PASTRANA 2
✝ ALBA DE TORMES
✝ SEGOVIA.



J F Hye-Hoys. del

P Raoux. Lith

In the center **the Avila portrait,** in the corners: 1. **The Seville portrait.** Considered by many to be the original. The copy made from it for the Duchess de Montpensier and the photograph published by Schulgen at Paris, have popularized it. 3. **The Saragossa portrait,** given to the Carmelites of that city by their foundress, Isabel of Saint Dominic. Claimed to be the original portrait by de Lanuza, the learned biographer of Mother Isabel 3. **The Antwerp portrait,** engraved in 1613 under the direction of Anne of Saint Bartholomew, the latter was foundress of the Reform in France and the Low Countries. Often reproduced by Flemish engravers, it is seen everywhere. 4. **The Frascati portrait,** to which Fr. Federigo of Saint Antonio, the Italian biographer of the Saint, has given undeserved credit. In the border: **The Carmelite Monastery of the Incarnation at Avila,** where Saint Teresa consecrated herself to the Lord; and the nineteen Reformed convents which she founded. From watercolor sketches made on the spot by M. Hye-Hoys

THE LIFE

OF

The Holy Mother Teresa of Jesus.

WRITTEN BY HERSELF.

PROLOGUE.

As I have been commanded and left at liberty to describe at length my way of prayer, and the workings of the grace of our Lord within me, I could wish that I had been allowed at the same time to speak distinctly and in detail of my grievous sins and wicked life. But it has not been so willed; on the contrary, I am laid herein under great restraint; and, therefore, for the love of our Lord, I beg of every one who shall read this story of my life[1] to keep in mind how wicked it has been; and how, among the Saints who were converted to God, I have never found one in whom I can have any comfort. For I see that they, after our Lord had called them, never fell into sin again; I not only became worse, but, as it seems to me, deliberately withstood the graces of His Majesty, because I saw that I was thereby bound to serve Him more earnestly, knowing, at the same time, that of myself I could not pay the least portion of my debt.

May He be blessed for ever who waited for me so long! I implore Him with my whole heart to send me His grace, so that in all clearness and truth I may give this account of myself which my confessors command me to give; and even our

[1] The Saint, in a letter written Nov. 19, 1581, to Don Pedro de Castro, then Canon of Avila, speaking of this book, calls it the book "Of the Compassions of God"—*Y ansi intitulé ese libro De las Misericordias de Dios.* That letter is the 358th in the edition of Don Vicente de la Fuente, and the 8th of the fourth volume of the Doblado edition of Madrid. "Vitam igitur suam internam et supernaturalem magis pandit quam narrat actiones suas mere humanas" (*Bollandists*, § 1).

Lord Himself, I know it, has also willed it should be given for some time past, but I had not the courage to attempt it. And I pray it may be to His praise and glory, and a help to my confessors; who, knowing me better, may succour my weakness, so that I may render to our Lord some portion of the service I owe Him. May all creatures praise Him for ever! Amen.

CHAPTER I.

CHILDHOOD AND EARLY IMPRESSIONS—THE BLESSING OF PIOUS PARENTS—DESIRE OF MARTYRDOM—DEATH OF THE SAINT'S MOTHER.

1. I HAD a father and mother, who were devout and feared God. Our Lord also helped me with His grace. All this would have been enough to make me good, if I had not been so wicked. My father was very much given to the reading of good books; and so he had them in Spanish, that his children might read them. These books, with my mother's carefulness to make us say our prayers, and to bring us up devout to our Lady and to certain Saints, began to make me think seriously when I was, I believe, six or seven years old. It helped me, too, that I never saw my father and mother respect any thing but goodness. They were very good themselves. My father was a man of great charity towards the poor, and compassion for the sick, and also for servants; so much so, that he never could be persuaded to keep slaves, for he pitied them so much: and a slave belonging to one of his brothers being once in his house, was treated by him with as much tenderness as his own children. He used to say that he could not endure the pain of seeing that she was not free. He was a man of great truthfulness; nobody ever heard him swear or speak ill of any one; his life was most pure.

2. My mother also was a woman of great goodness, and her life was spent in great infirmities. She was singularly pure in all her ways. Though possessing great beauty, yet was it never known that she gave reason to suspect that she made any account whatever of it; for, though she was only three-and-thirty years of age when she died, her apparel was already that of a woman advanced in years. She was very

calm, and had great sense. The sufferings she went through during her life were grievous, her death most Christian.[1]

3. We were three sisters and nine brothers.[2] All, by the mercy of God, resembled their parents in goodness except myself, though I was the most cherished of my father. And, before I began to offend God, I think he had some reason,—for I am filled with sorrow whenever I think of the good desires with which our Lord inspired me, and what a wretched use I made of them. Besides, my brothers never in any way hindered me in the service of God.

4. One of my brothers was nearly my own age;[3] and he it was whom I most loved, though I was very fond of them all, and they of me. He and I used to read lives of Saints together. When I read of martyrdom undergone by the Saints for the love of God, it struck me that the vision of God was very cheaply purchased; and I had a great desire

[1] See ch. xxxvii. § 1; where the Saint says that she saw them in a vision both in heaven.

[2] Alfonso Sanchez de Cepeda, father of the Saint, married first Catalina del Peso y Henao, and had three children—one daughter, Maria de Cepeda, and two sons. After the death of Catalina, he married Beatriz Davila y Ahumada, by whom he had nine children —seven boys and two girls. The third of these, and the eldest of the daughters, was the Saint, Doña Teresa Sanchez Cepeda Davila y Ahumada. In the monastery of the Incarnation, where she was a professed nun for twenty-eight years, she was known as Doña Teresa; but in the year 1563, when she left her monastery for the new foundation of S. Joseph, of the Reform of the Carmelites, she took for the first time the name of Teresa of Jesus (*De la Fuente*). The Saint was born March 28, 1515, and baptised April 4, in the church of S. John; on which day Mass was said for the first time in the monastery of the Incarnation, where the Saint made her profession. Her godfather was Vela Nuñez, and her godmother Doña Maria del Aguila. The Bollandists and F. Bouix say that she was baptised on the very day of her birth. But the testimony of Doña Maria de Pinel, a nun in the monastery of the Incarnation, is clear; and Don Vicente de la Fuente, quoting it, vol. i. p. 549, says that this delay of baptism was nothing singular in those days, provided there was no danger of death.

[3] Rodrigo de Cepeda, four years older than the Saint, entered the army, and, serving in South America, was drowned in the river Plate, Rio de la Plata. S. Teresa always considered him a martyr, because he died in defence of the Catholic faith (*Ribera*, lib. i. ch. iv.). Before he sailed for the Indies, he made his will, and left all his property to the Saint, his sister (*Reforma de los Descalços*, vol. 1. lib. i. ch. iii. § 4).

to die a martyr's death,—not out of any love of Him of which I was conscious, but that I might most quickly attain to the fruition of those great joys of which I read that they were reserved in heaven; and I used to discuss with my brother how we could become martyrs. We settled to go together to the country of the Moors,[1] begging our way for the love of God, that we might be there beheaded,[2] and our Lord, I believe, had given us courage enough, even at so tender an age, if we could have found the means to proceed; but our greatest difficulty seemed to be our father and mother.

5. It astonished us greatly to find it said in what we were reading that pain and bliss were everlasting. We happened very often to talk about this; and we had a pleasure in repeating frequently, "For ever, ever, ever." Through the constant uttering of these words, our Lord was pleased that I should receive an abiding impression of the way of truth when I was yet a child.

6. As soon as I saw it was impossible to go to any place where people would put me to death for the sake of God, my brother and I set about becoming hermits; and in an orchard belonging to the house we contrived, as well as we could, to build hermitages, by piling up small stones one on the other, which fell down immediately; and so it came to pass that we found no means of accomplishing our wish. Even now, I have a feeling of devotion when I consider how God gave me in my early youth what I lost by my own fault. I gave alms as I could—and I could but little. I contrived to be alone, for the sake of saying my prayers,[3]—and they

[1] The Bollandists incline to believe that S. Teresa may not have intended to quit Spain, because all the Moors were not at that time driven out of the country. The Bull of the Saint's canonisation, and the Lections of the Breviary, say that she left her father's house, *ut in Africam trajiceret.*

[2] The two children set out on their strange journey—one of them seven, the other eleven, years old—through the Adaja Gate; but when they had crossed the bridge, they were met by one of their uncles, who brought them back to their mother, who had already sent through Avila in quest of them. Rodrigo, like Adam, excused himself, and laid the blame on the woman (*Ribera,* lib. i. ch. iv.). Francisco de Santa Maria, chronicler of the Order, says that the uncle was Francisco Alvarez de Cepeda (*Reforma de los Descalços,* lib. i. ch. v. § 4).

[3] She was also marvellously touched by the story of the Samaritan woman at the well, of whom there was a picture in her room (*Ribera,* lib. i. ch. iv.). She speaks of this later on. (See ch. xxx. § 24.)

were many,—especially the Rosary, to which my mother had a great devotion, and had made us also in this like herself. I used to delight exceedingly, when playing with other children, in the building of monasteries, as if we were nuns; and I think I wished to be a nun, though not so much as I did to be a martyr or a hermit.

7. I remember that, when my mother died,[1] I was about twelve years old—a little less. When I began to understand my loss, I went in my affliction to an image of our Lady,[2] and with many tears implored her to be my mother. I did this in my simplicity, and I believe that it was of service to me; for I have by experience found the royal Virgin help me whenever I recommended myself to her; and at last she has brought me back to herself. It distresses me now, when I think of, and reflect on, that which kept me from being earnest in the good desires with which I began.

8. O my Lord, since Thou art determined to save me, —may it be the pleasure of Thy Majesty to effect it!—and to bestow upon me so many graces, why has it not been Thy pleasure also,—not for my advantage, but for Thy greater honour,—that this habitation, wherein Thou hast continually to dwell, should not have contracted so much defilement? It distresses me even to say this, O my Lord, because I know the fault is all my own, seeing that Thou hast left nothing undone to make me, even from my youth, wholly Thine. When I would complain of my parents, I cannot do it; for I saw nothing in them but all good, and carefulness for my welfare. Then, growing up, I began to discover the natural gifts which our Lord had given me—they were said to be many; and, when I should have given Him thanks for them, I made use of every one of them, as I shall now explain, to offend Him.

[1] The last will and testament of Doña Beatriz de Ahumada was made Nov. 24, 1528; and she may have died soon after. If there be no mistake in the copy of that instrument, the Saint must have been more than twelve years old at that time. Don Vicente, in a note, says, with the Bollandists, that Doña Beatriz died at the end of the year 1526, or in the beginning of 1527; but it is probable that, when he wrote that note, he had not read the copy of the will, which he has printed in the first volume of the Saint's writings, p. 550.

[2] Our Lady of Charity, in the church of the hospital where the poor and pilgrims were received in Avila (*Bouix*).

CHAPTER II.

EARLY IMPRESSIONS—DANGEROUS BOOKS AND COMPANIONS—THE SAINT IS PLACED IN A MONASTERY.

1. What I shall now speak of was, I believe, the beginning of great harm to me. I often think how wrong it is of parents not to be very careful that their children should always, and in every way, see only that which is good; for though my mother was, as I have just said, so good herself, nevertheless I, when I came to the use of reason, did not derive so much good from her as I ought to have done—almost none at all; and the evil I learned did me much harm. She was very fond of books of chivalry; but this pastime did not hurt her so much as it hurt me, because she never wasted her time on them; only we, her children, were left at liberty to read them; and perhaps she did this to distract her thoughts from her great sufferings, and occupy her children, that they might not go astray in other ways. It annoyed my father so much, that we had to be careful he never saw us. I contracted a habit of reading these books; and this little fault which I observed in my mother was the beginning of lukewarmness in my good desires, and the occasion of my falling away in other respects. I thought there was no harm in it when I wasted many hours night and day in so vain an occupation, even when I kept it a secret from my father. So completely was I mastered by this passion, that I thought I could never be happy without a new book.

2. I began to make much of dress, to wish to please others by my appearance. I took pains with my hands and my hair, used perfumes, and all vanities within my reach—and they were many, for I was very much given to them. I had no evil intention, because I never wished any one to offend God for me. This fastidiousness of excessive neatness[1] lasted some years; and so also did other practices,

[1] The Saint throughout her life was extremely careful of cleanliness. In one of her letters to F. Jerome Gratian of the Mother of God (No. 323, Letter 28, vol. iii., ed. Doblado), she begs him, for the love of God, to see that the fathers had clean cells and table; and the Ven. Mother Anne of S. Bartholomew, in her life (Bruxelles,

which I thought then were not at all sinful; now, I see how wrong all this must have been.

3. I had some cousins; for into my father's house no others were allowed an entrance. In this he was very cautious; and would to God he had been cautious about them! —for I see now the danger of conversing, at an age when virtue should begin to grow, with persons who, knowing nothing themselves of the vanity of the world, provoke others to throw themselves into the midst of it. These cousins were nearly of mine own age—a little older, perhaps. We were always together; and they had a great affection for me. In every thing that gave them pleasure, I kept the conversation alive,—listened to the stories of their affections and childish follies, good for nothing; and, what was still worse, my soul began to give itself up to that which was the cause of all its disorders. If I were to give advice, I would say to parents that they ought to be very careful whom they allow to mix with their children when young; for much mischief thence ensues, and our natural inclinations are unto evil rather than unto good.

4. So it was with me; for I had a sister much older than myself,[1] from whose modesty and goodness, which were great, I learned nothing; and learned every evil from a relative who was often in the house. She was so light and frivolous, that my mother took great pains to keep her out of the house, as if she foresaw the evil I should learn from her; but she could not succeed, there being so many reasons for her coming. I was very fond of this person's company, gossiped and talked with her; for she helped me in all the amusements I liked, and, what is more, found some for me, and communicated to me her own conversations and her vanities. Until I knew her, I mean, until she became friendly with me, and communicated to me her own affairs,—I was then about fourteen years old, a little more, I think,—I do not believe that I turned away from God in mortal sin, or lost the fear

1708, p. 40), says that she changed the Saint's linen on the day of her death, and was thanked by her for her carefulness. "Her soul was so pure," says the Ven. Mother, "that she could not bear any thing that was not clean."

[1] Maria de Cepeda, half-sister of the Saint. She was married to Don Martin de Guzman y Barrientos; and the contract for the dowry was signed Jan. 11, 1531 (*Reforma de los Descalços*, lib. i. ch. vii. § 4).

of Him, though I had a greater fear of disgrace. This latter fear had such sway over me, that I never wholly forfeited my good name,—and, as to that, there was nothing in the world for which I would have bartered it, and nobody in the world I liked well enough who could have persuaded me to do it. Thus I might have had strength never to do any thing against the honour of God, as I had it by nature not to fail in that wherein I thought the honour of the world consisted; and I never observed that I was failing in many other ways. In vainly seeking after it I was extremely careful; but in the use of the means necessary for preserving it I was utterly careless. I was anxious only not to be lost altogether.

5. This friendship distressed my father and sister exceedingly. They often blamed me for it; but, as they could not hinder that person from coming into the house, all their efforts were in vain; for I was very adroit in doing any thing that was wrong. Now and then, I am amazed at the evil one bad companion can do,—nor could I believe it, if I did not know it by experience,—especially when we are young: then is it that the evil must be greatest. Oh, that parents would take warning by me, and look carefully to this! So it was; the conversation of this person so changed me, that no trace was left of my soul's natural disposition to virtue, and I became a reflection of her and of another who was given to the same kind of amusements.

6. I know from this the great advantage of good companions; and I am certain that if at that tender age I had been thrown among good people, I should have persevered in virtue; for if at that time I had found any one to teach me the fear of God, my soul would have grown strong enough not to fall away. Afterwards, when the fear of God had utterly departed from me, the fear of dishonour alone remained, and was a torment to me in all I did. When I thought that nobody would ever know, I ventured upon many things that were neither honourable nor pleasing unto God.

7. In the beginning, these conversations did me harm—I believe so. The fault was perhaps not hers, but mine; for afterwards my own wickedness was enough to lead me astray, together with the servants about me, whom I found ready enough for all evil. If any one of these had given me good advice, I might perhaps have profited by it; but they were blinded by interest, as I was by passion. Still, I was never

inclined to much evil,—for I hated naturally any thing dishonourable,—but only to the amusement of a pleasant conversation. The occasion of sin, however, being present, danger was at hand, and I exposed to it my father and brothers. God delivered me out of it all, so that I should not be lost, in a manner visibly against my will, yet not so secretly as to allow me to escape without the loss of my good name and the suspicions of my father.

8. I had not spent, I think, three months in these vanities, when they took me to a monastery[1] in the city where I lived, in which children like myself were brought up, though their way of life was not so wicked as mine. This was done with the utmost concealment of the true reason, which was known only to myself and one of my kindred. They waited for an opportunity which would make the change seem nothing out of the way; for, as my sister was married, it was not fitting I should remain alone, without a mother, in the house.

9. So excessive was my father's love for me, and so deep my dissembling, that he never would believe me to be so wicked as I was; and hence I was never in disgrace with him. Though some remarks were made, yet, as the time had been short, nothing could be positively asserted; and, as I was so much afraid about my good name, I had taken every care to be secret; and yet I never considered that I could conceal nothing from Him who seeth all things. O my God, what evil is done in the world by disregarding this, and thinking that any thing can be kept secret that is done against Thee! I am quite certain that great evils would be avoided if we clearly understood that what we have to do is, not to be on our guard against men, but on our guard against displeasing Thee.

10. For the first eight days, I suffered much; but more from the suspicion that my vanity was known, than from being in the monastery; for I was already weary of myself, —and, though I offended God, I never ceased to have a great fear of Him, and contrived to go to confession as quickly as I could. I was very uncomfortable; but within eight days, I think sooner, I was much more contented than I had been

[1] The Augustinian monastery of Our Lady of Grace. It was founded in 1509 by the Venerable Fra Juan of Seville, Vicar-General of the Order (*Reforma de los Descalços*, lib. i. ch. vii. n. 2.). There were forty nuns in the house at this time (*De la Fuente*).

in my father's house. All the nuns were pleased with me; for our Lord had given me the grace to please every one, wherever I might be. I was therefore made much of in the monastery. Though at this time I hated to be a nun, yet I was delighted at the sight of nuns so good; for they were very good in that house—very prudent, observant of the rule, and recollected.

11. Yet, for all this, the devil did not cease to tempt me; and people in the world sought means to trouble my rest with messages and presents. As this could not be allowed, it was soon over, and my soul began to return to the good habits of my earlier years; and I recognized the great mercy of God to those whom He places among good people. It seems as if His Majesty had sought and sought again how to convert me to Himself. Blessed be Thou, O Lord, for having borne with me so long! Amen.

12. Were it not for my many faults, there was some excuse for me, I think, in this: that the conversation I shared in was with one who, I thought, would do well in the estate of matrimony;[1] and I was told by my confessors, and others also, whom in many points I consulted, used to say, that I was not offending God. One of the nuns[2] slept with us who were seculars, and through her it pleased our Lord to give me light, as I shall now explain.

CHAPTER III.

THE BLESSING OF BEING WITH GOOD PEOPLE—HOW CERTAIN ILLUSIONS WERE REMOVED.

1. I BEGAN gradually to like the good and holy conversation of this nun. How well she used to speak of God! for

[1] Some have said that the Saint at this time intended, or wished, to be married; and F. Bouix translates the passage thus: "une alliance honorable pour moi." But it is more probable that the Saint had listened only to the story of her cousin's intended marriage; for in ch. v. § 12, she says that our Lord had always kept her from seeking to be loved of men.

[2] Doña Maria Brizeño, mistress of the secular children who were educated in the monastery (*Reforma*, lib. i. ch. vii. § 3).

she was a person of great discretion and sanctity. I listened to her with delight. I think there never was a time when I was not glad to listen to her. She began by telling me how she came to be a nun through the mere reading of the words of the Gospel: "Many are called, and few are chosen."[1] She would speak of the reward which our Lord gives to those who forsake all things for His sake. This good companionship began to root out the habits which bad companionship had formed, and to bring my thoughts back to the desire of eternal things, as well as to banish in some measure the great dislike I had to be a nun, which had been very great; and if I saw any one weep in prayer, or devout in any other way, I envied her very much; for my heart was now so hard, that I could not shed a tear, even if I read the Passion through. This was a grief to me.

2. I remained in the monastery a year and a half, and was very much the better for it. I began to say many vocal prayers, and to ask all the nuns to pray for me, that God would place me in that state wherein I was to serve Him; but, for all this, I wished not to be a nun, and that God would not be pleased I should be one, though at the same time I was afraid of marriage. At the end of my stay there, I had a greater inclination to be a nun, yet not in that house, on account of certain devotional practices which I understood prevailed there, and which I thought overstrained. Some of the younger ones encouraged me in this my wish; and if all had been of one mind, I might have profited by it. I had also a great friend[2] in another monastery; and this made me resolve, if I was to be a nun, not to be one in any other house than where she was. I looked more to the pleasure of sense and vanity than to the good of my soul. These good thoughts of being a nun came to me from time to time. They left me very soon; and I could not persuade myself to become one.

3. At this time, though I was not careless about my own good, our Lord was much more careful to dispose me for that state of life which was best for me. He sent me a serious illness, so that I was obliged to return to my father's house.

4. When I became well again, they took me to see my

[1] S. Matt. xx. 16.

[2] Juana Suarez, in the monastery of the Incarnation, Avila (*Reforma*, lib. i. ch. vii. § 7).

sister[1] in her house in the country village where she dwelt. Her love for me was so great, that, if she had had her will, I should never have left her. Her husband also had a great affection for me,—at least, he showed me all kindness. This, too, I owe rather to our Lord, for I have received kindness every where; and all my service in return is, that I am what I am.

5. On the road lived a brother of my father[2]—a prudent and most excellent man, then a widower. Him, too, our Lord was preparing for Himself. In his old age, he left all his possessions and became a religious. He so finished his course, that I believe him to have the vision of God. He would have me stay with him some days. His practice was to read good books in Spanish; and his ordinary conversation was about God and the vanity of the world. These books he made me read to him; and, though I did not much like them, I appeared as if I did; for in giving pleasure to others I have been most particular, though it might be painful to myself,—so much so, that what in others might have been a virtue was in me a great fault, because I was often extremely indiscreet. O my God, in how many ways did His Majesty prepare me for the state wherein it was His will I should serve Him!—how, against my own will, He constrained me to do violence to myself! May He be blessed for ever! Amen.

6. Though I remained here but a few days, yet, through the impression made on my heart by the words of God both heard and read, and by the good conversation of my uncle, I came to understand the truth I had heard in my childhood, that all things are as nothing, the world vanity, and passing rapidly away. I also began to be afraid that, if I were then to die, I should go down to hell. Though I could not bend my will to be a nun, I saw that the religious state was the best and the safest. And thus, by little and little, I resolved to force myself into it.

7. The struggle lasted three months. I used to press this reason against myself: The trials and sufferings of living

[1] Maria de Cepeda, married to Don Martin Guzman y Barrientos. They lived in Castellanos de la Cañada, where they had considerable property; but in the later years of their lives they were in straitened circumstances (*De la Fuente*). See below, ch. xxxiv. § 23.

[2] Don Pedro Sanchez de Cepeda. He lived in Hortigosa, four leagues from Avila (*De la Fuente*).

as a nun cannot be greater than those of purgatory, and I have well deserved to be in hell. It is not much to spend the rest of my life as if I were in purgatory, and then go straight to heaven—which was what I desired. I was more influenced by servile fear, I think, than by love, to enter religion.

8. The devil put before me that I could not endure the trials of the religious life, because of my delicate nurture. I defended myself against him by alleging the trials which Christ endured, and that it was not much for me to suffer something for His sake; besides, He would help me to bear it. I must have thought so, but I do not remember this last consideration. I endured many temptations during these days. I was subject to fainting-fits, attended with fever,—for my health was always weak. I had become by this time fond of good books, and that gave me life. I read the Epistles of S. Jerome, which filled me with so much courage, that I resolved to tell my father of my purpose,—which was almost like taking the habit; for I was so jealous of my word, that I would never, for any consideration, recede from a promise when once my word had been given.

9. My father's love for me was so great, that I could never obtain his consent; nor could the prayers of others, whom I persuaded to speak to him, be of any avail. The utmost I could get from him was that I might do as I pleased after his death. I now began to be afraid of myself, and of my own weakness, —for I might go back. So, considering that such waiting was not safe for me, I obtained my end in another way, as I shall now relate.

CHAPTER IV.

OUR LORD HELPS HER TO BECOME A NUN—HER MANY INFIRMITIES.

1. In those days, when I was thus resolved, I had persuaded one of my brothers,[1] by speaking to him of the vanity

[1] Antonio de Ahumada; who, according to the most probable opinion, entered the Dominican monastery of S. Thomas, Avila. It is said that he died before he was professed. Some say he joined the Hieronymites; but this is not so probable (*De la Fuente*). Ribera, however, says that he did enter the noviciate of the Hieronymites, but died before he was out of it (lib. i. ch. vi.).

of the world, to become a friar; and we agreed together to set out one day very early in the morning for the monastery where that friend of mine lived for whom I had so great an affection:[1] though I would have gone to any other monastery, if I thought I should serve God better in it, or to any one my father liked, so strong was my resolution now to become a nun,—for I thought more of the salvation of my soul now, and made no account whatever of mine own ease. I remember perfectly well, and it is quite true, that the pain I felt when I left my father's house was so great, that I do not believe the pain of dying will be greater,—for it seemed to me as if every bone in my body were wrenched asunder;[2] for, as I had no love of God to destroy my love of father and of kindred, this latter love came upon me with a violence so great that, if our Lord had not been my keeper, my own resolution to go on would have failed me. But He gave me courage to fight against myself, so that I executed my purpose.[3]

2. When I took the habit,[4] our Lord at once made me understand how He helps those who do violence to themselves in order to serve Him. No one observed this violence in me; they saw nothing but the greatest good will. At that moment, because I was entering on that state, I was filled with a joy so great, that it has never failed me to this day; and God converted the aridity of my soul into the greatest tenderness. Every thing in religion was a delight unto me; and it is true that now and then I used to sweep the house during those hours of the day which I had formerly spent on my amusements and my dress; and, calling to mind that I was delivered from such follies, I was filled with a new joy that surprised me, nor could I understand whence it came.

[1] Juana Suarez, in the monastery of the Incarnation, Avila.

[2] See *Relation,* vi. § 3.

[3] The nuns sent word to the father of his child's escape, and of her desire to become a nun, but without any expectation of obtaining his consent. He came to the monastery forthwith, and "offered up his Isaac on Mount Carmel" (*Reforma,* lib. i. ch. viii. § 5).

[4] The Saint entered the monastery of the Incarnation Nov. 2, 1533, and made her profession Nov. 3, 1534 (*Bollandists* and *Bouix*). Ribera says she entered Nov. 2, 1535; and the chronicler of the Order, relying on the contract by which her father bound himself to the monastery, says that she took the habit Nov. 2, 1536, and that Ribera had made a mistake.

3. Whenever I remember this, there is nothing in the world, however hard it may be, that, if it were proposed to me, I would not undertake without any hesitation whatever; for I know now, by experience in many things, that if from the first I resolutely persevere in my purpose, even in this life His Majesty rewards it in a way which he only understands who has tried it. When the act is done for God only, it is His will before we begin it that the soul, in order to the increase of its merits, should be afraid; and the greater the fear, if we do but succeed, the greater the reward, and the sweetness thence afterwards resulting. I know this by experience, as I have just said, in many serious affairs; and so if I were a person who had to advise any body, I would never counsel any one, to whom good inspirations from time to time may come, to resist them through fear of the difficulty of carrying them into effect; for if a person lives detached for the love of God only, that is no reason for being afraid of failure, for He is omnipotent. May He be blessed for ever! Amen.

4. O supreme Good, and my Rest, those graces ought to have been enough which Thou hadst given me hitherto, seeing that Thy compassion and greatness had drawn me through so many windings to a state so secure, to a house where there are so many servants of God, from whom I might learn how I might advance in Thy service. I know not how to go on, when I call to mind the circumstances of my profession, the great resolution and joy with which I made it, and my betrothal unto Thee. I cannot speak of it without tears; and my tears ought to be tears of blood, my heart ought to break, and that would not be much to suffer because of the many offences against Thee which I have committed since that day. It seems to me now that I had good reasons for not wishing for this dignity, seeing that I have made so sad a use of it. But Thou, O my Lord, hast been willing to bear with me for almost twenty years of my evil using of Thy graces, till I might become better. It seems to me, O my God, that I did nothing but promise, never to keep any of the promises then made to Thee. Yet such was not my intention: but I see that what I have done since is of such a nature, that I know not what my intention was. So it was and so it happened, that it may be the better known, O my Bridegroom, who Thou art and what I am.

5. It is certainly true that very frequently the joy I have in that the multitude of Thy mercies is made known in me, softens the bitter sense of my great faults. In whom, O Lord, can they shine forth as they do in me, who by my evil deeds have shrouded in darkness Thy great graces, which Thou hadst begun to work in me? Woe is me, O my Maker! If I would make an excuse, I have none to offer; and I only am to blame. For if I could return to Thee any portion of that love which Thou hadst begun to show unto me, I would give it only unto Thee, and then every thing would have been safe. But, as I have not deserved this, nor been so happy as to have done it, let Thy mercy, O Lord, rest upon me.

6. The change in the habits of my life, and in my food, proved hurtful to my health; and though my happiness was great, that was not enough. The fainting-fits began to be more frequent; and my heart was so seriously affected, that every one who saw it was alarmed; and I had also many other ailments. And thus it was I spent the first year, having very bad health, though I do not think I offended God in it much. And as my illness was so serious,—I was almost insensible at all times, and frequently wholly so,—my father took great pains to find some relief; and as the physicians who attended me had none to give, he had me taken to a place which had a great reputation for the cure of other infirmities. They said I should find relief there.[1] That friend of whom I have spoken as being in the house went with me. She was one of the elder nuns. In the house where I was a nun, there was no vow of enclosure.[2]

7. I remained there nearly a year, for three months of it suffering most cruel tortures—effects of the violent remedies which they applied. I know not how I endured them; and, indeed, though I submitted myself to them, they were, as I shall relate,[3] more than my constitution could bear.

[1] Her father took her from the monastery in the autumn of 1535, according to the Bollandists, but of 1538, according to the Chronicler, who adds, that she was taken to her uncle's house,—Pedro Sanchez de Cepeda,—in Hortigosa, and then to Castellanos de la Cañada, to the house of her sister, Doña Maria, where she remained till the spring, when she went to Bezadas for her cure (*Reforma,* lib. i. ch. xi. § 2).

[2] It was in 1563 that all nuns were compelled to observe enclosure (*Fuente*).

[3] Ch. v. § 15.

8. I was to begin the treatment in the spring, and went thither when winter commenced. The intervening time I spent with my sister, of whom I spoke before,[1] in her house in the country, waiting for the month of April, which was drawing near, that I might not have to go and return. The uncle of whom I have made mention before,[2] and whose house was on our road, gave me a book called *Tercer Abecedario*,[3] which treats of the prayer of recollection. Though in the first year I had read good books,—for I would read no others, because I understood now the harm they had done me,—I did not know how to make my prayer, nor how to recollect myself. I was therefore much pleased with the book, and resolved to follow the way of prayer it described with all my might. And as our Lord had already bestowed upon me the gift of tears, and I found pleasure in reading, I began to spend a certain time in solitude, to go frequently to confession, and make a beginning of that way of prayer, with this book for my guide; for I had no master—I mean, no confessor—who understood me, though I sought for such a one for twenty years afterwards: which did me much harm, in that I frequently went backwards, and might have been even utterly lost; for, anyhow, a director would have helped me to escape the risks I ran of sinning against God.

9. From the very beginning, God was most gracious unto me. Though I was not so free from sin as the book required, I passed that by; such watchfulness seemed to me almost impossible. I was on my guard against mortal sin—and would to God I had always been so!—but I was careless about venial sins, and that was my ruin. Yet, for all this, at the end of my stay there,—I spent nearly nine months in the practice of solitude,—our Lord began to comfort me so much in this way of prayer, as in His mercy to raise me to the prayer of quiet, and now and then to that of union, though I understood not what either the one or the other was, nor the great esteem I ought to have had of them. I believe it would have been a great blessing to me if I had understood the matter. It is true that the prayer of union lasted but a short time: I know not if it continued for the

[1] Ch. iii. § 4. [2] Ch. iii. § 5.

[3] By Fray Francisco de Osuna, of the Order of S. Francis (*Reforma*, lib. i. ch. xi. § 2).

space of an *Ave Maria;* but the fruits of it remained; and they were such that, though I was then not twenty years of age, I seemed to despise the world utterly; and so I remember how sorry I was for those who followed its ways, though only in things lawful.

10. I used to labour with all my might to imagine Jesus Christ, our Good and our Lord, present within me. And this was the way I prayed. If I meditated on any mystery of His life, I represented it to myself as within me, though the greater part of my time I spent in reading good books, which was all my comfort; for God never endowed me with the gift of making reflections with the understanding, or with that of using the imagination to any good purpose: my imagination is so sluggish,[1] that even if I would think of, or picture to myself, as I used to labour to picture, our Lord's Humanity, I never could do it.

11. And though men may attain more quickly to the state of contemplation, if they persevere, by this way of inability to exert the intellect, yet is the process more laborious and painful; for if the will have nothing to occupy it, and if love have no present object to rest on, the soul is without support and without employment—its isolation and dryness occasion great pain, and the thoughts assail it most grievously. Persons in this condition must have greater purity of conscience than those who can make use of their understanding; for he who can use his intellect in the way of meditation on what the world is, on what he owes to God, on the great sufferings of God for him, his own scanty service in return, and on the reward God reserves for those who love Him, learns how to defend himself against his own thoughts, and against the occasions and perils of sin. On the other hand, he who has not that power is in greater danger, and ought to occupy himself much in reading, seeing that he is not in the slightest degree able to help himself.

12. This way of proceeding is so exceedingly painful, that if the master who teaches it insists on cutting off the succours which reading gives, and requires the spending of much time in prayer, then, I say, it will be impossible to persevere long in it; and if he persists in his plan, health will be ruined, because it is a most painful process. Reading

[1] See ch. ix. §§ 4, 7.

is of great service towards procuring recollection in any one who proceeds in this way; and it is even necessary for him, however little it may be that he reads, if only as a substitute for the mental prayer which is beyond his reach.

13. Now I seem to understand that it was the good providence of our Lord over me that found no one to teach me. If I had, it would have been impossible for me to persevere during the eighteen years of my trial and of those great aridities, because of my inability to meditate. During all this time, it was only after Communion that I ever ventured to begin my prayer without a book,—my soul was as much afraid to pray without one, as if it had to fight against a host. With a book to help me,—it was like a companion, and a shield whereon to receive the blows of many thoughts,—I found comfort; for it was not usual with me to be in aridity; but I always was so when I had no book; for my soul was disturbed, and my thoughts wandered at once. With one, I began to collect my thoughts, and, using it as a decoy, kept my soul in peace, very frequently by merely opening a book —there was no necessity for more. Sometimes, I read but little; at other times, much—according as our Lord had pity on me.

14. It seemed to me, in these beginnings of which I am speaking, that there could be no danger capable of withdrawing me from so great a blessing, if I had but books, and could have remained alone; and I believe that, by the grace of God, it would have been so, if I had had a master or any one to warn me against those occasions of sin in the beginning, and, if I fell, to bring me quickly out of them. If the devil had assailed me openly then, I believe I should never have fallen into any grievous sin; but he was so subtle, and I so weak, that all my good resolutions were of little service,—though, in those days in which I served God, they were very profitable in enabling me, with that patience which His Majesty gave me, to endure the alarming illnesses which I had to bear. I have often thought with wonder of the great goodness of God; and my soul has rejoiced in the contemplation of His great magnificence and mercy. May He be blessed for ever! —for I see clearly that He has not omitted to reward me, even in this life, for every one of my good desires. My good works, however wretched and imperfect, have been made better and perfected by Him who is my Lord: He has

rendered them meritorious. As to my evil deeds and my sins, He hid them at once. The eyes of those who saw them, He made even blind; and He has blotted them out of their memory. He gilds my faults, makes virtue to shine forth, giving it to me Himself, and compelling me to possess it, as it were, by force.

15. I must now return to that which has been enjoined me. I say, that if I had to describe minutely how our Lord dealt with me in the beginning, it would be necessary for me to have another understanding than that I have: so that I might be able to appreciate what I owe to Him, together with my own ingratitude and wickedness; for I have forgotten it all.

May He be blessed for ever who has borne with me so long! Amen.

CHAPTER V.

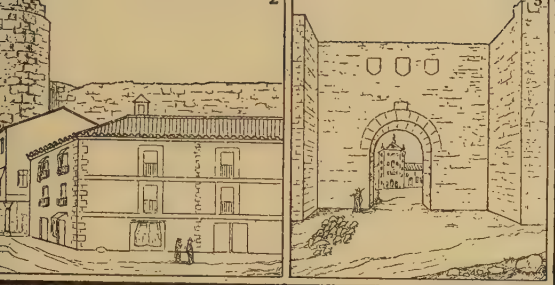
ILLNESS AND PATIENCE OF THE SAINT—THE STORY OF A PRIEST WHOM SHE RESCUED FROM A LIFE OF SIN.

1. I FORGOT to say how, in the year of my noviciate, I suffered much uneasiness about things in themselves of no importance; but I was found fault with very often when I was blameless. I bore it painfully and with imperfection; however, I went through it all, because of the joy I had in being a nun. When they saw me seeking to be alone, and even weeping over my sins at times, they thought I was discontented, and said so.

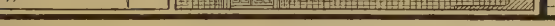
2. All religious observances had an attraction for me, but I could not endure any which seemed to make me contemptible. I delighted in being thought well of by others, and was very exact in every thing I had to do. All this I thought was a virtue, though it will not serve as any excuse for me, because I knew what it was to procure my own satisfaction in every thing, and so ignorance does not blot out the blame. There may be some excuse in the fact that the monastery was not founded in great perfection. I, wicked as I was, followed after that which I saw was wrong, and neglected that which was good.

Hye Hoys, del

1. Topography of Avila and its environs outlined by M. Hye Hoys in 1866. In the right hand corner local costumes. *a.* **Monastery of the Discalced Carmelites,** on the site of St. Teresa's birthplace. *b.* **Church of Saint Juan.** *c.* **House of Vela Nuñez.** *d.* **The Adaja Bridge.** *e.* Ancient monument called the Four Columns on the road to Salamanca. *f.* Site of the **Oratory of Our Lady of Charity.** *g.* **Augustinian Convent** where she was a scholar. *h.* **Ruins of the Monastery of the Calced Carmelites,** later a prison. *i.* **Monastery of the Incarnation,** Calced Carmelites. *j.* **Dominican Monastery of Saint Thomas,** formerly the university of Avila. *k.* **Church of Saint Vincent** where Saint Teresa left her shoes when she embraced the Reform Rule. *l.* **Church of Saint Giles,** near which stood originally the Jesuit College. *m.* **Saint Joseph's Monastery,** Discalced Carmelites. *n.* **Franciscan Convent** whose nuns, called Gordillas, came to the aid of the first Reformed Carmelites. *o.* **Gate of the City,** called the Saint's Gate. *p.* **Plazuela de los Cepedas,** where still stand the houses of relatives of the Saint. *q.* House for-



Chemin de fer de Bayonne à Madrid
S. Francisco
S. Andres
S. Vincente
S. Antonio
STATION D'AVILA
S. Pedro
S. Ana
Las Cordilas
Chaussée de Madrid
400
500



3. There was then in the house a nun labouring under a most grievous and painful disorder, for there were open ulcers in her body, caused by certain obstructions, through which her food was rejected. Of this sickness she soon died. All the sisters, I saw, were afraid of her malady. I envied her patience very much; I prayed to God that He would give me a like patience; and then, whatever sickness it might be His pleasure to send, I do not think I was afraid of any, for I was resolved on gaining eternal good, and determined to gain it by any and by every means.

4. I am surprised at myself because then I had not, as I believe, that love of God which I think I had after I began to pray. Then, I had only light to see that all things that pass away are to be lightly esteemed, and that the good things to be gained by despising them are of great price, because they are for ever. His Majesty heard me also in this, for in less than two years I was so afflicted myself that the illness which I had, though of a different kind from that of the sister, was, I really believe, not less painful and trying for the three years it lasted, as I shall now relate.

5. When the time had come for which I was waiting in the place I spoke of before[1]—I was in my sister's house, for the purpose of undergoing the medical treatment—they took me away with the utmost care of my comfort; that is, my father, my sister, and the nun, my friend, who had come from the monastery with me,—for her love for me was very great. At that moment, Satan began to trouble my soul; God, however, brought forth a great blessing out of that trouble.

6. In the place to which I had gone for my cure lived a priest of good birth and understanding, with some learning, but not much. I went to confession to him, for I was always fond of learned men, although confessors indifferently learned did my soul much harm; for I did not always find confessors whose learning was as good as I could wish it was. I know by experience that it is better, if the confessors are good men and of holy lives, that they should have no learning at all, than a little; for such confessors never trust themselves without consulting those who are learned—nor would

[1] Ch. iv. § 6. The person to whom she was taken was a woman famous for certain cures she had wrought, but whose skill proved worse than useless to the Saint (*Reforma*, lib. i. ch. ii. § 2).

I trust them myself: and a really learned confessor never deceived me.[1] Neither did the others willingly deceive me, only they knew no better; I thought they were learned, and that I was not under any other obligation than that of believing them, as their instructions to me were lax, and left me more at liberty—for if they had been strict with me, I am so wicked, I should have sought for others. That which was a venial sin, they told me was no sin at all; of that which was most grievously mortal, they said it was venial.[2]

7. This did me so much harm, that it is no wonder I should speak of it here as a warning to others, that they may avoid an evil so great; for I see clearly that in the eyes of God I was without excuse, that the things I did being in themselves not good, this should have been enough to keep me from them. I believe that God, by reason of my sins, allowed those confessors to deceive themselves and to deceive me. I myself deceived many others by saying to them what had been said to me.

8. I continued in this blindness, I believe, more than seventeen years, till a most learned Dominican father[3] undeceived me in part, and those of the Company of Jesus made me altogether so afraid, by insisting on the erroneousness of these principles, as I shall hereafter show.[4]

9. I began, then, by going to confession to that priest of whom I spoke before.[5] He took an extreme liking to me, because I had then but little to confess in comparison with what I had afterwards; and I had never much to say since I became a nun. There was no harm in the liking he had for me, but it ceased to be good, because it was in excess. He clearly understood that I was determined on no account whatever to do any thing whereby God might be seriously offended. He, too, gave me a like assurance about himself, and accord-

[1] Schram, *Theolog. Mystic.*, § 483. "Magni doctores scholastici, si non sint spirituales, vel omni rerum spiritualium experientia careant, non solent esse magistri spirituales idonei,—nam theologia scholastica est perfectio intellectus; mystica, perfectio intellectus et voluntatis: unde bonus theologus scholasticus potest esse malus theologus mysticus. In rebus tamen difficilibus, dubiis, spiritualibus, præstat mediocriter spiritualem theologum consulere quam spiritualem idiotam."

[2] See *Way of Perfection,* ch. viii. § 2; but ch. v. ed. Doblado.

[3] F. Vicente Barron (*Bouix*). [4] See ch. xxiii. [5] § 6.

ingly our conferences were many. But at that time, through the knowledge and fear of God which filled my soul, what gave me most pleasure in all my conversations with others was to speak of God; and as I was so young, this made him ashamed; and then, out of that great good-will he bore me, he began to tell me of his wretched state. It was very sad, for he had been nearly seven years in a most perilous condition, because of his affection for, and conversation with, a woman of that place; and yet he used to say Mass. The matter was so public, that his honour and good name were lost, and no one ventured to speak to him about it. I was extremely sorry for him, because I liked him much. I was then so imprudent and so blind as to think it a virtue to be grateful and loyal to one who liked me. Cursed be that loyalty which reaches so far as to go against the law of God. It is a madness common in the world, and it makes me mad to see it. We are indebted to God for all the good that men do to us, and yet we hold it to be an act of virtue not to break a friendship of this kind, though it lead us to go against Him. Oh, blindness of the world! Let me, O Lord, be most ungrateful to the world; never at all unto Thee. But I have been altogether otherwise through my sins.

10. I procured further information about the matter from members of his household; I learned more of his ruinous state, and saw that the poor man's fault was not so grave, because the miserable woman had had recourse to enchantments, by giving him a little image made of copper, which she had begged him to wear for love of her around his neck; and this no one had influence enough to persuade him to throw away. As to this matter of enchantments, I do not believe it to be altogether true; but I will relate what I saw, by way of warning to men to be on their guard against women who will do things of this kind. And let them be assured of this, that women,—for they are more bound to purity than men,—if once they have lost all shame before God, are in nothing whatever to be trusted; and that in exchange for the gratification of their will, and of that affection which the devil suggests, they will hesitate at nothing.

11. Though I have been so wicked myself, I never fell into anything of this kind, nor did I ever attempt to do evil; nor, if I had the power, would I have ever constrained any one

to like me, for our Lord kept me from this. But if He had abandoned me, I should have done wrong in this, as I did in other things,—for there is nothing in me whereon any one may rely.

12. When I knew this, I began to show him greater affection: my intention was good, but the act was wrong, for I ought not to do the least wrong for the sake of any good, how great soever it may be. I spoke to him most frequently of God; and this must have done him good—though I believe that what touched him most was his great affection for me, because, to do me a pleasure, he gave me that little image of copper, and I had it at once thrown into a river. When he had given it up, like a man roused from deep sleep, he began to consider all that he had done in those years; and then, amazed at himself, lamenting his ruinous state, that woman came to be hateful in his eyes. Our Lady must have helped him greatly, for he had a very great devotion to her Conception, and used to keep the feast thereof with great solemnity. In short, he broke off all relations with that woman utterly, and was never weary of giving God thanks for the light He had given him; and at the end of the year from the day I first saw him, he died.

13. He had been most diligent in the service of God; and as for that great affection he had for me, I never observed any thing wrong in it, though it might have been of greater purity. There were also occasions wherein he might have most grievously offended, if he had not kept himself in the near presence of God. As I said before,[1] I would not then have done any thing I knew was a mortal sin. And I think that observing this resolution in me helped him to have that affection for me; for I believe that all men must have a greater affection for those women whom they see disposed to be good: and even for the attainment of earthly ends, women must have more power over men because they are good, as I shall show hereafter. I am convinced that the priest is in the way of salvation. He died most piously, and completely withdrawn from that occasion of sin. It seems that it was the will of our Lord he should be saved by these means.

14. I remained three months in that place, in the most grievous sufferings; for the treatment was too severe for my constitution. In two months—so strong were the medicines—

[1] § 9.

my life was nearly worn out; and the severity of the pain in the heart,[1] for the cure of which I was there, was much more keen: it seemed to me, now and then, as if it had been seized by sharp teeth. So great was the torment, that it was feared it might end in madness. There was a great loss of strength, for I could eat nothing whatever, only drink. I had a great loathing for food, and a fever that never left me. I was so reduced, for they had given me purgatives daily for nearly a month, and so parched up, that my sinews began to shrink. The pains I had were unendurable, and I was overwhelmed in a most deep sadness, so that I had no rest either night or day.

15. This was the result; and thereupon my father took me back. Then the physicians visited me again. All gave me up; they said I was also consumptive. This gave me little or no concern; what distressed me were the pains I had—for I was in pain from my head down to my feet. Now, nervous pains, according to the physicians, are intolerable; and all my nerves were shrunk. Certainly, if I had not brought this upon myself by my sins, the torture would have been unendurable.

16. I was not more than three months in this cruel distress, for it seemed impossible that so many ills could be borne together. I now am astonished at myself; and the patience His Majesty gave me—for it clearly came from Him—I look upon as a great mercy of our Lord. It was a great help to me to be patient, that I had read the story of Job, in the *Morals* of S. Gregory (our Lord seems to have prepared me thereby); and that I had begun the practice of prayer, so that I might bear it all, conforming my will to the will of God. All my conversation was with God. I had continually these words of Job in my thoughts and in my mouth: "If we have received good things of the hand of our Lord, why should we not receive evil things?"[2] This seemed to give me courage.

17. The feast of our Lady, in August, came round; from April until then I had been in great pain, but more especially during the last three months. I made haste to go to confession, for I had always been very fond of frequent confession. They thought I was driven by the fear of death;

[1] Ch. iv. § 6. [2] Job. ii. 10.

and so my father, in order to quiet me, would not suffer me to go. Oh, the unreasonable love of flesh and blood! Though it was that of a father so Catholic and so wise—he was very much so, and this act of his could not be the effect of any ignorance on his part—what evil it might have done me!

18. That very night my sickness became so acute, that for about four days I remained insensible. They administered the Sacrament of the last Anointing, and every hour, or rather every moment, thought I was dying; they did nothing but repeat the *Credo,* as if I could have understood anything they said. They must have regarded me as dead more than once, for I found afterwards drops of wax on my eyelids. My father, because he had not allowed me to go to confession, was grievously distressed. Loud cries and many prayers were made to God: blessed be He who heard them.

19. For a day and a half the grave was open in my monastery, waiting for my body;[1] and the friars of our Order, in a house at some distance from this place, performed funeral solemnities. But it pleased our Lord I should come to myself. I wished to go to confession at once. I communicated with many tears; but I do not think those tears had their source in that pain and sorrow only for having offended God, which might have sufficed for my salvation—unless, indeed, the delusion which I laboured under were some excuse for me, and into which I had been led by those who had told me that some things were not mortal sins which afterwards I found were so certainly.

20. Though my sufferings were unendurable, and my perceptions dull, yet my confession, I believe, was complete as to all matters wherein I understood myself to have offended God. This grace, among others, did His Majesty bestow on me, that ever since my first Communion never in confession have I failed to confess any thing I thought to be a sin, though it might be only a venial sin. But I think that undoubtedly my salvation was in great peril, if I had died at that time—partly because my confessors were so unlearned, and partly because I was so very wicked. It is certainly true that when I think of it, and consider how our Lord seems

[1] Some of the nuns of the Incarnation were in the house, sent thither from the monastery; and, but for the father's disbelief in her death, would have taken her home for burial (*Ribera,* lib. i. ch. vii.).

to have raised me up from the dead, I am so filled with wonder, that I almost tremble with fear.[1]

21. And now, O my soul, it were well for thee to look that danger in the face from which our Lord delivered thee; and if thou dost not cease to offend Him out of love, thou shouldst do so out of fear. He might have slain thee a thousand times, and in a far more perilous state. I believe I exaggerate nothing if I say a thousand times again, though he may rebuke me who has commanded me to restrain myself in recounting my sins; and they are glossed over enough. I pray him, for the love of God, not to suppress one of my faults, because herein shines forth the magnificence of God, as well as His long-suffering towards souls. May He be blessed for evermore, and destroy me utterly, rather than let me cease to love Him any more!

CHAPTER VI.

THE GREAT DEBT SHE OWED TO OUR LORD FOR HIS MERCY TO HER—SHE TAKES S. JOSEPH FOR HER PATRON.

1. After those four days, during which I was insensible, so great was my distress, that our Lord alone knoweth the intolerable sufferings I endured. My tongue was bitten to pieces; there was a choking in my throat because I had taken nothing, and because of my weakness, so that I could not swallow even a drop of water; all my bones seemed to be out of joint, and the disorder of my head was extreme. I was bent together like a coil of ropes—for to this was I brought by the torture of those days—unable to move either arm, or foot, or hand, or head, any more than if I had been dead, unless others moved me; I could move, however, I think, one finger of my right hand. Then, as to touching me, that was impossible, for I was so bruised that I could not endure it. They used to move me in a sheet, one hold-

[1] Ribera, lib. i. ch. vii., says he heard Fra Bañes, in a sermon, say that the Saint told him she had, during these four days, seen hell in a vision. And the Chronicler says that though there was bodily illness, yet it was a trance of the soul at the same time (vol. i. lib. i. ch. xii. § 3).

ing one end, and another the other. This lasted till Palm Sunday.[1]

2. The only comfort I had was this,—if no one came near me, my pains frequently ceased; and then, because I had a little rest, I considered myself well, for I was afraid my patience would fail: and thus I was exceedingly happy when I saw myself free from those pains which were so sharp and constant, though in the cold fits of an intermittent fever, which were most violent, they were still unendurable. My dislike of food was very great.

3. I was now so anxious to return to my monastery, that I had myself conveyed thither in the state I was in. There they received alive one whom they had waited for as dead; but her body was worse than dead: the sight of it could only give pain. It is impossible to describe my extreme weakness, for I was nothing but bones. I remained in this state, as I have already said,[2] more than eight months; and was paralytic, though getting better, for about three years. I praised God when I began to crawl on my hands and knees. I bore all this with great resignation, and, if I except the beginning of my illness, with great joy; for all this was as nothing in comparison with the pains and tortures I had to bear at first. I was resigned to the will of God, even if He left me in this state for ever. My anxiety about the recovery of my health seemed to be grounded on my desire to pray in solitude, as I had been taught; for there were no means of doing so in the infirmary. I went to confession most frequently, spoke much about God, and in such a way as to edify every one; and they all marvelled at the patience which our Lord gave me—for if it had not come from the hand of His Majesty, it seemed impossible to endure so great an affliction with so great a joy.

[1] March 25, 1537.

[2] Ch. v. § 17. The Saint left her monastery in 1535; and in the spring of 1536 went from her sister's house to Bezadas; and in July of that year was brought back to her father's house in Avila, wherein she remained till Palm Sunday, 1537, when she returned to the monastery of the Incarnation. She had been seized with paralysis there, and laboured under it nearly three years, from 1536 to 1539, when she was miraculously healed through the intercession of S. Joseph (*Bolland.* n. 100, 101). The dates of the Chronicler are different from these.

4. It was a great thing for me to have had the grace of prayer which God had wrought in me; it made me understand what it is to love Him. In a little while, I saw these virtues renewed within me; still they were not strong, for they were not sufficient to sustain me in justice. I never spoke ill in the slightest degree whatever of any one, and my ordinary practice was to avoid all detraction; for I used to keep most carefully in mind that I ought not to assent to, nor say of another, any thing I should not like to have said of myself. I was extremely careful to keep this resolution on all occasions; though not so perfectly, upon some great occasions that presented themselves, as not to break it sometimes. But my ordinary practice was this: and thus those who were about me, and those with whom I conversed, became so convinced it was right, that they adopted it as a habit. It came to be understood that where I was, absent persons were safe; so they were also with my friends and kindred, and with those whom I instructed. Still, for all this, I have a strict account to give unto God for the bad example I gave in other respects. May it please His Majesty to forgive me for I have been the cause of much evil; though not with intentions as perverse as were the acts that followed.

5. The longing for solitude remained, and I loved to discourse and speak of God; for if I found any one with whom I could do so, it was a greater joy and satisfaction to me than all the refinements—or rather, to speak more correctly, the real rudeness—of the world's conversation. I communicated and confessed more frequently still, and desired to do so; I was extremely fond of reading good books; I was most deeply penitent for having offended God; and I remember that very often I did not dare to pray, because I was afraid of that most bitter anguish which I felt for having offended God, dreading it as a great chastisement. This grew upon me afterwards to so great a degree, that I know of no torment wherewith to compare it; and yet it was neither more nor less because of any fear I had at any time, for it came upon me only when I remembered the consolations of our Lord which He gave me in prayer, the great debt I owed Him, the evil return I made; I could not bear it. I was also extremely angry with myself on account of the many tears I shed for my faults, when I saw how little I improved, seeing that neither my good resolutions, nor the pains I took, were sufficient to keep

me from falling whenever I had the opportunity. I looked on my tears as a delusion; and my faults, therefore, I regarded as the more grievous, because I saw the great goodness of our Lord to me in the shedding of those tears, and together with them such deep compunction.

6. I took care to go to confession as soon as I could; and, as I think, did all that was possible on my part to return to a state of grace. But the whole evil lay in my not thoroughly avoiding the occasions of sin, and in my confessors, who helped me so little. If they had told me that I was travelling on a dangerous road, and that I was bound to abstain from those conversations, I believe, without any doubt, that the matter would have been remedied, because I could not bear to remain even for one day in mortal sin, if I knew it.

7. All these tokens of the fear of God came to me through prayer; and the greatest of them was this, that fear was swallowed up of love,—for I never thought of chastisement. All the time I was so ill, my strict watch over my conscience reached to all that is mortal sin.

8. O my God! I wished for health, that I might serve Thee better; that was the cause of all my ruin. For when I saw how hopeless I was through paralysis, being still so young, and how the physicians of this world had dealt with me, I determined to ask those of heaven to heal me—for I wished, nevertheless, to be well, though I bore my illness with great joy. Sometimes, too, I used to think that if I recovered my health, and yet were lost for ever, I was better as I was. But, for all that, I thought I might serve God much better if I were well. This is our delusion: we do not resign ourselves absolutely to the disposition of our Lord, who knows best what is for our good.

9. I began by having Masses and prayers said for my intention—prayers that were highly sanctioned; for I never liked those other devotions which some people, especially women, make use of with a ceremoniousness to me intolerable, but which move them to be devout. I have been given to understand since that they were unseemly and superstitious; and I took for my patron and lord the glorious S. Joseph, and recommended myself earnestly to him. I saw clearly that both out of this my present trouble, and out of others of greater importance, relating to my honour and the loss of my soul, this my father and lord delivered me, and rendered

me greater services than I knew how to ask for.—I cannot call to mind that I have ever asked him at any time for any thing which he has not granted; and I am filled with amazement when I consider the great favours which God hath given me through this blessed Saint; the dangers from which he hath delivered me, both of body and of soul. To other Saints, our Lord seems to have given grace to succour men in some special necessity; but to this glorious Saint, I know by experience, to help us in all: and our Lord would have us understand that, as He was Himself subject to him upon earth,—for S. Joseph having the title of father, and being His guardian, could command Him,—so now in heaven He performs all his petitions. I have asked others to recommend themselves to S. Joseph, and they too know this by experience; and there are many who are now of late devout to him,[1] having had experience of this truth.

10. I used to keep his feast with all the solemnity I could, but with more vanity than spirituality, seeking rather too much splendour and effect, and yet with good intentions. I had this evil in me, that if our Lord gave me grace to do any good, that good became full of imperfections and of many faults; but as for doing wrong, the indulgence of curiosity and vanity, I was very skillful and active therein. Our Lord forgive me!

11. Would that I could persuade all men to be devout to this glorious Saint; for I know by long experience what blessings he can obtain for us from God. I have never known any one who was really devout to him, and who honoured him by particular services, who did not visibly grow more and more in virtue; for he helps in a special way those souls who commend themselves to him. It is now some years since I have always on his feast asked him for something, and I always have it. If the petition be in any way amiss, he directs it aright for my greater good.

[1] Of the devotion to S. Joseph, F. Faber (*The Blessed Sacrament*, bk. ii. p. 199, 3d ed.) says that it took its rise in the west, in a confraternity in Avignon. "Then it spread over the Church. Gerson was raised up to be its doctor and theologian, and S. Teresa to be its Saint, and S. Francis of Sales to be its popular teacher and missionary. The houses of Carmel were like the holy house of Nazareth to it; and the colleges of the Jesuits, its peaceful sojourns in dark Egypt."

12. If I were a person who had authority to write, it would be a pleasure to me to be diffusive in speaking most minutely of the graces which this glorious Saint has obtained for me and for others. But that I may not go beyond the commandment that is laid upon me, I must in many things be more brief than I could wish, and more diffusive than is necessary in others; for, in short, I am a person who, in all that is good, has but little discretion. But I ask, for the love of God, that he who does not believe me will make the trial for himself,—when he will see by experience the great good that results from commending oneself to this glorious patriarch, and being devout to him. Those who give themselves to prayer should in a special manner have always a devotion to S. Joseph; for I know not how any man can think of the Queen of the angels, during the time that she suffered so much with the Infant Jesus, without giving thanks to S. Joseph for the services he rendered them then. He who cannot find any one to teach him how to pray, let him take this glorious Saint for his master, and he will not wander out of the way.

13. May it please our Lord that I have not done amiss in venturing to speak about S. Joseph; for, though I publicly profess my devotion to him, I have always failed in my service to him and imitation of him. He was like himself when he made me able to rise and walk, no longer a paralytic; and I, too, am like myself when I make so bad a use of this grace.

14. Who could have said that I was so soon to fall, after such great consolations from God—after His Majesty had implanted virtues in me which of themselves made me serve Him—after I had been, as it were, dead, and in such extreme peril of eternal damnation—after He had raised me up, soul and body, so that all who saw me marvelled to see me alive? What can it mean, O my Lord? The life we live is so full of danger! While I am writing this,—and it seems to me, too, by Thy grace and mercy,—I may say with S. Paul, though not so truly as he did: "It is not I who live now; but Thou, my Creator, livest in me."[1] For some years past—so it seems to me—Thou hast held me by the hand; and I see in myself desires and resolutions—in some measure tested by experience in many ways during that time—never to do any thing, how-

[1] Galat ii. 20.

ever slight it may be, contrary to Thy will, though I must have frequently offended Thy Divine Majesty without being aware of it; and I also think that nothing can be proposed to me that I should not with great resolution undertake for Thy love. In some things, Thou hast Thyself helped me to succeed therein. I love neither the world nor the things of the world; nor do I believe that any thing that does not come from Thee can give me pleasure; every thing else seems to me a heavy cross.

15. Still, I may easily deceive myself, and it may be that I am not what I say I am; but Thou knowest, O my Lord, that, to the best of my knowledge, I lie not. I am afraid, and with good reason, lest Thou shouldst abandon me; for I know now how far my strength and little virtue can reach, if Thou be not ever at hand to supply them, and to help me never to forsake Thee. May His Majesty grant that I be not forsaken of Thee even now, when I am thinking all this of myself!

16. I know not how we can wish to live, seeing that every thing is so uncertain. Once, O Lord, I thought it impossible to forsake Thee so utterly; and now that I have forsaken Thee so often, I cannot help being afraid; for when Thou didst withdraw but a little from me, I fell down to the ground at once. Blessed for ever be Thou! Though I have forsaken Thee, Thou hast not forsaken me so utterly but that Thou hast come again and raised me up, giving me Thy hand always. Very often, O Lord, I would not take it: very often I would not listen when Thou wert calling me again, as I am going to show.

CHAPTER VII.

LUKEWARMNESS—THE LOSS OF GRACE—INCONVENIENCE OF LAXITY IN RELIGIOUS HOUSES.

1. So, then, going on from pastime to pastime, from vanity to vanity, from one occasion of sin to another, I began to expose myself exceedingly to the very greatest dangers: my soul was so distracted by many vanities, that I was ashamed to draw near unto God in an act of such special

friendship as that of prayer.[1] As my sins multiplied, I began to lose the pleasure and comfort I had in virtuous things: and that loss contributed to the abandonment of prayer. I see now most clearly, O my Lord, that this comfort departed from me because I had departed from Thee.

2. It was the most fearful delusion into which Satan could plunge me—to give up prayer under the pretence of humility. I began to be afraid of giving myself to prayer, because I saw myself so lost. I thought it would be better for me, seeing that in my wickedness I was one of the most wicked, to live like the multitude—to say the prayers which I was bound to say, and that vocally; not to practise mental prayer nor commune with God so much; for I deserved to be with the devils, and was deceiving those who were about me, because I made an outward show of goodness; and therefore the community in which I dwelt is not to be blamed; for with my cunning I so managed matters, that all had a good opinion of me; and yet I did not seek this deliberately by simulating devotion; for in all that relates to hypocrisy and ostentation—glory be to God!—I do not remember that I ever offended Him,[2] so far as I know. The very first movements herein gave me such pain, that the devil would depart from me with loss, and the gain remained with me; and thus, accordingly, he never tempted me much in this way. Perhaps, however, if God had permitted Satan to tempt me as sharply herein as he tempted me in other things, I should have fallen also into this; but His Majesty has preserved me until now. May He be blessed for evermore! It was rather a heavy affliction to me that I should be thought so well of; for I knew my own secret.

3. The reason why they thought I was not so wicked was this: they saw that I, who was so young, and exposed to so many occasions of sin, withdrew myself so often into solitude for prayer, read much, spoke of God, that I liked to have His image painted in many places, to have an oratory of my own, and furnish it with objects of devotion, that I spoke ill of no one, and other things of the same kind in me which have the appearance of virtue. Yet all the while —I was so vain—I knew how to procure respect for my-

[1] See *Way of Perfection*, ch. xl.; but ch. xxv. of the former editions.

[2] See *Relation*, i. § 18.

self by doing those things which in the world are usually regarded with respect.

4. In consequence of this, they gave me as much liberty as they did to the oldest nuns,—and even more,—and had great confidence in me; for as to taking any liberty for myself, or doing any thing without leave,—such as conversing through the door, or in secret, or by night,—I do not think I could have brought myself to speak with any body in the monastery in that way, and I never did it; for our Lord held me back. It seemed to me—for I considered many things carefully and of set purpose—that it would be a very evil deed on my part, wicked as I was, to risk the credit of so many nuns, who were all good,—as if every thing else I did was well done! In truth, the evil I did was not the result of deliberation,—as this would have been, if I had done it,—although it was too much so.

5. Therefore, I think that it did me much harm to be in a monastery not enclosed. The liberty which those who were good might have with advantage—they not being obliged to do more than they do, because they had not bound themselves to enclosure—would certainly have led me, who am wicked, straight to hell, if our Lord, by so many remedies and means of His most singular mercy, had not delivered me out of that danger,—and it is, I believe, the very greatest danger,—namely, a monastery of women unenclosed,—yea, more, I think it is, for those who will be wicked, a road to hell, rather than a help to their weakness. This is not to be understood of my monastery; for there are so many there who in the utmost sincerity, and in great perfection, serve our Lord, so that His Majesty, according to His goodness, cannot but be gracious unto them; neither is it one of those which are most open; for all religious observances are kept in it: and I am speaking only of others which I have seen and known.

6. I am exceedingly sorry for these houses, because our Lord must of necessity send His special inspirations not merely once, but many times, if the nuns therein are to be saved,—seeing that the honours and amusements of the world are allowed among them, and the obligations of their state are so ill-understood. God grant they may not count that to be virtue which is sin, as I did so often! It is very difficult to make people understand this; it is necessary our

Lord Himself should take the matter seriously into His own hands.

7. If parents would take my advice, now that they are at no pains to place their daughters where they may walk in the way of salvation without incurring a greater risk than they would do if they were left in the world, let them look at least at that which concerns their good name. Let them marry them to persons of a much lower degree, rather than place them in monasteries of this kind, unless they be of extremely good inclinations,—and God grant that these inclinations may come to good!—or let them keep them at home. If they will be wicked at home, their evil life can be hidden only for a short time; but in monasteries it can be hidden long, and, in the end, it is our Lord that discovers it. They injure not only themselves, but all the nuns also. And all the while the poor things are not in fault; for they walk in the way that is shown them. Many of them are to be pitied; for they wished to withdraw from the world,—and, thinking to escape from the dangers of it, and that they were going to serve our Lord, have found themselves in ten worlds at once, without knowing what to do, or how to help themselves. Youth and sensuality and the devil invite them and incline them to follow certain ways which are of the essence of worldliness. They see these ways, so to speak, considered as safe there.

8. Now, these seem to me to be in some degree like those wretched heretics who will make themselves blind, and who will consider that which they do to be good, and so believe, but without really believing; for they have within themselves something that tells them it is wrong.

9. Oh, what utter ruin! utter ruin of religious persons —I am not speaking now more of women than of men— where the rules of the Order are not kept; where the same monastery offers two roads: one of virtue and observance, the other of inobservance, and both equally frequented! I have spoken incorrectly: they are not equally frequented; for, on account of our sins, the way of the greatest imperfection is the most frequented; and because it is the broadest, it is also the most in favour. The way of religious observance is so little used, that the friar and the nun who would really begin to follow their vocation thoroughly have reason to fear the members of their communities more than all the

devils together. They must be more cautious, and dissemble more, when they would speak of that friendship with God which they desire to have, than when they would speak of those friendships and affections which the devil arranges in monasteries. I know not why we are astonished that the Church is in so much trouble, when we see those, who ought to be an example of every virtue to others, so disfigure the work which the spirit of the Saints departed wrought in their Orders. May it please His Divine Majesty to apply a remedy to this, as He sees it to be needful! Amen.

10. So, then, when I began to indulge in these conversations, I did not think, seeing they were customary, that my soul must be injured and dissipated, as I afterwards found it must be, by such conversations. I thought that, as receiving visits was so common in many monasteries, no more harm would befall me thereby than befell others, whom I knew to be good. I did not observe that they were much better than I was, and that an act which was perilous for me was not so perilous for them; and yet I have no doubt there was some danger in it, were it nothing else but a waste of time.

11. I was once with a person,—it was at the very beginning of my acquaintance with her,—when our Lord was pleased to show me that these friendships were not good for me: to warn me, also, and in my blindness, which was so great, to give me light. Christ stood before me, stern and grave, giving me to understand what in my conduct was offensive to Him. I saw Him with the eyes of the soul more distinctly than I could have seen Him with the eyes of the body. The vision made so deep an impression upon me, that, though it is more than twenty-six years ago,[1] I seem to see Him present even now. I was greatly astonished and disturbed, and I resolved not to see that person again.

12. It did me much harm that I did not then know it was possible to see any thing otherwise than with the eyes of the body;[2] so did Satan too, in that he helped me to think so: he made me understand it to be impossible, and suggested

[1] A. D. 1537, when the Saint was twenty-two years old (*Bouix*). This passage, therefore, must be one of the additions to the second Life; for the first was written in 1562, twenty-five years only after the vision.

[2] See ch. xxvii. § 3.

that I had imagined the vision— that it might be Satan himself—and other suppositions of that kind. For all this, the impression remained with me that the vision was from God, and not an imagination; but, as it was not to my liking, I forced myself to lie to myself; and as I did not dare to discuss the matter with any one, and as great importunity was used, I went back to my former conversation with the same person, and with others also, at different times; for I was assured that there was no harm in seeing such a person, and that I gained, instead of losing, reputation by doing so. I spent many years in this pestilent amusement; for it never appeared to me, when I was engaged in it, to be so bad as it really was,—though at times I saw clearly it was not good. But no one caused me the same distraction which that person did of whom I am speaking; and that was because I had a great affection for her.

13. At another time, when I was with that person, we saw, both of us, and others who were present also saw, something like a great toad crawling towards us, more rapidly than such a creature is in the habit of crawling. I cannot understand how a reptile of that kind could, in the middle of the day, have come forth from that place; it never had done so before;[1] but the impression it made on me was such, that I think it must have had a meaning; neither have I ever forgotten it. Oh, the greatness of God! with what care and tenderness didst Thou warn me in every way! and how little I profited by those warnings!

14. There was in that house a nun, who was related to me, now grown old, a great servant of God, and a strict observer of the rule. She too warned me from time to time; but I not only did not listen to her, but was even offended, thinking she was scandalised without cause. I have mentioned this in order that my wickedness and the great goodness of God might be understood, and to show how much I deserved hell for ingratitude so great, and, moreover, if it should be our Lord's will and pleasure that any nun at any time should read this, that she might take warning by me. I beseech them all, for the love of our Lord, to flee from such recreations as these.

[1] In the parlour of the monastery of the Incarnation, Avila, a painting of this is preserved to this day (*De la Fuente*).

15. May His Majesty grant I may undeceive some one of the many I led astray when I told them there was no harm in these things, and assured them there was no such great danger therein. I did so because I was blind myself; for I would not deliberately lead them astray. By the bad example I set before them,—I spoke of this before,[1]—I was the occasion of much evil, not thinking I was doing so much harm.

16. In those early days, when I was ill, and before I knew how to be of use to myself, I had a very strong desire to further the progress of others:[2] a most common temptation of beginners. With me, however, it had good results. Loving my father so much, I longed to see him in the possession of that good which I seemed to derive myself from prayer. I thought that in this life there could not be a greater good than prayer; and so, by roundabout ways, as well as I could, I contrived to make him enter upon it; I gave him books for that end. As he was so good,—I said so before,[3] —this exercise took such a hold upon him, that in five or six years, I think it was, he made so great a progress that I used to praise our Lord for it. It was a very great consolation to me. He had most grievous trials of diverse kinds; and he bore them all with the greatest resignation. He came often to see me; for it was a comfort to him to speak of the things of God.

17. And now that I had become so dissipated, and had ceased to pray, and yet saw that he still thought I was what I used to be, I could not endure it, and so undeceived him. I had been a year and more without praying, thinking it an act of greater humility to abstain. This—I shall speak of it again[4]—was the greatest temptation I ever had, because it very nearly wrought my utter ruin;[5] for, when I used to pray, if I offended God one day, on the following days I would recollect myself, and withdraw farther from the occasions of sin.

18. When that blessed man, having that good opinion of me, came to visit me, it pained me to see him so deceived as to think that I used to pray to God as before. So I told him that I did not pray; but I did not tell him why. I put

[1] Ch. vi. § 4. [2] See *Inner Fortress*, v. iii. § 1. [3] Ch. i. § 1.
[4] Ch. xix. §§ 9, 17. [5] See § 2, above.

my infirmities forward as an excuse; for though I had recovered from that which was so troublesome, I have always been weak, even very much so; and though my infirmities are somewhat less troublesome now than they were, they still afflict me in many ways: specially, I have been suffering for twenty years from sickness every morning,[1] so that I could not take any food till past midday, and even occasionally not till later; and now, since my Communions have become more frequent, it is at night, before I lie down to rest, that the sickness occurs, and with greater pain; for I have to bring it on with a feather, or other means. If I do not bring it on, I suffer more; and thus I am never, I believe, free from great pain, which is sometimes very acute, especially about the heart; though the fainting-fits are now but of rare occurrence. I am also, these eight years past, free from the paralysis, and from other infirmities of fever, which I had so often. These afflictions I now regard so lightly, that I am even glad of them, believing that our Lord in some degree takes His pleasure in them.

19. My father believed me when I gave him that for a reason, as he never told a lie himself; neither should I have done so, considering the relation we were in. I told him, in order to be the more easily believed, that it was much for me to be able to attend in choir, though I saw clearly that this was no excuse whatever; neither, however, was it a sufficient reason for giving up a practice which does not require, of necessity, bodily strength, but only love and a habit thereof; yet our Lord always furnishes an opportunity for it, if we but seek it. I say always; for though there may be times, as in illness, and from other causes, when we cannot be much alone, yet it never can be but there must be opportunities when our strength is sufficient for the purpose; and in sickness itself, and amidst other hindrances, true prayer consists, when the soul loves, in offering up its burden, and in thinking of Him for whom it suffers, and in the resignation of the will, and in a thousand ways which then present themselves. It is under these circumstances that love exerts itself; for it is not necessarily prayer when we are alone; and neither is it not prayer when we are not.

20. With a little care, we may find great blessings on

[1] See ch. xi. § 26; *Inner Fortress*, vi. i. § 8.

those occasions when our Lord, by means of afflictions, deprives us of time for prayer; and so I found it when I had a good conscience. But my father, having that opinion of me which he had, and because of the love he bore me, believed all I told him; moreover, he was sorry for me; and as he had now risen to great heights of prayer himself, he never remained with me long; for when he had seen me, he went his way, saying that he was wasting his time. As I was wasting it in other vanities, I cared little about this.

21. My father was not the only person whom I prevailed upon to practice prayer, though I was walking in vanity myself. When I saw persons fond of reciting their prayers, I showed them how to make a meditation, and helped them and gave them books; for from the time I began myself to pray, as I said before,[1] I always had a desire that others should serve God. I thought now that I did not myself serve our Lord according to the light I had, that the knowledge His Majesty had given me ought not to be lost, and that others should serve Him for me.[2] I say this in order to explain the great blindness I was in: going to ruin myself, and labouring to save others.

22. At this time, that illness befell my father of which he died;[3] it lasted some days. I went to nurse him, being more sick in spirit than he was in body, owing to my many vanities,—though not, so far as I know, to the extent of being in mortal sin,—through the whole of that wretched time of which I am speaking; for, if I knew myself to be in mortal sin, I would not have continued in it on any account. I suffered much myself during his illness. I believe I rendered him some service in return for what he had suffered in mine. Though I was very ill, I did violence to myself; and though in losing him I was to lose all the comfort and good of my life,—he was all this to me,—I was so courageous, that I never betrayed my sorrows, concealing them till he was dead, as if I felt none at all. It seemed as if my very soul were wrenched when I saw him at the point of death—my love for him was so deep.

23. It was a matter for which we ought to praise our Lord—the death that he died, and the desire he had to die;

[1] § 16.

[2] See *Inner Fortress*, v. iii. § 1.

[3] In 1541, when the Saint was twenty-five years of age (*Bouix*).

so also was the advice he gave us after the last anointing, how he charged us to recommend him to God, and to pray for mercy for him, how he bade us serve God always, and consider how all things come to an end. He told us with tears how sorry he was that he had not served Him himself; for he wished he was a friar—I mean, that he had been one in the strictest Order that is. I have a most assured conviction that our Lord, some fifteen days before, had revealed to him he was not to live; for up to that time, though very ill, he did not think so; but now, though he was somewhat better, and the physicians said so, he gave no heed to them, but employed himself in the ordering of his soul.

24. His chief suffering consisted in a most acute pain of the shoulders, which never left him: it was so sharp at times, that it put him into great torture. I said to him, that as he had so great a devotion to our Lord carrying His cross on His shoulders, he should now think that His Majesty wished him to feel somewhat of that pain which He then suffered Himself. This so comforted him, that I do not think I heard him complain afterwards.

25. He remained three days without consciousness; but on the day he died, our Lord restored him so completely, that we were astonished: he preserved his understanding to the last; for in the middle of the creed, which he repeated himself, he died. He lay there like an angel,—such he seemed to me, if I may say so, both in soul and disposition: he was very good.

26. I know not why I have said this, unless it be for the purpose of showing how much the more I am to be blamed for my wickedness; for after seeing such a death, and knowing what his life had been, I, in order to be in any wise like unto such a father, ought to have grown better. His confessor, a most learned Dominican,[1] used to say that he had no doubt he went straight to heaven.[2] He had heard his confession for some years, and spoke with praise of the purity of his conscience.

27. This Dominican father, who was a very good man, fearing God, did me a very great service; for I confessed to him. He took upon himself the task of helping my soul in

[1] F. Vicente Barron (*Reforma*, lib. i. ch. xv.).

[2] See ch. xxxviii. § 1.

earnest, and of making me see the perilous state I was in.[1] He sent me to Communion once a fortnight,[2] and I, by degrees beginning to speak to him, told him about my prayer. He charged me never to omit it: that, anyhow, it could not do me any thing but good. I began to return to it,—though I did not cut off the occasions of sin,—and never afterwards gave it up. My life became most wretched, because I learned in prayer more and more of my faults. On one side, God was calling me; on the other, I was following the world. All the things of God gave me great pleasure; and I was a prisoner to the things of the world. It seemed as if I wished to reconcile two contradictions, so much at variance one with another as are the life of the spirit and the joys and pleasures and amusements of sense.[3]

28. I suffered much in prayer; for the spirit was slave, and not master; and so I was not able to shut myself up within myself—that was my whole method of prayer—without shutting up with me a thousand vanities at the same time. I spent many years in this way; and I am now astonished that any one could have borne it without abandoning either the one or the other. I know well that it was not in my power then to give up prayer, because He held me in His hand who sought me that He might show me greater mercies.

29. O my God! if I might, I would speak of the occasions from which God delivered me, and how I threw myself into them again; and of the risks I ran of losing utterly my good name, from which He delivered me. I did things to show what I was; and our Lord hid the evil, and revealed some little virtue—if so be I had any—and made it great in the eyes of all, so that they always held me in much honour. For although my follies came occasionally into light, people would not believe it when they saw other things, which they thought good. The reason is, that He who knoweth all things saw it was necessary it should be so, in order that I might have some credit given me by those to whom in

[1] See ch. xix. § 20.

[2] The Spanish editor calls attention to this as a proof of great laxity in those days—that a nun like S. Teresa should be urged to communicate as often as once in a fortnight.

[3] See ch. xiii. § 7, 8.

after years I was to speak of His service. His supreme munificence regarded not my great sins, but rather the desires I frequently had to please Him, and the pain I felt because I had not the strength to bring those desires to good effect.

30. O Lord of my soul! how shall I be able to magnify the graces which Thou, in those years, didst bestow upon me? Oh, how, at the very time that I offended Thee most, Thou didst prepare me in a moment, by a most profound compunction, to taste of the sweetness of Thy consolations and mercies! In truth, O my King, Thou didst administer to me the most delicate and painful chastisement it was possible for me to bear; for Thou knewest well what would have given me the most pain. Thou didst chastise my sins with great consolations. I do not believe I am saying foolish things, though it may well be that I am beside myself whenever I call to mind my ingratitude and my wickedness.

31. It was more painful for me, in the state I was in, to receive graces, when I had fallen into grievous faults, than it would have been to receive chastisement; for one of those faults, I am sure, used to bring me low, shame and distress me, more than many diseases, together with many heavy trials, could have done. For, as to the latter, I saw that I deserved them; and it seemed to me that by them I was making some reparation for my sins, though it was but slight,—for my sins are so many. But when I see myself receive graces anew, after being so ungrateful for those already received, that is to me—and, I believe, to all who have any knowledge or love of God—a fearful kind of torment. We may see how true this is by considering what a virtuous mind must be. Hence my tears and vexation when I reflected on what I felt, seeing myself in a condition to fall at every moment, though my resolutions and desires then —I am speaking of that time—were strong.

32. It is a great evil for a soul to be alone in the midst of such great dangers; it seems to me that if I had had any one with whom I could have spoken of all this, it might have helped me not to fall. I might, at least, have been ashamed before him—and yet I was not ashamed before God.

33. For this reason, I would advise those who give themselves to prayer, particularly at first, to form friendships, and converse familiarly, with others who are doing the same thing. It is a matter of the last importance, even if it lead

only to helping one another by prayer: how much more, seeing that it has led to much greater gain! Now, if in their intercourse one with another, and in the indulgence of human affections even not of the best kind, men seek friends with whom they may refresh themselves, and for the purpose of having greater satisfaction in speaking of their empty joys, I know no reason why it should not be lawful for him who is beginning to love and serve God in earnest to confide to another his joys and sorrows; for they who are given to prayer are thoroughly accustomed to both.

34. For if that friendship with God which he desires be real, let him not be afraid of vain-glory; and if the first movements thereof assail him, he will escape from it with merit; and I believe that he who will discuss the matter with this intention will profit both himself and those who hear him, and thus will derive more light for his own understanding, as well as for the instruction of his friends. He who in discussing his method of prayer falls into vain-glory will do so also when he hears Mass devoutly, if he is seen of men, and in doing other good works, which must be done under pain of being no Christian; and yet these things must not be omitted through fear of vain-glory.

35. Moreover, it is a most important matter for those souls who are not strong in virtue; for they have so many people, enemies as well as friends, to urge them the wrong way, that I do not see how this point is capable of exaggeration. It seems to me that Satan has employed this artifice, —and it is of the greatest service to him,—namely, that men who really wish to love and please God should hide the fact, while others, at his suggestion, make open show of their malicious dispositions; and this is so common, that it seems a matter of boasting now, and the offences committed against God are thus published abroad.

36. I do not know whether the things I am saying are foolish or not. If they be so, your reverence will strike them out. I entreat you to help my simplicity by adding a good deal to this, because the things that relate to the service of God are so feebly managed, that it is necessary for those who would serve Him to join shoulder to shoulder, if they are to advance at all; for it is considered safe to live amidst the vanities and pleasures of the world, and few there be who regard them with unfavourable eyes. But if any one

begins to give himself up to the service of God, there are so many to find fault with him, that it becomes necessary for him to seek companions, in order that he may find protection among them till he grows strong enough not to feel what he may be made to suffer. If he does not, he will find himself in great straits.

37. This, I believe, must have been the reason why some of the Saints withdrew into the desert. And it is a kind of humility in man not to trust to himself, but to believe that God will help him in his relations with those with whom he converses; and charity grows by being diffused; and there are a thousand blessings herein which I would not dare to speak of, if I had not known by experience the great importance of it. It is very true that I am the most wicked and the basest of all who are born of women; but I believe that he who, humbling himself, though strong, yet trusteth not in himself, and believeth another who in this matter has had experience, will lose nothing. Of myself I may say that, if our Lord had not revealed to me this truth, and given me the opportunity of speaking very frequently to persons given to prayer, I should have gone on falling and rising till I tumbled into hell. I had many friends to help me to fall; but as to rising again, I was so much left to myself, that I wonder now I was not always on the ground. I praise God for His mercy; for it was He only who stretched out His hand to me. May He be blessed for ever! Amen.

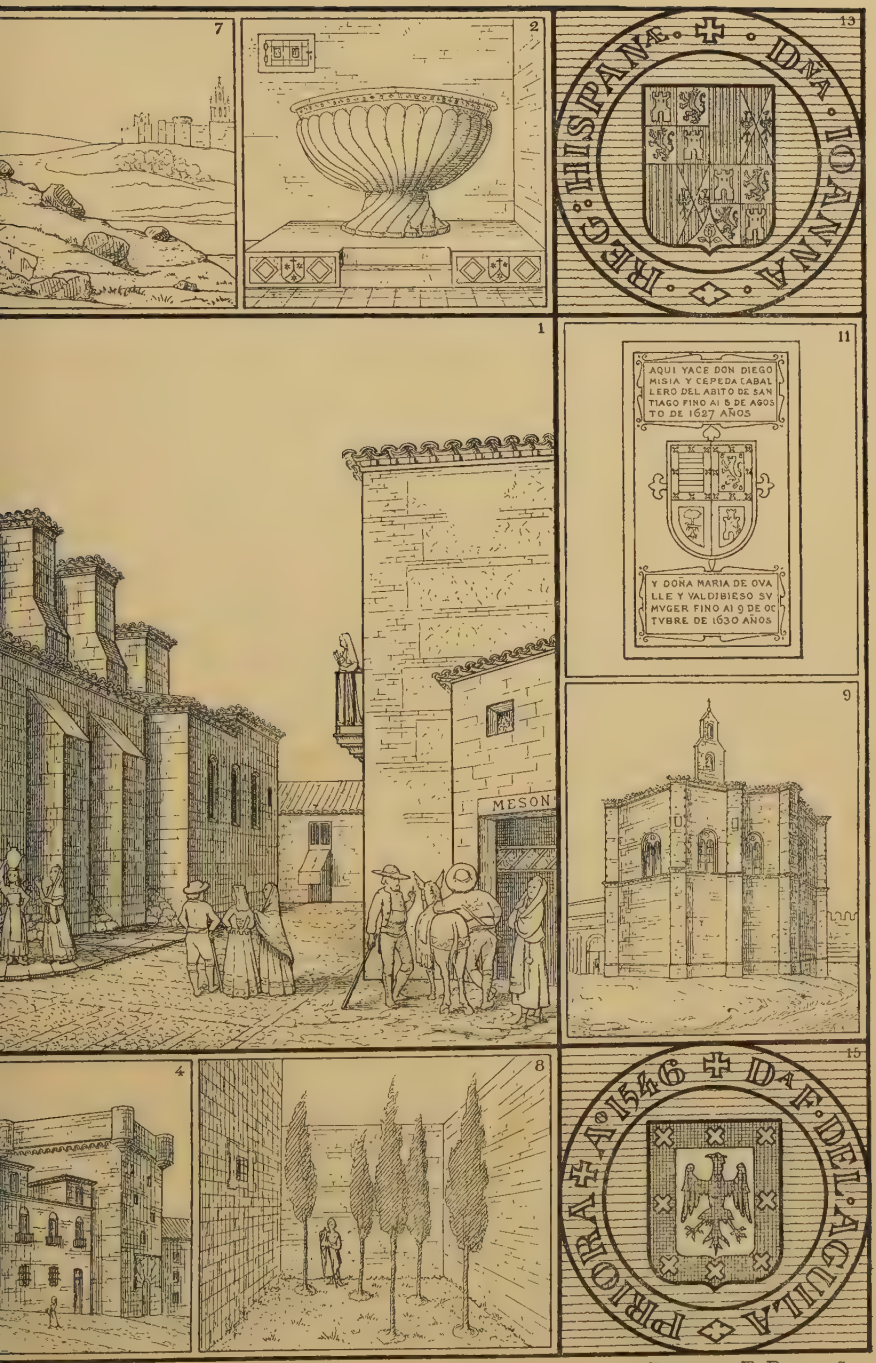
CHAPTER VIII.

THE SAINT CEASES NOT TO PRAY—PRAYER THE WAY TO RECOVER WHAT IS LOST—ALL EXHORTED TO PRAY—THE GREAT ADVANTAGE OF PRAYER, EVEN TO THOSE WHO MAY HAVE CEASED FROM IT.

1. It is not without reason that I have dwelt so long on this portion of my life. I see clearly that it will give no one pleasure to see any thing so base; and certainly I wish those who may read this to have me in abhorrence, as a soul so obstinate and so ungrateful to Him who did so much for me. I could wish, too, I had permission to say how often at this time I failed in my duty to God because I was not leaning

Hye Hoys, del.

1. **Church of Saint Juan.** 2. Font used at the baptism of Saint Teresa. 3. Mural painting and inscription describing this ceremony. 4. Houses of the marquises of Almaza, of the counts of Superunda, and of the counts of Oñate; Plazuela de los Cepedas. 5. Entrance to a house near the Gate Saint Vincent with the armorial bearings upon its facade, of the family of del Aguila, related to Saint Teresa. 6. Patio or interior court of this house. 7. Ruins of the monument of **"The Four Columns."** 8. Part of the garden of her father's house, now annexed to the monastery of Discalced Carmelites. 9. **Church Mosen Rubi de Bracamonte.**



Bruges, P. Raoux, Sc.

. Tombstone of **Juan de Ovalle y Godinez;** of **Juana de Ahumada,** his wife, sister Saint Teresa, and of their son **Gonsalo,** in the church of the Carmelites at Alba. . Sepulchral stone of Iago Misia y Cepeda, relative of Saint Teresa, in the church the Discalced Carmelites at Avila. 12. **Arms of Leo X.,** Pope at the time of the int's birth. 13. **Arms of Juana,** Queen of Spain, the last sovereign of the Spanish nasty. 14. **Arms of Blasco Nuñez Vela,** relative of Saint Teresa. 15. **Arms of e del Aguila** family. (See Appendix, note 3.)

on the strong pillar of prayer. I passed nearly twenty years on this stormy sea, falling and rising, but rising to no good purpose, seeing that I went and fell again. My life was one of perfection; but it was so mean, that I scarcely made any account whatever of venial sins; and though of mortal sins I was afraid, I was not so afraid of them as I ought to have been, because I did not avoid the perilous occasions of them. I may say that it was the most painful life that can be imagined, because I had no sweetness in God, and no pleasure in the world.

2. When I was in the midst of the pleasures of the world, the remembrance of what I owed to God made me sad; and when I was praying to God, my worldly affections disturbed me. This is so painful a struggle, that I know not how I could have borne it for a month, let alone for so many years. Nevertheless, I can trace distinctly the great mercy of our Lord to me, while thus immersed in the world, in that I had still the courage to pray. I say courage, because I know of nothing in the whole world which requires greater courage than plotting treason against the King, knowing that He knows it, and yet never withdrawing from His presence; for, granting that we are always in the presence of God, yet it seems to me that those who pray are in His presence in a very different sense: for they, as it were, see that He is looking upon them; while others may be for days together without even once recollecting that God sees them.

3. It is true, indeed, that during these years there were many months, and, I believe, occasionally a whole year, in which I so kept guard over myself that I did not offend our Lord, gave myself much to prayer, and took some pains, and that successfully, not to offend Him. I speak of this now, because all I am saying is strictly true; but I remember very little of those good days, and so they must have been few; while my evil days were many. Still, the days that passed over without my spending a great part of them in prayer were few, unless I was very ill, or very much occupied.

4. When I was ill, I was well with God. I contrived that those about me should be so too, and I made supplications to our Lord for this grace, and spoke frequently of Him. Thus, with the exception of that year of which I have been speaking, during eight-and-twenty years of prayer I spent more than eighteen in that strife and contention which

arose out of my attempts to reconcile God and the world. As to the other years, of which I have now to speak, in them the grounds of the warfare, though it was not slight, were changed; but inasmuch as I was—at least, I think so—serving God, and aware of the vanity of the world, all has been pleasant, as I shall show hereafter.[1]

5. The reason, then, of my telling this at so great a length is that, as I have just said,[2] the mercy of God and my ingratitude, on the one hand, may become known; and, on the other, that men may understand how great is the good which God works in a soul when He gives it a disposition to pray in earnest, though it may not be so well prepared as it ought to be. If that soul perseveres in spite of sins, temptations, and relapses, brought about in a thousand ways by Satan, our Lord will bring it at last—I am certain of it—to the harbour of salvation, as He has brought me myself; for so it seems to me now. May His Majesty grant I may never go back and be lost! He who gives himself to prayer is in possession of a great blessing, of which many saintly and good men have written,—I am speaking of mental prayer,—glory be to God for it; and, if they had not done so, I am not proud enough, though I have but little humility, to presume to discuss it.

6. I may speak of that which I know by experience; and so I say, let him never cease from prayer who has once begun it, be his life ever so wicked; for prayer is the way to amend it, and without prayer such amendment will be much more difficult. Let him not be tempted by Satan, as I was, to give it up, on the pretence of humility;[3] let him rather believe that His words are true who says that, if we truly repent, and resolve never to offend Him, He will take us into His favour again,[4] give us the graces He gave us before, and occasionally even greater, if our repentance deserve it. And as to him who has not begun to pray, I implore him by the love of our Lord not to deprive himself of so great a good.

7. Herein there is nothing to be afraid of, but every thing to hope for. Granting that such a one does not advance, nor make an effort to become perfect, so as to merit

[1] Ch. ix. § 10.

[2] § 1, above.

[3] Ch. vii. § 17; ch. xix. § 9.

[4] Ezech. xviii. 21.

the joys and consolations which the perfect receive from God, yet he will by little and little attain to a knowledge of the road which leads to heaven. And if he perseveres, I hope in the mercy of God for him, seeing that no one ever took Him for his friend that was not amply rewarded; for mental prayer is nothing else, in my opinion, but being on terms of friendship with God, frequently conversing in secret with Him who, we know, loves us. Now, true love and lasting friendship require certain dispositions: those of our Lord, we know, are absolutely perfect; ours, vicious, sensual, and thankless; and you cannot, therefore, bring yourselves to love Him as He loves you, because you have not the disposition to do so; and if you do not love Him, yet, seeing how much it concerns you to have His friendship, and how great is His love for you, rise above that pain you feel at being much with Him who is so different from you.

8. O infinite goodness of my God! I seem to see Thee and myself in this relation to one another. O Joy of the angels! when I consider it, I wish I could wholly die of love! How true it is that Thou endurest those who will not endure Thee! Oh, how good a friend art Thou, O my Lord! how Thou comfortest and endurest, and also waitest for them to make themselves like unto Thee, and yet, in the meanwhile, art Thyself so patient of the state they are in! Thou takest into account the occasions during which they seek Thee, and for a moment of penitence forgettest their offences against Thyself.

9. I have seen this distinctly in my own case, and I cannot tell why the whole world does not labour to draw near to Thee in this particular friendship. The wicked, who do not resemble Thee, ought to do so, in order that Thou mayest make them good, and for that purpose should permit Thee to remain with them at least for two hours daily, even though they may not remain with Thee but, as I used to do, with a thousand distractions, and with worldly thoughts. In return for this violence which they offer to themselves for the purpose of remaining in a company so good as Thine,—for at first they can do no more, and even afterwards at times,—Thou, O Lord, defendest them against the assaults of evil spirits, whose power Thou restrainest, and even lessenest daily, giving to them the victory over these their enemies.

So it is, O Life of all lives, Thou slayest none that put their trust in Thee, and seek Thy friendship; yea, rather, Thou sustainest their bodily life in greater vigour, and makest their soul to live.

10. I do not understand what there can be to make them afraid who are afraid to begin mental prayer, nor do I know what it is they dread. The devil does well to bring this fear upon us, that he may really hurt us; if, by putting me in fear, he can make me cease from thinking of my offences against God, of the great debt I owe Him, of the existence of heaven and hell, and of the great sorrows and trials He underwent for me. That was all my prayer, and had been, when I was in this dangerous state, and it was on those subjects I dwelt whenever I could; and very often, for some years, I was more occupied with the wish to see the end of the time I had appointed for myself to spend in prayer and in watching the hour-glass, than with other thoughts that were good. If a sharp penance had been laid upon me, I know of none that I would not very often have willingly undertaken, rather than prepare myself for prayer by self-recollection. And certainly the violence with which Satan assailed me was so irresistible, or my evil habits were so strong, that I did not betake myself to prayer; and the sadness I felt on entering the oratory was so great, that it required all the courage I had to force myself in. They say of me that my courage is not slight, and it is known that God has given me a courage beyond that of a woman; but I have made a bad use of it. In the end, our Lord came to my help; and then, when I had done this violence to myself, I found greater peace and joy than I sometimes had when I had a desire to pray.

11. If, then, our Lord bore so long with me, who was so wicked,—and it is plain that it was by prayer all my evil was corrected,—why should any one, how wicked soever he may be, have any fear? Let him be ever so wicked, he will not remain in his wickedness so many years as I did, after receiving so many graces from our Lord. Is there any one who can despair, when He bore so long with me, only because I desired and contrived to find some place and some opportunities for Him to be alone with me,—and that very often against my will? for I did violence to myself, or rather our Lord Himself did violence to me.

12. If then, to those who do not serve God, but rather offend Him, prayer be all this, and so necessary, and if no one can really find out any harm it can do him, and if the omission of it be not a still greater harm, why then, should they abstain from it who serve and desire to serve God? Certainly I cannot comprehend it, unless it be that men have a mind to go through the troubles of this life in greater misery, and to shut the door in the face of God, so that He shall give them no comfort in it. I am most truly sorry for them, because they serve God at their own cost; for of those who pray, God Himself defrays the charges, seeing that for a little trouble He gives sweetness, in order that, by the help it supplies, they may bear their trials.

13. But because I have much to say hereafter of this sweetness, which our Lord gives to those who persevere in prayer,[1] I do not speak of it here; only this will I say: prayer is the door to those great graces which our Lord bestowed upon me. If this door be shut, I do not see how He can bestow them; for even if He entered into a soul to take His delight therein, and to make that soul also delight in Him, there is no way by which He can do so; for His will is, that such a soul should be lonely and pure, with a great desire to receive His graces. If we put many hindrances in the way, and take no pains whatever to remove them, how can He come to us, and how can we have any desire that He should show us His great mercies?

14. I will speak now—for it is very important to understand it—of the assaults which Satan directs against a soul for the purpose of taking it, and of the contrivances and compassion wherewith our Lord labours to convert it to Himself, in order that men may behold His mercy, and the great good it was for me that I did not give up prayer and spiritual reading, and that they may be on their guard against the dangers against which I was not on my guard myself. And, above all, I implore them for the love of our Lord, and for the great love with which He goeth about seeking our conversion to Himself, to beware of the occasions of sin; for once placed therein, we have no ground to rest on,—so many enemies then assail us, and our own weakness is such, that we cannot defend ourselves.

[1] See ch. x. § 2, and ch. xi. § 22.

15. Oh, that I knew how to describe the captivity of my soul in those days! I understood perfectly that I was in captivity, but I could not understand the nature of it; neither could I entirely believe that those things which my confessors did not make so much of were so wrong as I in my soul felt them to be. One of them—I had gone to him with a scruple—told me that, even if I were raised to high contemplation, those occasions and conversations were not unfitting for me. This was towards the end, when, by the grace of God, I was withdrawing more and more from those great dangers, but not wholly from the occasions of them.

16. When they saw my good desires, and how I occupied myself in prayer, I seemed to them to have done much; but my soul knew that this was not doing what I was bound to do for Him to whom I owed so much. I am sorry for my poor soul even now, because of its great sufferings, and the little help it had from any one except God, and for the wide door that man opened for it, that it might go forth to its pastimes and pleasures, when they said that these things were lawful.

17. Then there was the torture of sermons, and that not a slight one; for I was very fond of them. If I heard any one preach well and with unction, I felt, without my seeking it, a particular affection for him, neither do I know whence it came. Thus, no sermon ever seemed to me so bad, but that I listened to it with pleasure; though, according to others who heard it, the preaching was not good. If it was a good sermon, it was to me a most special refreshment. To speak of God, or to hear Him spoken of, never wearied me. I am speaking of the time after I gave myself to prayer. At one time I had great comfort in sermons, at another they distressed me, because they made me feel that I was very far from being what I ought to have been.

18. I used to pray to our Lord for help; but, as it now seems to me, I must have committed the fault of not putting my whole trust in His Majesty, and of not thoroughly distrusting myself. I sought for help, took great pains; but it must be that I did not understand how all is of little profit if we do not root out all confidence in ourselves, and place it wholly in God. I wished to live, but I saw clearly that I was not living, but rather wrestling with the shadow of

death; there was no one to give me life, and I was not able to take it. He who could have given it me had good reasons for not coming to my aid, seeing that He had brought me back to Himself so many times, and I as often had left Him.

CHAPTER IX.

THE MEANS WHEREBY OUR LORD QUICKENED HER SOUL, GAVE HER LIGHT IN HER DARKNESS, AND MADE HER STRONG IN GOODNESS.

1. My soul was now grown weary; and the miserable habits it had contracted would not suffer it to rest, though it was desirous of doing so. It came to pass one day, when I went into the oratory, that I saw a picture which they had put by there, and which had been procured for a certain feast observed in the house. It was a representation of Christ most grievously wounded; and so devotional, that the very sight of it, when I saw it, moved me,—so well did it show forth that which He suffered for us. So keenly did I feel the evil return I had made for those wounds, that I thought my heart was breaking. I threw myself on the ground beside it, my tears flowing plenteously, and implored Him to strengthen me once for all, so that I might never offend Him any more.

2. I had a very great devotion to the glorious Magdalene, and very frequently used to think of her conversion—especially when I went to Communion. As I knew for certain that our Lord was then within me, I used to place myself at His feet, thinking that my tears would not be despised. I did not know what I was saying; only He did great things for me, in that He was pleased I should shed those tears, seeing that I so soon forgot that impression. I used to recommend myself to that glorious Saint, that she might obtain my pardon.

3. But this last time, before that picture of which I am speaking, I seem to have made greater progress; for I was now very distrustful of myself, placing all my confidence in God. It seems to me that I said to Him then that I would not rise up till He granted my petition. I do certainly

believe that this was of great service to me, because I have grown better even since.[1]

4. This was my method of prayer: as I could not make reflections with my understanding, I contrived to picture Christ as within me;[2] and I used to find myself the better for thinking of those mysteries of His life during which He was most lonely. It seemed to me that the being alone and afflicted, like a person in trouble, must needs permit me to come near unto Him.

5. I did many simple things of this kind; and in particular I used to find myself most at home in the prayer in the Garden, whither I went in His company. I thought of the bloody sweat, and of the affliction He endured there; I wished, if it had been possible, to wipe away that painful sweat from His face; but I remember that I never dared to form such a resolution,—my sins stood before me so grievously. I used to remain with Him there as long as my thoughts allowed me, and I had many thoughts to torment me. For many years, nearly every night before I fell asleep, when I recommended myself to God, that I might sleep in peace, I used always to think a little of this mystery of the prayer in the Garden—yea, even before I was a nun, because I had been told that many indulgences were to be gained thereby. For my part, I believe that my soul gained very much in this way, because I began to practise prayer without knowing what it was; and now that it had become my constant habit, I was saved from omitting it, as I was from omitting to bless myself with the sign of the cross before I slept.

6. And now to go back to what I was saying of the torture which my thoughts inflicted upon me. This method of praying, in which the understanding makes no reflections, hath this property: the soul must gain much, or lose. I mean, that those who advance without meditation make great progress, because it is done by love. But to attain to this involves great labour, except to those persons whom it is our Lord's good pleasure to lead quickly to the prayer of quiet. I know of some. For those who walk in this way, a book is profitable, that by the help thereof they may the more quickly recollect themselves. It was a help to me

[1] In the year 1555 (*Bouix*). [2] See ch. iv. § 11; ch. x. § 1.

also to look on fields, water, and flowers.[1] In them I saw traces of the Creator—I mean, that the sight of these things was as a book unto me; it roused me, made me recollected, and reminded me of my ingratitude and of my sins. My understanding was so dull, that I could never represent in the imagination either heavenly or high things in any form whatever until our Lord placed them before me in another way.[2]

7. I was so little able to put things before me by the help of my understanding, that, unless I saw a thing with my eyes, my imagination was of no use whatever. I could not do as others do, who can put matters before themselves so as to become thereby recollected. I was able to think of Christ only as man. But so it was; and I never could form any image of Him to myself, though I read much of His beauty, and looked at pictures of Him. I was like one who is blind, or in the dark, who, though speaking to a person present, and feeling his presence, because he knows for certain that he is present,—I mean, that he understands him to be present, and believes it,—yet does not see him. It was thus with me when I used to think of our Lord. This is why I was so fond of images. Wretched are they who, through their own fault, have lost this blessing; it is clear enough that they do not love our Lord—for if they loved Him, they would rejoice at the sight of His picture, just as men find pleasure when they see the portrait of one they love.

8. At this time, the *Confessions* of S. Augustine were given me. Our Lord seems to have so ordained it, for I did not seek them myself, neither had I ever seen them before. I have a very great devotion to S. Augustine, because the monastery in which I lived when I was yet in the world was of his Order;[3] and also because he had been a sinner—for I used to find great comfort in those Saints whom, after they had sinned, our Lord converted to Himself. I thought they would help me, and that, as our Lord had forgiven them, so also He would forgive me. One thing, however, there was that troubled me—I have spoken of it before[4]—our Lord had called them but once, and they never relapsed;

[1] See *Relation*, i. § 12.

[2] See ch. iv. § 11.

[3] Ch. ii. § 8.

[4] In the Prologue.

while my relapses were now so many. This it was that vexed me. But calling to mind the love that He bore me, I took courage again. Of His mercy I never doubted once, but I did very often of myself.

9. O my God, I am amazed at the hardness of my heart amidst so many succours from Thee. I am filled with dread when I see how little I could do with myself, and how I was clogged, so that I could not resolve to give myself entirely to God. When I began to read the *Confessions*, I thought I saw myself there described, and began to recommend myself greatly to this glorious Saint. When I came to his conversion, and read how he heard that voice in the garden, it seemed to me nothing less than that our Lord had uttered it for me: I felt so in my heart. I remained for some time lost in tears, in great inward affliction and distress. O my God, what a soul has to suffer because it has lost the liberty it had of being mistress over itself! and what torments it has to endure! I wonder now how I could live in torments so great: God be praised who gave me life, so that I might escape from so fatal a death! I believe that my soul obtained great strength from His Divine Majesty, and that He must have heard my cry, and had compassion upon so many tears.

10. A desire to spend more time with Him began to grow within me, and also to withdraw from the occasions of sin: for as soon as I had done so, I turned lovingly to His Majesty at once. I understood clearly, as I thought, that I loved Him; but I did not understand, as I ought to have understood it, wherein the true love of God consists. I do not think I had yet perfectly disposed myself to seek His service when His Majesty turned towards me with His consolations. What others strive after with great labour, our Lord seems to have looked out for a way to make me willing to accept—that is, in these later years to give me joy and comfort. But as for asking our Lord to give me either these things or sweetness in devotion, I never dared to do it; the only thing I prayed Him to give me was the grace never to offend Him, together with the forgiveness of my great sins. When I saw that my sins were so great, I never ventured deliberately to ask either for consolation or for sweetness. He had compassion enough upon me, I think, —and, in truth, He dealt with me according to His great mercy,—when He allowed me to stand before Him, and when

He drew me into His presence; for I saw that, if He had not drawn me, I should not have come at all.

11. Once only in my life do I remember asking for consolation, being at the time in great aridities. When I considered what I had done, I was so confounded, that the very distress I suffered from seeing how little humility I had, brought me that which I had been so bold as to ask for. I knew well that it was lawful to pray for it; but it seemed to me that it is lawful only for those who are in good dispositions, who have sought with all their might to attain to true devotion—that is, not to offend God, and to be disposed and resolved for all goodness. I looked upon those tears of mine as womanish and weak, seeing that I did not obtain my desires by them; nevertheless, I believe that they did me some service; for, specially after those two occasions of great compunction and sorrow of heart,[1] accompanied by tears, of which I am speaking, I began in an especial way to give myself more to prayer, and to occupy myself less with those things which did me harm—though I did not give them up altogether. But God Himself, as I have just said, came to my aid, and helped me to turn away from them. As His Majesty was only waiting for some preparation on my part, the spiritual graces grew in me as I shall now explain. It is not the custom of our Lord to give these graces to any but to those who keep their consciences in greater pureness.[2]

CHAPTER X.

THE GRACES SHE RECEIVED IN PRAYER—WHAT WE CAN DO OURSELVES—THE GREAT IMPORTANCE OF UNDERSTANDING WHAT OUR LORD IS DOING FOR US—SHE DESIRES HER CONFESSORS TO KEEP HER WRITING SECRET, BECAUSE OF THE SPECIAL GRACES OF OUR LORD TO HER, WHICH THEY HAD COMMANDED HER TO DESCRIBE.

1. I USED to have at times, as I have said,[3]—though it used to pass quickly away,—certain commencements of that

[1] § 1. [2] Ch. iv. § 10.

[3] The Saint interrupts her history here to enter on the difficult questions of mystical theology, and resumes it in ch. xxiii.

which I am going now to describe. When I formed those pictures within myself of throwing myself at the feet of Christ, as I said before,[1] and sometimes even when I was reading, a feeling of the presence of God would come over me unexpectedly, so that I could in no wise doubt either that He was within me, or that I was wholly absorbed in Him. It was not by way of vision; I believe it was what is called mystical theology. The soul is suspended in such a way that it seems to be utterly beside itself. The will loves; the memory, so it seems to me, is as it were lost; and the understanding, so I think, makes no reflections—yet is not lost: as I have just said, it is not at work, but it stands as if amazed at the greatness of the things it understands; for God wills it to understand that it understands nothing whatever of that which His Majesty places before it.

2. Before this, I had a certain tenderness of soul which was very abiding, partially attainable, I believe, in some measure, by our own efforts: a consolation which is not wholly in the senses, nor yet altogether in the spirit, but is all of it the gift of God. However, I think we can contribute much towards the attaining of it by considering our vileness and our ingratitude towards God—the great things He has done for us—His Passion, with its grievous pains—and His life, so full of sorrows; also, by rejoicing in the contemplation of His works, of His greatness, and the love that He bears us. Many other considerations there are which he who really desires to make progress will often stumble on, though he may not be very much on the watch for them. If with this there be a little love, the soul is comforted, the heart is softened, and tears flow. Sometimes it seems that we do violence to ourselves and weep; at other times, our Lord seems to do so, so that we have no power to resist Him. His Majesty seems to reward this slight carefulness of ours with so grand a gift as is this consolation which He ministers to the soul of seeing itself weeping for so great a Lord. I am not surprised; for the soul has reason enough, and more than enough, for its joy. Here it comforts itself—here it rejoices.

3. The comparison which now presents itself seems to me to be good. These joys in prayer are like what those

[1] Ch. ix. § 4.

of heaven must be. As the vision of the Saints, which is measured by their merits there, reaches no further than our Lord wills, and as the blessed see how little merit they had, every one of them is satisfied with the place assigned him: there being the very greatest difference between one joy and another in heaven, and much greater than between one spiritual joy and another on earth—which is, however, very great. And in truth, in the beginning, a soul in whom God works this grace thinks that now it has scarcely any thing more to desire, and counts itself abundantly rewarded for all the service it has rendered Him. And there is reason for this; for one of those tears—which, as I have just said, are almost in our own power, though without God nothing can be done—cannot, in my opinion, be purchased with all the labours of the world, because of the great gain it brings us. And what greater gain can we have than some testimony of our having pleased God? Let him, then, who shall have attained to this, give praise unto God—acknowledge himself to be one of His greatest debtors; because it seems to be His will to take him into His house, having chosen him for His kingdom, if he does not turn back.

4. Let him not regard certain kinds of humility which exist, and of which I mean to speak.[1] Some think it humility not to believe that God is bestowing His gifts upon them. Let us clearly understand this, and that it is perfectly clear God bestows His gifts without any merit whatever on our part; and let us be grateful to His Majesty for them; for if we do not recognise the gifts received at His hands, we shall never be moved to love Him. It is a most certain truth, that the richer we see ourselves to be, confessing at the same time our poverty, the greater will be our progress, and the more real our humility.

5. An opposite course tends to take away all courage; for we shall think ourselves incapable of great blessings, if we begin to frighten ourselves with the dread of vain-glory when our Lord begins to show His mercy upon us.[2] Let us believe that He who gives these gifts will also, when the devil begins to tempt us herein, give us the grace to detect him, and the strength to resist him,—that is, He will do so if we walk in simplicity before God, aiming at pleas-

[1] Ch. xxx. § 10.

[2] See ch. xiii. § 5.

ing Him only, and not men. It is a most evident truth, that our love for a person is greater, the more distinctly we remember the good he has done us.

6. If, then, it is lawful, and so meritorious, always to remember that we have our being from God, that He has created us out of nothing, that He preserves us, and also to remember all the benefits of His death and Passion, which He suffered long before He made us for every one of us now alive,—why should it not be lawful for me to discern, confess, and consider often that I was once accustomed to speak of vanities, and that now our Lord has given me the grace to speak only of Himself?

7. Here, then, is a precious pearl, which, when we remember that it is given us, and that we have it in possession, powerfully invites us to love. All this is the fruit of prayer founded on humility. What, then, will it be when we shall find ourselves in possession of other pearls of greater price, such as contempt of the world and of self, which some servants of God have already received? It is clear that such souls must consider themselves greater debtors—under greater obligations to serve Him: we must acknowledge that we have nothing of ourselves, and confess the munificence of our Lord, who, on a soul so wretched and poor, and so utterly undeserving, as mine is,—for whom the first of these pearls was enough, and more than enough,—would bestow greater riches than I could desire.

8. We must renew our strength to serve Him, and strive not to be ungrateful, because it is on this condition that our Lord dispenses His treasures; for if we do not make a good use of them, and of the high estate to which He raises us, He will return and take them from us, and we shall be poorer than ever. His Majesty will give the pearls to him who shall bring them forth and employ them usefully for himself and others. For how shall he be useful, and how shall he spend liberally, who does not know that he is rich? It is not possible, I think, our nature being what it is, that he can have the courage necessary for great things who does not know that God is on his side; for so miserable are we, so inclined to the things of this world, that he can hardly have any real abhorrence of, with great detachment from, all earthly things who does not see that he holds some pledges for those things

that are above. It is by these gifts that our Lord gives us that strength which we through our sins have lost.

9. A man will hardly wish to be held in contempt and abhorrence, nor will he seek after the other great virtues to which the perfect attain, if he has not some pledges of the love which God bears him, together with a living faith. Our nature is so dead, that we go after that which we see immediately before us; and it is these graces, therefore, that quicken and strengthen our faith. It may well be that I, who am so wicked, measure others by myself, and that others require nothing more than the verities of the faith, in order to render their works most perfect; while I, wretched that I am! have need of every thing.

10. Others will explain this. I speak from my own experience, as I have been commanded; and if what I say be not correct, let him[1] to whom I send it destroy it; for he knows better than I do what is wrong in it. I entreat him, for the love of our Lord, to publish abroad what I have thus far said of my wretched life, and of my sins. I give him leave to do so; and to all my confessors, also,—of whom he is one,—to whom this is to be sent, if it be their pleasure, even during my life, so that I may no longer deceive people who think there must be some good in me.[2] Certainly, I speak in all sincerity, so far as I understand myself. Such publication will give me great comfort.

11. But as to that which I am now going to say, I give no such leave; nor, if it be shown to any one, do I consent to its being said who the person is whose experience it describes, nor who wrote it. This is why I mention neither my own name, nor that of any other person whatever. I have written it in the best way I could, in order not to be known; and this I beg of them for the love of God. Persons so learned and grave as they are[3] have authority enough to approve of whatever right things I may say, should our Lord give me the grace to do so; and if I should say any thing of the kind, it will be His, and not mine,—because I am neither learned nor of good life, and I have no person of learning or any other to teach me; for they only who ordered me to write know that I am writing, and at this

[1] F. Pedro Ybañez, of the Order of S. Dominic.

[2] See ch. xxxi. § 19.

[3] See ch. xv. § 15.

moment they are not here. I have, as it were, to steal the time, and that with difficulty, because my writing hinders me from spinning. I am living in a house that is poor, and have many things to do.[1] If, indeed, our Lord had given me greater abilities and a better memory, I might then profit by what I have seen and read; but my abilities are very slight. If, then, I should say any thing that is right, our Lord will have it said for some good purpose; that which may be wrong will be mine, and your reverence will strike it out.

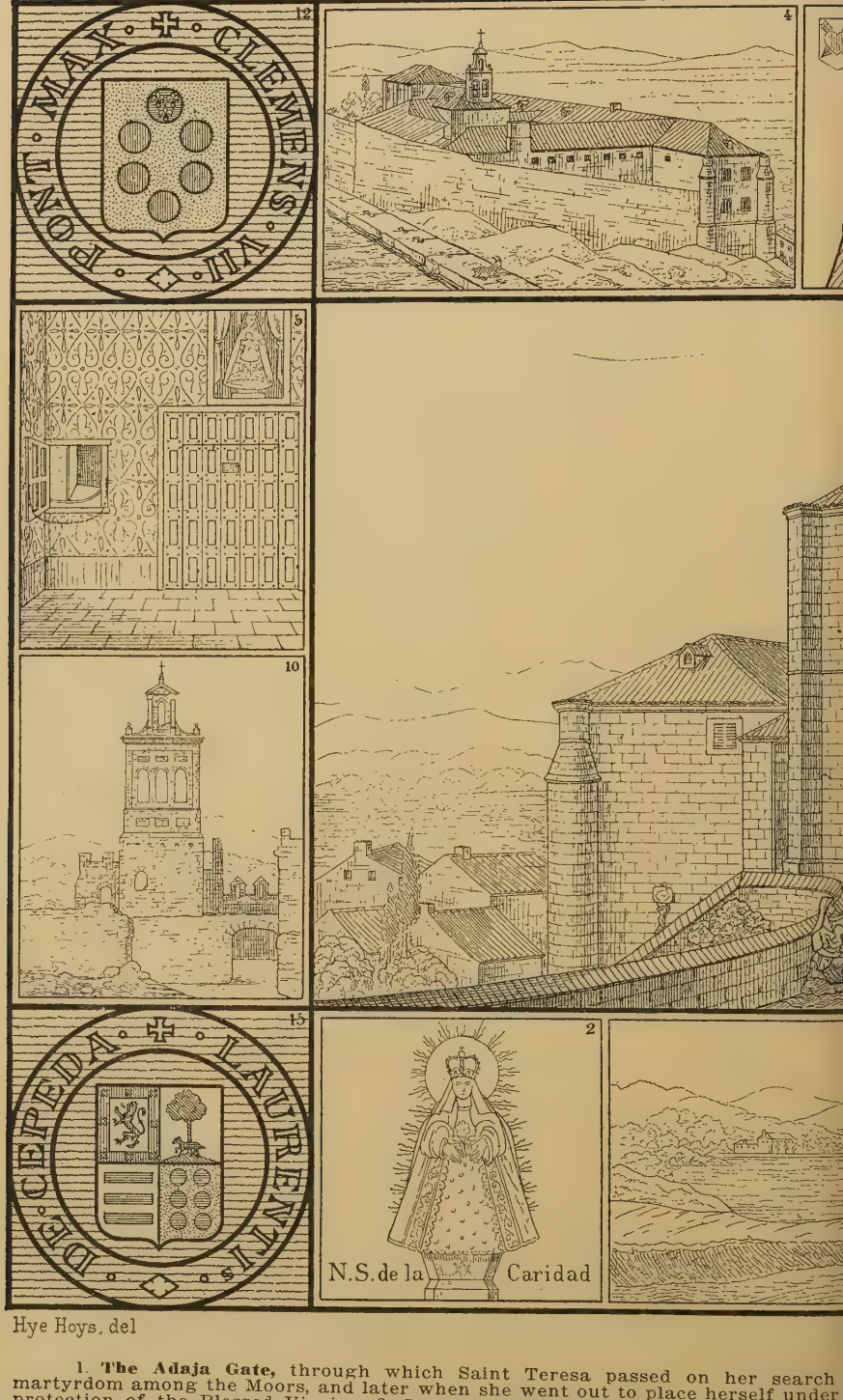
12. In neither case will it be of any use to publish my name: during my life, it is clear that no good I may have done ought to be told; after death, there is no reason against it, except that it will lose all authority and credit, because related of a person so vile and so wicked as I am. And because I think your reverence and the others who may see this writing will do this that I ask of you, for the love of our Lord, I write with freedom. If it were not so, I should have great scruples, except in declaring my sins: and in that matter I should have none at all. For the rest, it is enough that I am a woman to make my sails droop: how much more, then, when I am a woman, and a wicked one?

13. So, then, every thing here beyond the simple story of my life your reverence must take upon yourself,—since you have so pressed me to give some account of the graces which our Lord bestowed upon me in prayer,—if it be consistent with the truths of our holy Catholic faith; if it be not, your reverence must burn it at once,—for I give my consent. I will recount my experience, in order that, if it be consistent with those truths, your reverence may make some use of it; if not, you will deliver my soul from delusion, so that Satan may gain nothing there where I seemed to be gaining myself. Our Lord knows well that I—as I shall show hereafter[2]—have always laboured to find out those who could give me light.

14. How clear soever I may wish to make my account of that which relates to prayer, it will be obscure enough for those who are without experience. I shall speak of certain hindrances, which, as I understand it, keep men from advancing on this road,—and of other things which are

[1] See ch. xiv. § 12.

[2] See ch. xxiv. § 16.



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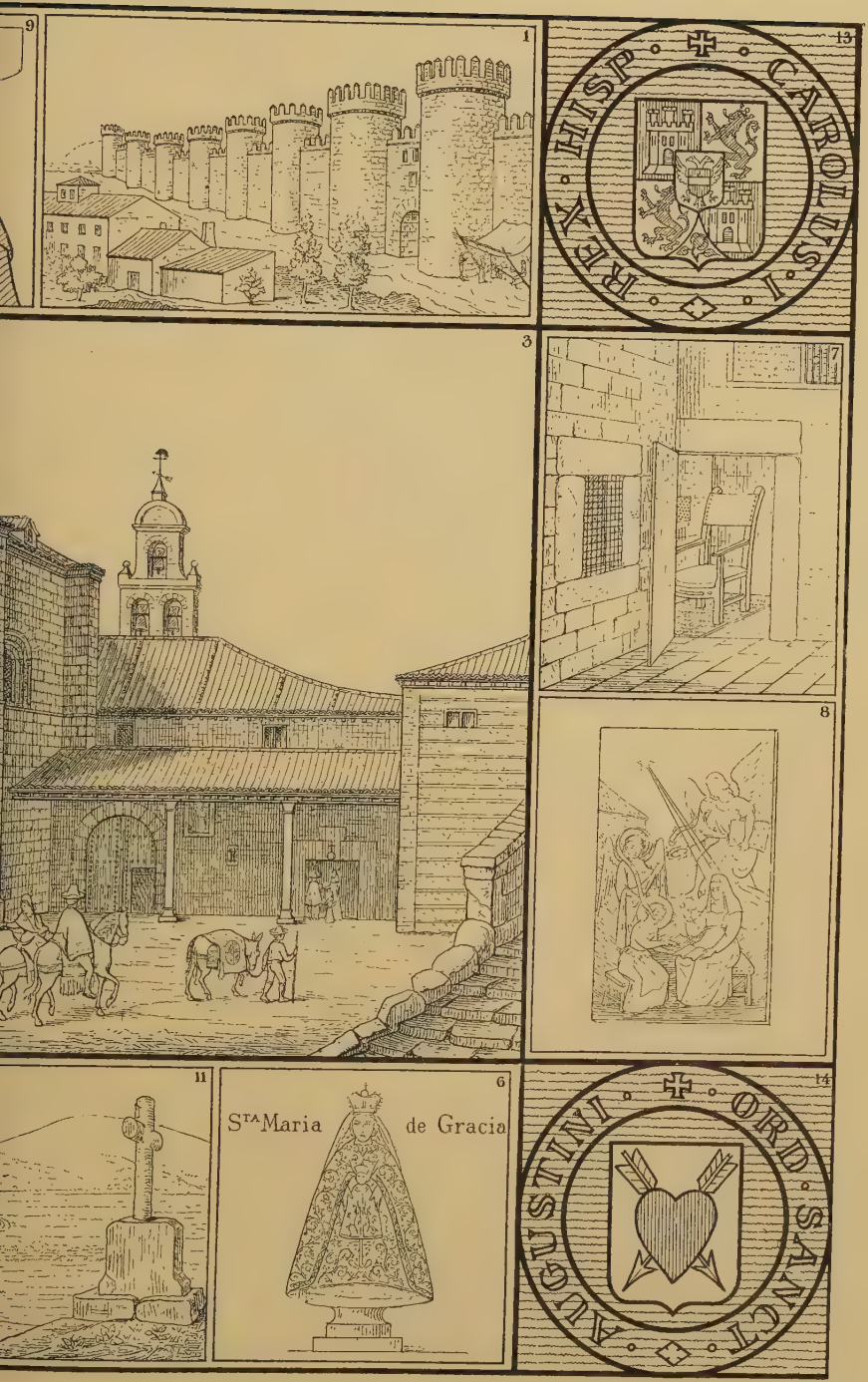
1. **The Adaja Gate,** through which Saint Teresa passed on her search martyrdom among the Moors, and later when she went out to place herself under protection of the Blessed Virgin. 2. **Statue of Our Lady of Charity,** at present the Cathedral, in the chapel of the Marquis of Velada. 3. Church and entrance the convent of the Augustinians. In the distance the hamlet of La Serna. 4. View the **Augustinian convent** from the back. 5. Vestibule and turn of the conv 6. **Image of Our Lady of Grace,** patroness of the convent. 7. Confessional of nuns and school children, called the Confessional



Bruges, P Raoux Sc

g the education of Saint Teresa and her vocation for the religious life. **a Brizeño.** 10. Belfry and ruins of the **monastery of Mitigated Carmelites. w of La Serna,** three miles from Avila, where the Saint's brother, Lorenzo eda lived. 12. **Escutcheon of Pope Clement VII.,** who reigned during Saint s youth. 13. **Escutcheon of Charles V.,** King of Spain from 1516. 14. **Es- n of Lorenzo de Cepeda.** 15. **Escutcheon of the Augustinians** of Avila. ppendix, note 4.)

dangerous, as our Lord has taught me by experience. I have also discussed the matter with men of great learning, with persons who for many years had lived spiritual lives, who admit that, in the twenty-seven years only during which I have given myself to prayer,—though I walked so ill, and stumbled so often on the road,—His Majesty granted me that experience which others attain to in seven-and-thirty, or seven-and-forty, years; and they, too, being persons who ever advance in the way of penance and of virtue.

15. Blessed be God for all, and may His infinite Majesty make use of me! Our Lord knoweth well that I have no other end in this than that He may be praised and magnified a little, when men shall see that on a dunghill so foul and rank He has made a garden of flowers so sweet. May it please His Majesty that I may not by my own fault root them out, and become again what I was before. And I entreat your reverence, for the love of our Lord, to beg this of Him for me, seeing that you have a clearer knowledge of what I am than you have allowed me to give of myself here.

CHAPTER XI.

WHY MEN DO NOT ATTAIN QUICKLY TO THE PERFECT LOVE OF GOD—OF FOUR DEGREES OF PRAYER—OF THE FIRST DEGREE—THE DOCTRINE PROFITABLE FOR BEGINNERS, AND FOR THOSE WHO HAVE NO SENSIBLE SWEETNESS.

1. I speak now of those who begin to be the servants of love; that seems to me to be nothing else but to resolve to follow Him in the way of prayer who has loved us so much. It is a dignity so great, that I have a strange joy in thinking of it; for servile fear vanishes at once, if we are, as we ought to be, in the first degree. O Lord of my soul, and my Good, how is it that, when a soul is determined to love Thee,—doing all it can, by forsaking all things, in order that it may the better occupy itself with the love of God, —it is not Thy will it should have the joy of ascending at once to the possession of perfect love? I have spoken amiss; I ought to have said, and my complaint should have been, why is it we do not? for the fault is wholly our own that

we do not rejoice at once in a dignity so great, seeing that the attaining to the perfect possession of this true love brings all blessings with it.

2. We think so much of ourselves, and are so dilatory in giving ourselves wholly to God, that, as His Majesty will not let us have the fruition of that which is so precious but at a great cost, so neither do we perfectly prepare ourselves for it. I see plainly that there is nothing by which so great a good can be procured in this world. If, however, we did what we could, not clinging to any thing upon earth, but having all our thoughts and conversation in heaven, I believe that this blessing would quickly be given us, provided we perfectly prepared ourselves for it at once, as some of the Saints have done. We think we are giving all to God; but, in fact, we are offering only the revenue or the produce, while we retain the fee-simple of the land in our own possession.

3. We resolve to become poor, and it is a resolution of great merit; but we very often take great care not to be in want, not simply of what is necessary, but of what is superfluous; yea, and to make for ourselves friends who may supply us; and in this way we take more pains, and perhaps expose ourselves to greater danger, in order that we may want nothing, than we did formerly, when we had our own possessions in our own power.

4. We thought, also, that we gave up all desire of honour when we became religious, or when we began the spiritual life, and followed after perfection; and yet, when we are touched on the point of honour, we do not then remember that we had given it up to God. We would seize it again, and take it, as they say, out of His hands, even after we had made Him, to all appearance, the Lord of our own will. So is it in every thing else.

5. A pleasant way this of seeking the love of God! we retain our own affections, and yet will have that love, as they say, by handfuls. We make no efforts to bring our desires to good effect, or to raise them resolutely above the earth; and yet, with all this, we must have many spiritual consolations. This is not well, and we are seeking things that are incompatible one with the other. So, because we do not give ourselves up wholly and at once, this treasure is not given wholly and at once to us. May it be the good pleasure

of our Lord to give it us drop by drop, though it may cost us all the trials in the world.

6. He showeth great mercy unto him to whom He gives the grace and resolution to strive for this blessing with all his might; for God withholds Himself from no one who perseveres. He will by little and little strengthen that soul, so that it may come forth victorious. I say resolution, because of the multitude of those things which Satan puts before it at first, to keep it back from beginning to travel on this road; for he knoweth what harm will befall him thereby—he will lose not only that soul, but many others also. If he who enters on this road does violence to himself, with the help of God, so as to reach the summit of perfection, such a one, I believe, will never go alone to heaven; he will always take many with him: God gives to him, as to a good captain, those who shall be of his company.

7. Thus, then, the dangers and difficulties which Satan puts before them are so many, that they have need, not of a little, but of a very great, resolution, and great grace from God, to save them from falling away.

8. Speaking, then, of their beginnings who are determined to follow after this good, and to succeed in their enterprise,—what I began to say[1] of mystical theology—I believe they call it by that name—I shall proceed with hereafter,—I have to say that the labour is greatest at first; for it is they who toil, our Lord, indeed, giving them strength. In the other degrees of prayer, there is more of fruition; although they who are in the beginning, the middle, and the end, have their crosses to carry: the crosses, however, are different. They who would follow Christ, if they do not wish to be lost, must walk in the way He walked Himself. Blessed labours! even here, in this life, so superabundantly rewarded!

9. I shall have to make use of a comparison; I should like to avoid it, because I am a woman, and write simply what I have been commanded. But this language of spirituality is so difficult of utterance for those who are not learned, and such am I. I have therefore to seek for some means to make the matter plain. It may be that the comparison will very rarely be to the purpose,—your reverence will be amused when you see my stupidity. I think, now, I have

[1] Ch. x. § 1.

either read or heard of this comparison; but as my memory is bad, I know not where, nor on what occasion; however, I am satisfied with it for my present purpose.[1]

10. A beginner must look upon himself as making a garden, wherein our Lord may take His delight, but in a soil unfruitful, and abounding in weeds. His Majesty roots up the weeds, and has to plant good herbs. Let us, then, take for granted that this is already done when a soul is determined to give itself to prayer, and has begun the practice of it. We have, then, as good gardeners, by the help of God, to see that the plants grow, to water them carefully, that they may not die, but produce blossoms, which shall send forth much fragrance, refreshing to our Lord, so that He may come often for His pleasure into this garden, and delight Himself in the midst of these virtues.

11. Let us now see how this garden is to be watered, that we may understand what we have to do: how much trouble it will cost us, whether the gain be greater than the trouble, or how long a time it will take us. It seems to me that the garden may be watered in four ways: by water taken out of a well, which is very laborious; or with water raised by means of an engine and buckets, drawn by a windlass,—I have drawn it this way sometimes,—it is a less troublesome way than the first, and gives more water; or by a stream or brook, whereby the garden is watered in a much better way,—for the soil is more thoroughly saturated, and there is no necessity to water it so often, and the labour of the gardener is much less; or by showers of rain, when our Lord Himself waters it, without labour on our part,—and this way is incomparably better than all the others of which I have spoken.

12. Now, then, for the application of these four ways of irrigation by which the garden is to be maintained; for without water it must fail. The comparison is to my purpose, and it seems to me that by the help of it I shall be able to explain, in some measure, the four degrees of prayer to which our Lord, of His goodness, has occasionally raised my soul. May He graciously grant that I may so speak as to be of some service to one of those who has commanded me to write, whom our Lord has raised in four months to a

[1] *Vide* S. Bernard, *in Cantic.* serm. 30, n. 7, ed. Ben.

greater height than I have reached in seventeen years! He prepared himself better than I did, and therefore is his garden, without labour on his part, irrigated by these four waters, —though the last of them is only drop by drop; but it is growing in such a way, that soon, by the help of our Lord, he will be swallowed up therein, and it will be a pleasure to me, if he finds my explanation absurd, that he should laugh at it.

13. Of those who are beginners in prayer, we may say, that they are those who draw the water up out of the well, —a process which, as I have said, is very laborious; for they must be wearied in keeping the senses recollected, and this is a great labour, because the senses have been hitherto accustomed to distractions. It is necessary for beginners to accustom themselves to disregard what they hear or see, and to put it away from them during the time of prayer; they must be alone, and in retirement think over their past life. Though all must do this many times, beginners as well as those more advanced; all, however, must not do so equally, as I shall show hereafter.[1] Beginners at first suffer much, because they are not convinced that they are penitent for their sins; and yet they are, because they are so sincerely resolved on serving God. They must strive to meditate on the life of Christ, and the understanding is wearied thereby. Thus far we can advance of ourselves,—that is, by the grace of God,—for without that, as every one knows, we never can have one good thought.

14. This is beginning to draw water up out of the well. God grant there may be water in it! That, however, does not depend on us; we are drawing it, and doing what we can towards watering the flowers. So good is God, that when, for reasons known to His Majesty,—perhaps for our greater good,—it is His will the well should be dry, He Himself preserves the flowers without water,—we, like good gardeners, doing what lies in our power,—and makes our virtues grow. By water here I mean tears, and if there be none, then tenderness and an inward feeling of devotion.

15. What, then, will he do here who sees that, for many days, he is conscious only of aridity, disgust, dislike, and so great an unwillingness to go to the well for water, that he

[1] Ch. xiii. § 23.

would give it up altogether, if he did not remember that he has to please and serve the Lord of the garden; if he did not trust that his service was not in vain, and did not hope for some gain by a labour so great as that of lowering the bucket into the well so often, and drawing it up without water in it? It will happen that he is often unable to move his arms for that purpose, or to have one good thought: working with the understanding is drawing water out of the well.

16. What, then, once more, will the gardener do now? He must rejoice and take comfort, and consider it as the greatest favour to labour in the garden of so great an Emperor; and as he knows that he is pleasing Him in the matter,—and his purpose must be not to please himself, but Him,—let him praise Him greatly for the trust He has in him,—for He sees that, without any recompense, he is taking so much care of that which has been confided to him; let him help Him to carry the cross, and let him think how He carried it all His life long; let him not seek his kingdom here, nor ever intermit his prayer; and so let him resolve, if this aridity should last even his whole life long, never to let Christ fall down beneath the cross.[1]

17. The time will come when he shall be paid once for all. Let him have no fear that his labour is in vain: he serves a good Master, whose eyes are upon him. Let him make no account of evil thoughts, but remember that Satan suggested them to St. Jerome also in the desert.[2] These labours have their reward, I know it; for I am one who underwent them for many years. When I drew but one drop of water out of this blessed well, I considered it was a mercy of God. I know these labours are very great, and require, I think, greater courage than many others in this world; but I have seen clearly that God does not leave them without

[1] See ch. xv. § 17.

[2] Epist. 22, *ad Eustochium;* "O quoties ego ipse in eremo constitutus, et in illa vasta solitudine quæ exusta solis ardoribus horridum monachis præstat habitaculum putabam me Romanis interesse deliciis. Sedebam solus . . . . Horrebant sacco membra deformia . . . . Ille igitur ego, qui ob Gehennæ metum tali me carcere damnaveram, scorpionum tantum socius et ferarum, sæpe choris intereram puellarum, pallebant ora jejuniis, et mens desideriis æstuabat in frigido corpore, et ante hominem sua jam carne præmortuum sola libidinum incendia bulliebant."

a great recompense, even in this life; for it is very certain that in one hour, during which our Lord gave me to taste His sweetness, all the anxieties which I had to bear when persevering in prayer seem to me ever afterwards perfectly rewarded.

18. I believe that it is our Lord's good pleasure frequently in the beginning, and at times in the end, to send these torments, and many other incidental temptations, to try those who love Him, and to ascertain if they will drink the chalice,[1] and help Him to carry the cross before He intrusts them with His great treasures. I believe it to be for our good that His Majesty should lead us by this way, so that we may perfectly understand how worthless we are; for the graces which He gives afterwards are of a dignity so great, that He will have us by experience know our wretchedness before He grants them, that it may not be with us as it was with Lucifer.

19. What canst thou do, O my Lord, that is not for the greater good of that soul which Thou knowest to be already Thine, and which gives itself up to Thee to follow Thee whithersoever Thou goest, even to the death of the cross; and which is determined to help Thee to carry that cross, and not to leave Thee alone with it? He who shall discern this resolution in himself has nothing to fear: no, no; spiritual people have nothing to fear. There is no reason why he should be distressed who is already raised to so high a degree as this is of wishing to converse in solitude with God, and to abandon the amusements of the world. The greater part of the work is done; give praise to His Majesty for it, and trust in His goodness who has never failed those who love Him. Close the eyes of your imagination, and do not ask why He gives devotion to this person in so short a time, and none to me after so many years. Let us believe that all is for our greater good; let His Majesty guide us whithersoever He will: we are not our own, but His. He shows us mercy enough when it is His pleasure we should be willing to dig in His garden, and to be so near the Lord of it: He certainly is near to us. If it be His will that these plants and flowers should grow,—some of them when He gives water we may draw from the well, others when He gives

[1] S. Matt. xx. 22.

none,—what is that to me? Do Thou, O Lord, accomplish Thy will; let me never offend Thee, nor let my virtues perish; if Thou hast given me any, it is out of Thy mere goodness. I wish to suffer, because Thou, O Lord, hast suffered; do Thou in every way fulfil Thy will in me, and may it never be the pleasure of Thy Majesty that a gift of so high a price, as that of Thy love, be given to people who serve Thee only because of the sweetness they find thereby.

20. It is much to be observed, and I say so because I know by experience, that the soul which begins to walk in the way of mental prayer with resolution, and is determined not to care much, neither to rejoice nor to be greatly afflicted, whether sweetness and tenderness fail it, or our Lord grants them, has already travelled a great part of the road. Let that soul, then, have no fear that it is going back, though it may frequently stumble; for the building is begun on a firm foundation. It is certain that the love of God does not consist in tears, nor in this sweetness and tenderness which we for the most part desire, and with which we console ourselves; but rather in serving Him in justice, fortitude, and humility. That seems to me to be a receiving rather than a giving of any thing on our part.

21. As for poor women, such as I am, weak and infirm of purpose, it seems to me to be necessary that I should be led on through consolations, as God is doing now, so that I might be able to endure certain afflictions which it has pleased His Majesty I should have. But when the servants of God, who are men of weight, learning, and sense, make so much account, as I see they do, whether God gives them sweetness in devotion or not, I am disgusted when I listen to them. I do not say that they ought not to accept it, and make much of it, when God gives it,—because, when He gives it, His Majesty sees it to be necessary for them,—but I do say that they ought not to grow weary when they have it not. They should then understand that they have no need of it, and be masters of themselves, when His Majesty does not give it. Let them be convinced of this, there is a fault here; I have had experience of it, and know it to be so. Let them believe it is an imperfection; they are not advancing in liberty of spirit, but shrinking like cowards from the assault.

22. It is not so much to beginners that I say this—

though I do insist upon it, because it is of great importance to them that they should begin with this liberty and resolution—as to others, of whom there are many, who make a beginning, but never come to the end; and that is owing, I believe, in great measure, to their not having embraced the cross from the first. They are distressed, thinking they are doing nothing; the understanding ceases from its acts, and they cannot bear it. Yet perhaps, at that very time, the will is feeding and gathering strength, and they know it not.

23. We must suppose that our Lord does not regard these things; for though they seem to us to be faults, yet they are not. His Majesty knoweth our misery and natural vileness better than we do ourselves. He knoweth that these souls long to be always thinking of Him and loving Him. It is this resolution that He seeks in us; the other anxieties which we inflict upon ourselves serve to no other end but to disquiet the soul—which, if it be unable to derive any profit in one hour, will by them be disabled for four. This comes most frequently from bodily indisposition,—I have had very great experience in the matter, and I know it is true; for I have carefully observed it and discussed it afterwards with spiritual persons,—for we are so wretched, that this poor prisoner of a soul shares in the miseries of the body. The changes of the seasons, and the alterations of the humours, very often compel it, without fault of its own, not to do what it would, but rather to suffer in every way. Meanwhile, the more we force the soul on these occasions, the greater the mischief, and the longer it lasts. Some discretion must be used, in order to ascertain whether ill-health be the occasion or not. The poor soul must not be stifled. Let those who thus suffer understand that they are ill; a change should be made in the hour of prayer, and oftentimes that change should be continued for some days. Let souls pass out of this desert as they can, for it is very often the misery of one that loves God to see itself living in such wretchedness, unable to do what it would, because it has to keep so evil a guest as the body.

24. I spoke of discretion, because sometimes the devil will do the same work; and so it is not always right to omit prayer when the understanding is greatly distracted and disturbed, nor to torment the soul to the doing of that which is out of its power. There are other things then to be done

—exterior works, as of charity and spiritual reading—though at times the soul will not be able to do them. Take care, then, of the body, for the love of God, because at many other times the body must serve the soul; and let recourse be had to some recreations,—holy ones,—such as conversation, or going out into the fields, as the confessor shall advise. Altogether, experience is a great matter and it makes us understand what is convenient for us. Let God be served in all things—His yoke is sweet;[1] and it is of great importance that the soul should not be dragged, as they say, but carried gently, that it may make greater progress.

25. So, then, I come back to what I advised before,[2]—and though I repeat it often, it matters not; it is of great importance that no one should distress himself on account of aridities, or because his thoughts are restless and distracted; neither should he be afflicted thereat, if he would attain to liberty of spirit, and not be always in trouble. Let him begin by not being afraid of the cross, and he will see how our Lord will help him to carry it, how joyfully he will advance, and what profit he will derive from it all. It is now clear, if there is no water in the well, that we at least can put none into it. It is true we must not be careless about drawing it when there is any in it, because at that time it is the will of God to multiply our virtues by means thereof.

CHAPTER XII.

WHAT WE CAN OURSELVES DO—THE EVIL OF DESIRING TO ATTAIN TO SUPERNATURAL STATES BEFORE OUR LORD CALLS US.

1. My aim in the foregoing chapter—though I digressed to many other matters, because they seemed to me very necessary—was to explain how much we may attain to of ourselves; and how, in these beginnings of devotion, we are able in some degree to help ourselves: because thinking of, and pondering on, the sufferings of our Lord for our sake moves us to compassion, and the sorrow and tears which result therefrom are sweet. The thought of the blessedness

[1] S. Matt. xi. 30. [2] § 18.

we hope for, of the love our Lord bore us, and of His resurrection, kindle within us a joy which is neither wholly spiritual nor wholly sensual; but the joy is virtuous, and the sorrow is most meritorious.

2. Of this kind are all those things which produce a devotion acquired in part by means of the understanding, though it can neither be merited nor had, if God grants it not. It is best for a soul which God has not raised to a higher state than this not to try to rise of itself. Let this be well considered, because all the soul will gain in that way will be a loss. In this state it can make many acts of good resolutions to do much for God, and enkindle its love; other acts also, which may help the growth of virtues, according to that which is written in a book called *The Art of Serving God*;[1] a most excellent work, and profitable for those who are in this state, because the understanding is active now.

3. The soul may also place itself in the presence of Christ, and accustom itself to many acts of love directed to His sacred Humanity, and remain in His presence continually, and speak to Him, pray to Him in its necessities, and complain to Him of its troubles; be merry with Him in its joys, and yet not forget Him because of its joys. All this it may do without set prayers, but rather with words befitting its desires and its needs.

4. This is an excellent way whereby to advance, and that very quickly. He that will strive to have this precious companionship, and will make much of it, and will sincerely love our Lord, to whom we owe so much, is one, in my opinion, who has made some progress. There is therefore no reason why we should trouble ourselves because we have no sensible devotion, as I said before.[2] But let us rather give thanks to our Lord, who allows us to have a desire to please Him, though our works be poor. This practice of the presence of Christ is profitable in all states of prayer, and is a most safe way of advancing in the first state, and of attaining quickly to the second; and as for the last states, it secures us against those risks which the devil may occasion.

[1] *Arte de servir a Dios,* by Rodrigue de Solis, friar of the Augustinian Order (*Bouix*). *Arte para servir a Dios,* by Fra Alonso de Madrid (*De la Fuente*).

[2] Ch. ix. §§ 20, 25.

5. This, then, is what we can do. He who would pass out of this state, and upraise his spirit, in order to taste consolations denied him, will, in my opinion, lose both the one and the other.[1] Those consolations being supernatural, and the understanding inactive, the soul is then left desolate and in great aridity. As the foundation of the whole building is humility, the nearer we draw unto God, the more this virtue should grow; if it does not, every thing is lost. It seems to be a kind of pride when we seek to ascend higher, seeing that God descends so low, when He allows us, being what we are, to draw near unto Him.

6. It must not be supposed that I am now speaking of raising our thoughts to the consideration of the high things of heaven and of its glory, or unto God and His great wisdom. I never did this myself, because I had not the capacity for it—as I said before;[2] and I was so worthless, that, as to thinking even of the things of earth, God gave me grace to understand this truth: that in me it was no slight boldness to do so. How much more, then, the thinking of heavenly things? Others, however, will profit in that way, particularly those who are learned; for learning, in my opinion, is a great treasury in the matter of this exercise, if it be accompanied with humility. I observed this a few days ago in some learned men who had shortly before made a beginning, and had made great progress. This is the reason why I am so very anxious that many learned men may become spiritual. I shall speak of this by and by.[3]

7. What I am saying—namely, let them not rise if God does not raise them—is the language of spirituality. He will understand me who has had any experience; and I know not how to explain it, if what I have said does not make it plain.

8. In mystical theology,—of which I spoke before,[4]—the understanding ceases from its acts, because God suspends it—as I shall explain by and by, if I can; and God give me the grace to do so. We must neither imagine nor think that

[1] That is, he will lose the prayer of acquired quiet, because he voluntarily abandons it before the time; and will not attain to the prayer of infused quiet, because he attempts to rise into it before he is called (Francis. de Santo Thomas, *Medula Mystic.* tr. iv. ch. xi. n. 69).

[2] Ch. iv. § 10. [3] Ch. xxxiv. § 9. [4] Ch. x. § 1.

we can of ourselves bring about this suspension. That is what I say must not be done; nor must we allow the understanding to cease from its acts; for in that case we shall be stupid and cold, and the result will be neither the one nor the other. For when our Lord suspends the understanding, and makes it cease from its acts, He puts before it that which astonishes and occupies it: so that, without making any reflections, it shall comprehend in a moment[1] more than we could comprehend in many years with all the efforts in the world.

9. To have the powers of the mind occupied, and to think that you can keep them at the same time quiet, is folly. I repeat it, though it be not so understood, there is no great humility in this; and, if it be blameless, it is not left unpunished—it is labour thrown away, and the soul is a little disgusted: it feels like a man about to take a leap, and is held back. Such a one seems to have used up his strength already, and finds himself unable to do that which he wished to have done: so here, in the scanty gain that remains, he who will consider the matter will trace that slight want of humility of which I have spoken;[2] for that virtue has this excellence: there is no good work attended by humility that leaves the soul disgusted. It seems to me that I have made this clear enough; yet, after all, perhaps only for myself. May our Lord open their eyes who read this, by giving them experience; and then, however slight that experience may be, they will immediately understand it.

10. For many years I read much, and understood nothing; and for a long time, too, though God gave me understanding herein, I never could utter a word by which I might explain it to others. This was no little trouble to me. When His Majesty pleases, He teaches every thing in a moment, so that I am lost in wonder. One thing I can truly say though I conversed with many spiritual persons, who sought to make me understand what our Lord was giving me, in order that I might be able to speak of it, the fact is, that my dulness was so great, that I derived no advantage whatever, much or little, from their teaching.

11. Or it may be, as His Majesty has always been my Master,—may He be blessed for ever! for I am ashamed of

[1] "En un credo." [2] § 5.

myself that I can say so with truth,—that it was His good pleasure I should meet with no one to whom I should be indebted in this matter. So, without my wishing or asking it,—I never was careful about this, for that would have been a virtue in me, but only about vanity,—God gave me to understand with all distinctness in a moment, and also enabled me to express myself, so that my confessors were astonished; but I more than they, because I knew my own dulness better. It is not long since this happened. And so that which our Lord has not taught me, I seek not to know it, unless it be a matter that touches my conscience.

12. Again I repeat my advice: it is of great moment not to raise our spirit ourselves, if our Lord does not raise it for us; and if He does, there can be no mistaking it. For women, it is specially wrong, because the devil can delude them,—though I am certain our Lord will never allow him to hurt any one who labours to draw near unto God in humility. On the contrary, such a one will derive more profit and advantage out of that attack by which Satan intended to hurt him.

13. I have dwelt so long upon this matter because this way of prayer is the most common with beginners, and because the advice I have given is very important. It will be found much better given elsewhere: that I admit; and I admit, also, that in writing it I am ashamed of myself, and covered with confusion—though not so much so as I ought to be. Blessed for ever be our Lord, of Whose will and pleasure it is that I am allowed, being what I am, to speak of things which are His, of such a nature, and so deep!

CHAPTER XIII.

OF CERTAIN TEMPTATIONS OF SATAN—INSTRUCTIONS RELATING THERETO.

1. I HAVE thought it right to speak of certain temptations I have observed to which beginners are liable,—some of them I have had myself,—and to give some advice about certain things which to me seem necessary. In the beginning, then, we should strive to be cheerful and unconstrained; for there

are people who think it is all over with devotion if they relax themselves ever so little. It is right to be afraid of self: so that, having no confidence in ourselves, much or little, we may not place ourselves in those circumstances wherein men usually sin against God; for it is a most necessary fear, till we become very perfect in virtue. And there are not many who are so perfect as to be able to relax themselves on those occasions which offer temptations to their natural temper; for always while we live, were it only to preserve humility, it is well we should know our own miserable nature; but there are many occasions on which it is permitted us—as I said just now[1]—to take some recreation, in order that we may with more vigour resume our prayer.

2. Discretion is necessary throughout. We must have great confidence; because it is very necessary for us not to contract our desires, but put our trust in God; for, if we do violence to ourselves by little and little, we shall, though not at once, reach that height which many Saints by His grace have reached. If they had never resolved to desire, and had never by little and little acted upon that resolve, they never could have ascended to so high a state.

3. His Majesty seeks and loves courageous souls; but they must be humble in their ways, and have no confidence in themselves. I never saw one of these lag behind on the road; and never a cowardly soul, though aided by humility, make that progress in many years which the former makes in a few. I am astonished at the great things done on this road by encouraging oneself to undertake great things, though we may not have the strength for them at once: the soul takes a flight upwards and ascends high, though, like a little bird whose wings are weak, it grows weary and rests.

4. At one time, I used often to think of those words of S. Paul: "That all things are possible in God."[2] I saw clearly that of myself I could do nothing. This was of great service to me. So also was the saying of S. Augustine: "Give me, O Lord, what Thou commandest, and command what Thou wilt."[3] I was often thinking how S. Peter lost nothing by throwing himself into the sea, though he was afterwards afraid.[4] These first resolutions are a great matter,—although

[1] Ch. xi. § 24.

[2] Philipp. iv. 13.

[3] *Confess.* x. ch. 29.

[4] S. Matt. xiv. 30.

it is necessary in the beginning that we should be very reserved, controlled by the discretion and authority of a director; but we must take care that he be one who does not teach us to crawl like toads, nor one who may be satisfied when the soul shows itself fit only to catch lizards. Humility must always go before: so that we may know that this strength can come out of no strength of our own.

5. But it is necessary we should understand what manner of humility this should be, because Satan, I believe, does great harm; for he hinders those who begin to pray from going onwards, by suggesting to them false notions of humility. He makes them think it is pride to have large desires, to wish to imitate the Saints, and to long for martyrdom. He tells us forthwith, or he makes us think, that the actions of the Saints are to be admired, not to be imitated, by us who are sinners. I, too, say the same thing; but we must see what those actions are which we are to admire, and what those are which we are to imitate; for it would be wrong in a person who is weak and sickly to undertake much fasting and sharp penances—to retire into the desert, where he could not sleep, nor find any thing to eat; or, indeed, to undertake any austerities of this kind.

6. But we ought to think that we can force ourselves, by the grace of God, to hold the world in profound contempt —to make light of honour, and be detached from our possessions. Our hearts, however, are so mean, that we think the earth would fail us under our feet, if we were to cease to care even for a moment for the body, and give ourselves up to spirituality. Then we think that to have all we require contributes to recollection, because anxieties disturb prayer. It is painful to me that our confidence in God is so scanty, and our self-love so strong, as that any anxiety about our own necessities should disturb us. But so it is; for when our spiritual progress is so slight, a mere nothing will give us as much trouble as great and important matters will give to others. And we think ourselves spiritual!

7. Now, to me, this way of going on seems to betray a disposition to reconcile soul and body together, in order that we may not miss our ease in this world, and yet have the fruition of God in the next; and so it will be if we walk according to justice, clinging to virtue; but it is the pace of a hen—it will never bring us to liberty of spirit. It is a

course of proceeding, as it seems to me, most excellent for those who are in the married state, and who must live according to their vocation; but for the other state, I by no means wish for such a method of progress, neither can I be made to believe it to be sound; for I have tried it, and I should have remained in that way, if our Lord in His goodness had not taught me another and a shorter road.

8. Though, in the matter of desires, I always had generous ones; but I laboured, as I said before,[1] to make my prayer, and, at the same time, to live at my ease. If there had been any one to rouse me to a higher flight, he might have brought me, so I think, to a state in which these desires might have had their effects; but, for our sins, so few and so rare are they whose discretion in that matter is not excessive. That, I believe, is reason enough why those who begin do not attain more quickly to great perfection; for our Lord never fails us, and it is not His fault; the fault and the wretchedness of this being all our own.

9. We may also imitate the Saints by striving after solitude and silence, and many other virtues that will not kill these wretched bodies of ours, which insist on being treated so orderly, that they may disorder the soul; and Satan, too, helps much to make them unmanageable. When he sees us a little anxious about them, he wants nothing more to convince us that our way of life must kill us, and destroy our health; even if we weep, he makes us afraid of blindness. I have passed through this, and therefore I know it; but I know of no better sight or better health that we can desire, than the loss of both in such a cause. Being myself so sickly, I was always under constraint, and good for nothing, till I resolved to make no account of my body nor of my health; even now I am worthless enough.

10. But when it pleased God to let me find out this device of Satan, I used to say to the latter, when he suggested to me that I was ruining my health, that my death was of no consequence; when he suggested rest, I replied that I did not want rest, but the cross. His other suggestions I treated in the same way. I saw clearly that in most things, though I was really very sickly, it was either a temptation of Satan, or a weakness on my part. My health has been much better

[1] Ch. vii. §§ 27, 30.

since I have ceased to look after my ease and comforts. It is of great importance not to let our own thoughts frighten us in the beginning, when we set ourselves to pray. Believe me in this, for I know it by experience. As a warning to others, it may be that this story of my failures may be useful.

11. There is another temptation, which is very common: when people begin to have pleasure in the rest and the fruit of prayer, they will have every body else be very spiritual also. Now, to desire this is not wrong, but to try to bring it about may not be right, except with great discretion and with much reserve, without any appearance of teaching. He who would do any good in this matter ought to be endowed with solid virtues, that he may not put temptation in the way of others. It happened to me—that is how I know it—when, as I said before,[1] I made others apply themselves to prayer, to be a source of temptation and disorder; for, on the one hand, they heard me say great things of the blessedness of prayer, and, on the other, saw how poor I was in virtue, notwithstanding my prayer. They had good reasons on their side, and afterwards they told me of it; for they knew not how these things could be compatible one with the other. This it was that made them not to regard that as evil which was really so in itself, namely, that they saw me do it myself, now and then, during the time that they thought well of me in some measure.

12. This is Satan's work: he seems to take advantage of the virtues we may have, for the purpose of giving a sanction, so far as he can, to the evil he aims at; how slight soever that evil may be, his gain must be great, if it prevail in a religious house. How much, then, must his gain have been, when the evil I did was so very great! And thus, during many years, only three persons were the better for what I said to them; but now that our Lord has made me stronger in virtue, in the course of two or three years many persons have profited, as I shall show hereafter.[2]

13. There is another great inconvenience in addition to this: the loss to our own soul; for the utmost we have to do in the beginning is to take care of our own soul only, and consider that in the whole world there is only God and our soul. This is a point of great importance.

[1] Ch. vii. § 16.

[2] See ch. xxxi. § 7, and ch. xxxix. § 14.

14. There is another temptation,—we ought to be aware of it, and be cautious in our conduct: persons are carried away by a zeal for virtue, through the pain which the sight of the sins and failings of others occasions them. Satan tells them that this pain arises only out of their desire that God may not be offended, and out of their anxiety about His honour; so they immediately seek to remedy the evil. This so disturbs them, that they cannot pray. The greatest evil of all is their thinking this an act of virtue, of perfection, and of a great zeal for God. I am not speaking of the pain which public sins occasion, if they be habitual in any community, nor of wrongs done to the Church, nor of heresies by which so many souls are visibly lost; for this pain is most wholesome, and being wholesome is no source of disquiet. The security, therefore, of that soul which would apply itself to prayer lies in casting away from itself all anxiety about persons and things, in taking care of itself, and in pleasing God. This is the most profitable course.

15. If I were to speak of the mistakes which I have seen people make, in reliance on their own good intentions, I should never come to an end. Let us labour, therefore, always to consider the virtues and the good qualities which we discern in others, and with our own great sins cover our eyes, so that we may see none of their failings. This is one way of doing our work; and though we may not be perfect in it at once, we shall acquire one great virtue,—we shall look upon all men as better than ourselves; and we begin to acquire that virtue in this way, by the grace of God, which is necessary in all things—for when we have it not, all our endeavours are in vain—and by imploring Him to give us this virtue; for He never fails us, if we do what we can.

16. This advice, also, they must take into their consideration who make much use of their understanding, eliciting from one subject many thoughts and conceptions. As to those who, like myself, cannot do it, I have no advice to give, except that they are to have patience, until our Lord shall send them both matter and light; for they can do so little of themselves, that their understanding is a hindrance to them rather than a help.

17. To those, then, who can make use of their understanding, I say that they are not to spend the whole time

in that way; for though it be most meritorious, yet they must not, when prayer is sweet, suppose that there never will be a Sunday or a time when no work ought to be done. They think it lost time to do otherwise; but I think that loss their greatest gain. Let them rather, as I have said,[1] place themselves in the presence of Christ, and, without fatiguing the understanding, converse with Him, and in Him rejoice, without wearying themselves in searching out reasons; but let them rather lay their necessities before Him, and the just reasons there are why He should not suffer us in His presence: at one time this, at another time that, lest the soul should be wearied by always eating of the same food. These meats are most savoury and wholesome, if the palate be accustomed to them; they will furnish a great support for the life of the soul, and they have many other advantages also.

18. I will explain myself further; for the doctrine of prayer is difficult, and, without a director, very hard to understand. Though I would willingly be concise, and though a mere hint is enough for his clear intellect who has commanded me to write on the subject of prayer, yet so it is, my dulness does not allow me to say or explain in a few words that which it is so important to explain well. I, who have gone through so much, am sorry for those who begin only with books; for there is a strange difference between that which we learn by reading, and that which we learn by experience.

19. Going back, then, to what I was saying. We set ourselves to meditate upon some mystery of the Passion: let us say, our Lord at the pillar. The understanding goeth about seeking for the sources out of which came the great dolors and the bitter anguish which His Majesty endured in that desolation. It considers that mystery in many lights, which the intellect, if it be skilled in its work, or furnished with learning, may there obtain. This is a method of prayer which should be to every one the beginning, the middle, and the end; a most excellent and safe way, until our Lord shall guide them to other supernatural ways.

20. I say to all, because there are many souls who make greater progress by meditation on other subjects than on the

[1] Ch. xii. § 3.

Sacred Passion; for as there are many mansions in heaven, so are there also many roads leading thither. Some persons advance by considering themselves in hell, others in heaven,—and these are distressed by meditations on hell. Others meditate on death; some persons, if tender-hearted, are greatly fatigued by continual meditations on the Passion; but are consoled and make progress when they meditate on the power and greatness of God in His creatures, and on His love visible in all things. This is an admirable method, —not omitting, however, from time to time the Passion and Life of Christ, the Source of all good that ever came, and that ever shall come.

21. He who begins is in need of instruction, whereby he may ascertain what profits him most. For this end it is very necessary he should have a director, who ought to be a person of experience; for if he be not, he will make many mistakes, and direct a soul without understanding its ways, or suffering it to understand them itself; for such a soul, knowing that obedience to a director is highly meritorious, dares not transgress the commandments it receives. I have met with souls cramped and tormented, because he who directed them had no experience: that made me sorry for them. Some of them knew not what to do with themselves; for directors who do not understand the spirit of their penitents afflict them soul and body, and hinder their progress.[1]

22. One person I had to do with had been kept by her director for eight years, as it were, in prison: he would not allow her to quit the subject of self-knowledge; and yet our Lord had already raised her to the prayer of quiet; so she had much to suffer.

23. Although this matter of self-knowledge must never be put aside,—for there is no soul so great a giant on this road but has frequent need to turn back, and be again an infant at the breast; and this must never be forgotten. I shall repeat it,[2] perhaps, many times, because of its great importance—for among all the states of prayer, however high they may be, there is not one in which it is not often necessary to go back to the beginning. The knowledge of

[1] See S. John of the Cross, *Living Flame*, pp. 267, 278-284, Engl. trans.

[2] See ch. xv. § 20.

our sins, and of our own selves, is the bread which we have to eat with all the meats, however delicate they may be in the way of prayer; without this bread, life cannot be sustained, though it must be taken by measure. When a soul beholds itself resigned, and clearly understands that there is no goodness in it,—when it feels itself abashed in the presence of so great a King, and sees how little it pays of the great debt it owes Him,—why should it be necessary for it to waste its time on this subject? Why should it not rather proceed to other matters which our Lord places before it, and for neglecting which there is no reason? His Majesty surely knows better than we do what kind of food is proper for us.

24. So, then, it is of great consequence that the director should be prudent—I mean, of sound understanding—and a man of experience. If, in addition to this, he is a learned man, it is a very great matter. But if these three qualities cannot be had together, the first two are the most important, because learned men may be found with whom we can communicate when it is necessary. I mean, that for beginners learned men are of little use, if they are not men of prayer. I do not say that they are to have nothing to do with learned men, because a spirituality, the foundations of which are not resting on the truth, I would rather were not accompanied with prayer. Learning is a great thing, for it teaches us who know so little, and enlightens us; so when we have come to the knowledge of the truths contained in the holy writings, we do what we ought to do. From silly devotions, God deliver us!

25. I will explain myself further, for I am meddling, I believe, with too many matters. It has always been my failing that I could never make myself understood,—as I said before,[1]—but at the cost of many words. A nun begins to practise prayer; if her director be silly, and if he should take it into his head, he will make her feel that it is better for her to obey him than her own superior. He will do all this without any evil purpose, thinking that he is doing right. For if he be not a religious himself, he will think this right enough. If his penitent be a married woman, he will tell her that it is better for her to give herself unto prayer, when

[1] § 18.

she ought to attend to her house, although she may thereby displease her husband. And so it is he knows not how to make arrangements for time and business, so that every thing may be done as it ought to be done; he has no light himself, and can therefore give none to others, however much he may wish to do so.

26. Though learning does not seem necessary for direction, my opinion has always been, and will be, that every Christian should continue to be guided by a learned director if he can, and the more learned the better. They who walk in the way of prayer have the greater need of learning; and the more spiritual they are, the greater is that need. Let them not say that learned men not given to prayer are not fit counsellors for those who pray: that is a delusion. I have conversed with many; and now for some years I have sought them the more, because of my greater need of them. I have always been fond of them; for though some of them have no experience, they do not dislike spirituality, neither are they ignorant of what it is, because in the sacred writings with which they are familiar they always find the truth about spirituality. I am certain myself that a person given to prayer, who treats of these matters with learned men, unless he is deceived with his own consent, will never be carried away by any illusions of the devil. I believe that the evil spirits are exceedingly afraid of learned men who are humble and virtuous, knowing that they will be found out and defeated by them.

27. I have said this because there are opinions held to the effect that learned men, if they are not spiritual, are not suited for persons given to prayer. I have just said that a spiritual director is necessary; but if he be not a learned man, he is a great hindrance. It will help us much if we consult those who are learned, provided they be virtuous; even if they be not spiritual, they will be of service to me, and God will enable them to understand what they should teach; He will even make them spiritual, in order that they may help us on. I do not say this without having had experience of it; and I have met with more than two.

28. I say, then, that a person who shall resign his soul to be wholly subject to one director will make a great mistake, if he is in religion, unless he finds a director of this kind, because of the obedience due to his own superior. His

director may be deficient in the three requisites I speak of,[1] and that will be no slight cross, without voluntarily subjecting the understanding to one whose understanding is none of the best. At least, I have never been able to bring myself to do it, neither does it seem to me to be right.

29. But if he be a person living in the world, let him praise God for the power he has of choosing whom he will obey, and let him not lose so excellent a liberty; yea, rather let him be without a director till he finds him,—for our Lord will give him one, if he is really humble, and has a desire to meet with the right person. I praise God greatly —we women, and those who are unlearned, ought always to render Him unceasing thanks—because there are persons who, by labours so great, have attained to the truth, of which we unlearned people are ignorant. I often wonder at learned men—particularly those who are in religion—when I think of the trouble they have had in acquiring that which they communicate to me for my good, and that without any more trouble to me than the asking for it. And yet there are people who will not take advantage of their learning: God grant it may not be so!

30. I see them undergo the poverty of the religious life, which is great, together with its penances, its meagre food, the yoke of obedience, which makes me ashamed of myself at times; and with all this, interrupted sleep, trials everywhere, everywhere the Cross. I think it would be a great evil for any one to lose so great a good by his own fault. It may be that some of us, who are exempted from these burdens,—who have our food put into our mouths, as they say, and live at our ease,—may think, because we give ourselves a little more to prayer, that we are raised above the necessity of such great hardships. Blessed be Thou, O Lord, who hast made me so incapable and so useless; but I bless Thee still more for this—that Thou quickenest so many to quicken us. Our prayer must therefore be very earnest for those who give us light. What should we be without them in the midst of these violent storms which now disturb the Church? If some have fallen, the good will shine more and more.[2] May it please our Lord to hold them in His hand, and help them, that they may help us.

[1] Prudence, experience, and learning; see § 24. [2] Dan. xii. 3.

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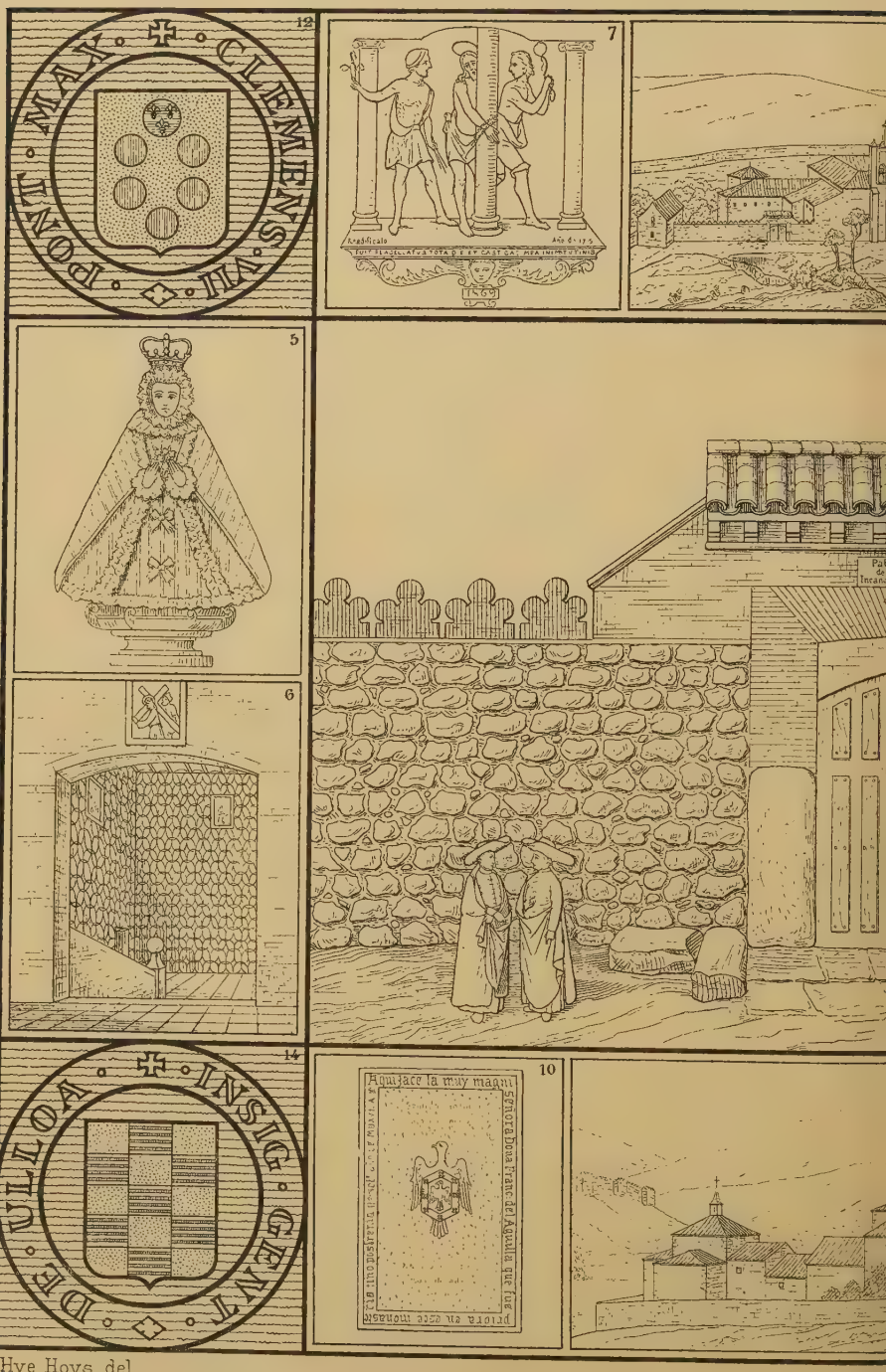
RESERVE



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1. **General view** of the monastery of the Incarnation, taken from the city wall. In the foreground is seen a **Noria.** 2. Entrance to the monastery. 3. View of the monastery from the rear. 4. Door of the church with archivolts in granite, characteristic of the local architecture. 5. **Statue of Our Lady of Pity,** brought here by Saint Teresa. 6. Staircase in the cloister, site of the vision of Our Lord carrying His cross. 7. Fresco representing Our Lord fastened to the column, in the inner vestibule of the monastery. 8. Door of the cell, now destroyed, where the Transverberation took place. 9. Monument constructed from the wood work of the

Bruges, P. Raoux. Sc.

and placed in a hermitage in the garden. 10. **Sepulchral slab of Francisca del uila,** Prioress of the monastery in the time of Saint Teresa. 11. **Copy of an ginal pen-sketch** made by Saint John of the Cross, after one of his visions. **Arms of Clement VII.,** who was Pope at the time of Saint Teresa's entrance the Incarnation, and who died in 1534. 13. **Escutcheon** carved above the door the church. 14. **Escutcheon of Guiomar de Ulloa,** friend of Saint Teresa. 15. **utcheon of the Calced Carmelites.** (See Appendix, note 5.)

31. I have gone far away from the subject I began to speak of; but all is to the purpose for those who are beginners, that they may begin a journey which is so high in such a way as that they shall go on by the right road. Coming back, then, to what I spoke of before,[1] the meditation on Christ bound to the pillar, it is well we should make reflections for a time, and consider the sufferings He there endured, for whom He endured them, who He is who endured them, and the love with which He bore them. But a person should not always fatigue himself in making these reflections, but rather let him remain there with Christ, in the silence of the understanding.

32. If he is able, let him employ himself in looking upon Christ, who is looking upon him; let him accompany Him, and make his petitions to Him; let him humble himself, and delight himself in Christ, and keep in mind that He never deserved to be there. When he shall be able to do this, though it may be in the beginning of his prayer, he will find great advantage; and this way of prayer brings great advantages with it—at least, so my soul has found it. I do not know whether I am describing it aright; you, my father, will see to it. May our Lord grant me to please Him rightly for ever! Amen.

CHAPTER XIV.

THE SECOND STATE OF PRAYER—ITS SUPERNATURAL CHARACTER.

1. Having spoken of the toilsome efforts and of the strength required for watering the garden when we have to draw the water out of the well, let us now speak of the second manner of drawing the water, which the Lord of the vineyard has ordained; of the machine of wheel and buckets whereby the gardener may draw more water with less labour, and be able to take some rest without being continually at work. This, then, is what I am now going to describe; and I apply it to the prayer called the prayer of quiet.

[1] § 19.

2. Herein the soul begins to be recollected; it is now touching on the supernatural,—for it never could by any efforts of its own attain to this. True, it seems at times to have been wearied at the wheel, labouring with the understanding, and filling the buckets; but in this second degree the water is higher, and accordingly the labour is much less than it was when the water had to be drawn up out of the well; I mean, that the water is nearer to it, for grace reveals itself more distinctly to the soul.

3. This is a gathering together of the faculties of the soul within itself, in order that it may have the fruition of that contentment in greater sweetness; but the faculties are not lost, neither are they asleep: the will alone is occupied in such a way that, without knowing how it has become a captive, it gives a simple consent to become the prisoner of God; for it knows well what it is to be the captive of Him it loves. O my Jesus and my Lord, how pressing now is Thy love![1] It binds our love in bonds so straitly, that it is not in its power at this moment to love any thing else but Thee.

4. The other two faculties help the will, that it may render itself capable of the fruition of so great a good; nevertheless, it occasionally happens, even when the will is in union, that they hinder it very much: but then it should never heed them at all, simply abiding in its fruition and quiet.[2] For if it tried to make them recollected, it would miss its way together with them, because they are at this time like doves which are not satisfied with the food the master of the dovecot gives them without any labouring for it on their part, and which go forth in quest of it elsewhere, and so hardly find it that they come back. And so the memory and the understanding come and go, seeking whether the will is going to give them that into the fruition of which it has entered itself.

5. If it be our Lord's pleasure to throw them any food, they stop; if not, they go again to seek it. They must be thinking that they are of some service to the will; and now and then the memory or the imagination, seeking to represent

[1] 2 Cor. v. 14.

[2] See ch. xvii. § 12; *Way of Perfection*, ch. liii., but xxxi. of the old editions.

to it that of which it has the fruition, does it harm. The will, therefore, should be careful to deal with them as I shall explain. Every thing that takes place now in this state brings the very greatest consolation; and the labour is so slight, that prayer, even if persevered in for some time, is never wearisome. The reason is, that the understanding is now working very gently, and is drawing very much more water than it drew out of the well. The tears, which God now sends, flow with joy; though we feel them, they are not the result of any efforts of our own.

6. This water of grand blessings and graces, which our Lord now supplies, makes the virtues thrive much more, beyond all comparison, than they did in the previous state of prayer; for the soul is already ascending out of its wretched state, and some little knowledge of the blissfulness of glory is communicated to it. This, I believe, is it that makes the virtues grow the more, and also to draw nearer to essential virtue, God Himself, from whom all virtues proceed; for His Majesty has begun to communicate Himself to this soul, and will have it feel how He is communicating Himself.

7. As soon as the soul has arrived thus far, it begins to lose the desire of earthly things:[1] and no wonder; for it sees clearly that, even for a moment, this joy is not to be had on earth; that there are no riches, no dominion, no honours, no delights, that can for one instant, even for the twinkling of an eye, minister such a joy; for it is a true satisfaction, and the soul sees that it really does satisfy. Now, we who are on earth, as it seems to me, scarcely ever understand wherein our satisfaction lies, for it is always liable to disappointment; but in this, at that time, there is none: the disappointment cometh afterwards, when the soul sees that all is over, and that it has no power to recover it, neither does it know how; for if it cut itself in pieces by penance and prayer, and every other kind of austerities, all would be of little use, if our Lord did not grant it. God, in His great mercy, will have the soul comprehend that His Majesty is so near to it, that it need not send messengers to Him, but may speak to Him itself, and not with a loud crying, because so near is He already, that He understands even the movements of its lips.

[1] See *Relation*, i. § 12.

8. It seems absurd to say this, seeing that we know that God understands us always, and is present with us. It is so, and there can be no doubt of it; but our Emperor and Lord will have us now understand that He understands us; and also have us understand what His presence bringeth about, and that He means in a special way to begin a work in the soul, which is manifested in the great joy, inward and outward, which He communicates, and in the difference there is, as I said just now, between this joy and delight and all the joys of earth; for He seems to be filling up the void in our souls occasioned by our sins.

9. This satisfaction lies in the innermost part of the soul, and the soul knows not whence, nor how, it came; very often it knows not what to do, or wish, or pray for. It seems to find all this at once, and knoweth not what it hath found; nor do I know how to explain it, because learning is necessary for many things. Here, indeed, learning would be very much to the purpose, in order to explain the general and particular helps of grace; for there are many who know nothing about them. Learning would serve to show how our Lord now will have the soul to see, as it were, with the naked eye, as men speak, this particular help of grace, and be also useful in many other ways wherein I am likely to go astray. But as what I write is to be seen by those who have the learning to discover whether I make mistakes or not, I go on without anxiety; for I know I need have none whatever about either the letter or the spirit, because it is in their power to whom it is to be sent to do with it as they will: they will understand it, and blot out whatever may be amiss.

10. I should like them to explain this, because it is a principal point, and because a soul, when our Lord begins to bestow these graces upon it, does not understand them, and does not know what to do with itself; for if God leads it by the way of fear, as He led me, its trial will be heavy if there be no one who understands the state it is in; and to see itself as in a picture is a great comfort; and then it sees clearly that it is travelling on that road. The knowledge of what it has to do is a great blessing for it, so that it may advance forwards in every one of these degrees of prayer; for I have suffered greatly, and lost much time, because I did not know what to do; and I am very sorry for those

souls who find themselves alone when they come to this state; for though I read many spiritual books, wherein this very matter is discussed, they threw very little light upon it. And if it be not a soul much exercised in prayer, it will find it enough to understand its state, be the books ever so clear.

11. I wish much that our Lord would help me to describe the effects on the soul of these things, now that they begin to be supernatural, so that men might know by these effects whether they come from the Spirit of God. I mean, know as things are known here below,—though it is always well to live in fear, and on our guard; for even if they do come from God, now and then the devil will be able to transform himself into an angel of light;[1] and the soul, if not experienced herein, will not understand the matter; and it must have so much experience for the understanding thereof, that it is necessary it should have attained to the highest perfection of prayer.

12. The little time I have helps me but little, and it is therefore necessary His Majesty should undertake it Himself; for I have to live in community, and have very many things to employ me, as I am in a house which is newly founded,—as will appear hereafter;[2] and so I am writing, with very many interruptions, by little and little at a time. I wish I had leisure; for when our Lord gives the spirit, it is more easily and better done; it is then as with a person working embroidery with the pattern before her; but if the spirit be wanting, there is no more meaning in the words than in gibberish, so to speak, though many years may have been spent in prayer. And thus I think it a very great advantage to be in this state of prayer when I am writing this; for I see clearly that it is not I who speak, nor is it I who with her understanding has arranged it; and after-

[1] 2 Cor. xi. 14.

[2] See ch. x. § 11. As that passage refers probably to the monastery of the Incarnation, this must refer to that of S. Joseph, newly founded in Avila; for that of the Incarnation was founded a short time before the Saint was born; and she could hardly say of it, now that she was at least in her forty-seventh year, that it was newly founded. The house, however, was poor; for she says, ch. xxxii. § 12, that the nuns occasionally quitted the monastery for a time, because of its poverty.

wards I do not know how I came to speak so accurately.[1] It has often happened to me thus.

13. Let us now return to our orchard, or flower-garden, and behold now how the trees begin to fill with sap for the bringing forth of the blossoms, and then of the fruit,—the flowers and the plants, also, their fragrance. This illustration pleases me; for very often, when I was beginning, —and our Lord grant that I have really begun to serve His Majesty—I mean, begun in relation to what I have to say of my life,—it was to me a great joy to consider my soul as a garden, and our Lord as walking in it. I used to beseech Him to increase the fragrance of the little flowers of virtues, —which were beginning, as it seemed, to bud,—and preserve them, that they might be to His glory; for I desired nothing for myself. I prayed Him to cut those He liked, because I already knew that they would grow the better.

14. I say cut; for there are times in which the soul has no recollection of this garden,—every thing seems parched, and there is no water to be had for preserving it,—and in which it seems as if the soul had never possessed any virtue at all. This is the season of heavy trials; for our Lord will have the poor gardener suppose all the trouble he took in maintaining and watering the garden to have been taken to no purpose. Then is the time really for weeding and rooting out every plant, however small it may be, that is worthless, in the knowledge that no efforts of ours are sufficient, if God withholds from us the waters of His grace; and in despising ourselves as being nothing, and even less than nothing. In this way we gain great humility—the flowers grow afresh.

15. O my Lord and my Good! I cannot utter these words without tears, and rejoicing in my soul; for Thou wilt be thus with us, and art with us, in the Sacrament. We

[1] See ch. xviii. § 12. In the second Report of the Rota, p. 477,—quoted by Benedict XIV., *De Canoniz.* iii. 26, n. 12, and by the Bollandists in the *Acta*, 1315,—we have these words, and they throw great light on the text: "Sunt et alii testes de visu affirmantes quod quando beata Teresa scribebat libros, facies ejus resplendebat." In the information taken in Granada, the Mother Anne of the Incarnation says she saw the Saint one night, while writing the *Fortress of the Soul*, with her face shining; and Mary of S. Francis deposes to the same effect in the informations taken in Medina (*De la Fuente*, vol ii. pp. 389, 392).

may believe so most truly; for so it is, and the comparison I make is a great truth; and, if our sins stand not in the way, we may rejoice in Thee, because Thou rejoicest in us; for Thou hast told us that Thy delight is to be with the children of men.[1] O my Lord, what does it mean? Whenever I hear these words, they always give me great consolation, and did so even when I was most wicked.

16. Is it possible, O Lord, that there can be a soul which, after attaining to this state wherein Thou bestowest upon it the like graces and consolations, and wherein it understands that Thou delightest to be with it, can yet fall back and offend Thee after so many favours, and such great demonstrations of the love Thou bearest it, and of which there cannot be any doubt, because the effect of it is so visible? Such a soul there certainly is; for I have done so, not once, but often. May it please Thy goodness, O Lord, that I may be alone in my ingratitude—the only one who has committed so great an iniquity, and whose ingratitude has been so immeasureable! But even out of my ingratitude Thine infinite goodness has brought forth some good; and the greater my wickedness, the greater the splendour of the great mercy of Thy compassions. Oh, what reasons have I to magnify them for ever!

17. May it be so, I beseech Thee, O my God, and may I sing of them for ever, now that Thou hast been pleased to show mercies so great unto me that they who see them are astonished, mercies which draw me out of myself continually, that I may praise Thee more and more! for, remaining in myself, without Thee, I could do nothing, O my Lord, but be as the withered flowers of the garden; so that this miserable earth of mine becomes a heap of refuse, as it was before. Let it not be so, O Lord!—let not a soul which Thou hast purchased with so many labours be lost, one which Thou hast so often ransomed anew, and delivered from between the teeth of the hideous dragon!

18. You, my father, must forgive me for wandering from the subject; and, as I am speaking to the purpose I have in view, you must not be surprised. What I write is what my soul has understood; and it is very often hard enough to abstain from the praises of God when, in the course of

[1] Prov. viii. 31.

writing, the great debt I owe Him presents itself before me. Nor do I think that it can be disagreeable to you; because both of us, I believe, may sing the same song, though in a different way; for my debt is much the greater, seeing that God has forgiven me more, as you, my father, know.

CHAPTER XV.

INSTRUCTIONS FOR THOSE WHO HAVE ATTAINED TO THE PRAYER OF QUIET—MANY ADVANCE SO FAR, BUT FEW GO FARTHER.

1. Let us now go back to the subject. This quiet and recollection of the soul makes itself in great measure felt in the satisfaction and peace, attended with very great joy and repose of the faculties, and most sweet delight, wherein the soul is established.[1] It thinks, because it has not gone beyond it, that there is nothing further to wish for, but that its abode might be there, and it would willingly say so with S. Peter.[2] It dares not move nor stir, because it thinks that this blessing it has received must then escape out of its hands; now and then, it could wish it did not even breathe.[3] The poor little soul is not aware that, as of itself it could do nothing to draw down this blessing on itself, it is still less able to retain it a moment longer than our Lord wills it should remain.

2. I have already said that, in the prior recollection and quiet,[4] there is no failure of the powers of the soul; but the soul is so satisfied in God that, although two of its powers be distracted, yet, while the recollection lasts, as the will abides in union with God, so its peace and quiet are not disturbed; on the contrary, the will by degrees brings the understanding and the memory back again; for though the will is not yet altogether absorbed, it continues still occupied without knowing how, so that, notwithstanding all the efforts of the memory and the understanding, they cannot rob it of its delight and joy,[5]—yea, rather, it helps without any

[1] See *Way of Perfection*, ch. liii., but ch. xxxi. of the old edition.
[2] S. Matt. xvii. 4.
[3] See ch. xvii. § 8.
[4] Ch. x. § 1.
[5] Ch. xiv. §§ 3, 4.

labour at all to keep this little spark of the love of God from being quenched.

3. Oh, that His Majesty would be gracious unto me, and enable me to give a clear account of the matter; for many are the souls who attain to this state, and few are they who go farther: and I know not who is in fault; most certainly it is not God; for when His Majesty shows mercy unto a soul, so that it advances so far, I believe that He will not fail to be more merciful still, if there be no shortcomings on our part.

4. And it is of great importance for the soul that has advanced so far as this to understand the great dignity of its state, the great grace given it by our Lord, and how in all reason it should not belong to earth; because He, of His goodness, seems to make it here a denizen of heaven, unless it be itself in fault. And miserable will that soul be, if it turns back; it will go down—I think so—even to the abyss, as I was going myself, if the mercy of our Lord had not brought me back; because, for the most part, it must be the effect of grave faults—that is my opinion: nor is it possible to forsake so great a good otherwise than through the blindness occasioned by much evil.

5. Therefore, for the love of our Lord, I implore those souls to whom His Majesty has given so great a grace—the attainment of this state—to know and make much of themselves, with a humble and holy presumption, in order that they may never return to the flesh-pots of Egypt. And if through weakness and wickedness, and a mean and wretched nature, they should fall, as I did, let them always keep in mind the good they have lost; let them suspect and fear—they have reason to do so—that, if they do not resume their prayer, they may go on from bad to worse. I call that a real fall which makes us hate the way by which so great a good was obtained. I address myself to those souls; but I am not saying that they will never offend God, nor fall into sin,—though there are good reasons why those who have received these graces should keep themselves carefully from sin; but we are miserable creatures. What I earnestly advise in this: let there be no giving up of prayer; it is by prayer they will understand what they are doing, and obtain from our Lord the grace to repent, and strength to rise again; they must believe and believe again that, if they cease from pray-

ing, they run—so I think—into danger. I know not if I understand what I am saying; for, as I said before, I measure others by myself.[1]

6. The prayer of quiet, then, is a little spark of the true love of Himself, which our Lord begins to enkindle in the soul; and His will is, that the soul should understand what this love is by the joy it brings. This quiet and recollection and little spark, if it is the work of the Spirit of God, and not a sweetness supplied by Satan, or brought about by ourselves, produces great results. A person of experience, however, cannot possibly fail to understand at once that it is not a thing that can be acquired, were it not that our nature is so greedy of sweetness, that it seeks for it in every way. But it becomes cold very soon; for, however much we try to make the fire burn, in order to obtain this sweetness, it does not appear that we do any thing else but throw water on it, to put it out. This spark, then, given of God, however slight it may be, causes a great crackling; and if men do not quench it by their faults, it is the beginning of the great fire, which sends forth—I shall speak of it in the proper place[2]—the flames of that most vehement love of God which His Majesty will have perfect souls to possess.

7. This little spark is a sign or pledge which God gives to a soul, in token of His having chosen it for great things, if it will prepare to receive them. It is a great gift, much too great for me to be able to speak of it. It is a great sorrow to me; because, as I said before,[3] I know that many souls come thus far, and that those who go farther, as they ought to go, are so few, that I am ashamed to say it. I do not mean that they are absolutely few: there must be many, because God is patient with us, for some reasons; I speak of what I have seen.

8. I should like much to recommend these souls to take care that they do not hide their talent; for it may be that God has chosen them to be the edification of many others, especially in these days, when the friends of God should be strong, in order that they may support the weak. Those who discern in themselves this grace, must look upon themselves as such friends, if they would fulfill the law which even the honour-

[1] Ch. x. § 11.

[2] Ch. xviii. § 5, and ch. xxi. § 9.

[3] § 3.

able friendship of the world respects; if not, as I said just now,[1] let them fear and tremble, lest they should be doing mischief to themselves—and God grant it be to themselves only!

9. What the soul has to do at those seasons wherein it is raised to the prayer of quiet is nothing more than to be gentle and without noise. By noise, I mean going about with the understanding in search of words and reflections whereby to give God thanks for this grace, and heaping up its sins and imperfections together to show that it does not deserve it. All this commotion takes place now, and the understanding comes forward, and the memory is restless, and certainly to me these powers bring much weariness at times; for though my memory is not strong, I cannot control it. Let the will quietly and wisely understand that it is not by dint of labour on our part that we can converse to any good purpose with God, and that our own efforts are only great logs of wood, laid on without discretion to quench this little spark; and let it confess this, and in humility say, O Lord, what can I do here? what has the servant to do with her Lord, and earth with heaven? or words of love that suggest themselves now, firmly grounded in the conviction that what it says is truth; and let it make no account of the understanding, which is simply tiresome.

10. And if the will wishes to communicate to the understanding any portion of that the fruition of which itself has entered on, or if it labours to make the understanding recollected, it shall not succeed; for it will often happen that the will is in union and at rest, while the understanding is in extreme disorder. It is better for it to leave it alone, and not to run after it—I am speaking of the will for the will should abide in the fruition of that grace, recollected itself, like the prudent bee; for if no bees entered the hive, and each of them wandered abroad in search of the rest, the honey would hardly be made. In the same way, the soul will lose much if it be not careful now, especially if the understanding be acute; for when it begins to make reflections and search for reasons, it will think at once that it is doing something if its reasons and reflections are good.

11. The only reason that ought to be admitted now is to understand clearly that there is no reason whatever except

[1] § 5.

His mere goodness, why God should grant us so great a grace, and to be aware that we are so near Him, and to pray to His Majesty for mercies, to make intercession for the Church, for those who have been recommended to us, and for the souls in purgatory,—not, however, with noise of words, but with a heartfelt desire to be heard. This is a prayer that contains much, and by it more is obtained than by many reflections of the understanding. Let the will stir up some of those reasons, which proceed from reason itself, to quicken its love, such as the fact of its being in a better state, and let it make certain acts of love, as what it will do for Him to whom it owes so much,—and that, as I said just now, without any noise of the understanding, in the search after profound reflections. A little straw,—and it will be less than straw, if we bring it ourselves,—laid on with humility, will be more effectual here, and will help to kindle the fire more than many fagots of most learned reasons, which, in my opinion, will put it out in a moment.

12. This is good for those learned men who have commanded me to write,[1] and who all, by the goodness of God, have come to this state; for it may be that they spend the time in making applications of passages of the Scriptures. And though learning could not fail to be of great use to them, both before and after prayer, still, in the very time of prayer itself, there is little necessity for it, in my opinion, unless it be for the purpose of making the will tepid; for the understanding then, because of its nearness to the light, is itself illuminated; so that even I, who am what I am, seem to be a different person. And so it is; for it has happened to me, who scarcely understand a word of what I read in Latin, and specially in the Psalms, when in the prayer of quiet, not only to understand the Latin as if it were Spanish, but, still more, to take a delight in dwelling on the meaning of that I knew through the Spanish. We must make an exception: if these learned men have to preach or to teach, they will do well to take advantage of their learning, that they may help poor people of little learning, of whom I am one. Charity is a great thing; and so always is ministering unto souls, when done simply for God.

13. So, then, when the soul is in the prayer of quiet, let it repose in its rest—let learning be put on one side.

[1] Ch. x. § 12.

The time will come when they may make use of it in the service of our Lord—when they that possess it will appreciate it so highly as to be glad that they had not neglected it even for all the treasures of the world, simply because it enables them to serve His Majesty; for it is a great help. But in the eyes of Infinite Wisdom, believe me, a little striving after humility, and a single act thereof, are worth more than all the science in the world. This is not the time for discussing, but for understanding plainly what we are, and presenting ourselves in simplicity before God, who will have the soul make itself as a fool—as, indeed, it is—in His presence, seeing that His Majesty so humbles Himself as to suffer it to be near Him, we being what we are.

14. Moreover, the understanding bestirs itself to make its thanksgiving in phrases well arranged; but the will, in peace, not daring to lift up its eyes with the publican,[1] makes perhaps a better act of thanksgiving than the understanding, with all the tropes of its rhetoric. In a word, mental prayer is not to be abandoned altogether now, nor even vocal prayer, if at any time we wish, or ~~can~~ care to make use of either of them; for if the state of quiet be profound, it becomes difficult to speak, and it can be done only with great pain.

15. I believe myself that we know whether this proceeds from the Spirit of God, or is brought about by endeavours of our own, in the commencement of devotion which God gives; and we seek of ourselves, as I said before,[2] to pass onwards to this quiet of the will. Then, no effect whatever is produced; it is quickly over, and aridity is the result. If it comes from Satan, the practised soul, in my opinion, will detect it, because it leaves trouble behind, and scant humility and poor dispositions for those effects which are wrought if it comes from God; it leaves neither light in the understanding nor steadiness in the truth.[3]

[1] S. Luke xviii. 13.

[2] Ch. xii. § 5.

[3] "Firmeza en la verdad." Francisco de S. Thomas, in his *Medula Mystica*, p. 204, quoting this passage, has, "firmeza en la voluntad." Philip. a SS. Trinitate, *Theolog. Mystic.* p. 354, and his Abbreviator, Anton. a Sp. Sancto, *Direct. Mystic* tr. iv. disp. i. § 11, n. 94, seem also to have preferred "voluntad" to " verdad"; for the words they use are, "nec intellectui lux nec voluntati firmitas;" and, "defectus lucis in intellectu, et firmitatis in voluntate."

16. Here Satan can do little or no harm, if the soul directs unto God the joy and sweetness it then feels; and if it fixes the thoughts and desires on Him, according to the advice already given, the devil can gain nothing whatever—on the contrary, by the permission of God, he will lose much by that very joy which he causes in the soul, because that joy will help the soul, inasmuch as it thinks the joy comes from God, to betake itself often to prayer in its desire for it. And if the soul is humble, indifferent to, and detached from, all joy, however spiritual, and if it loves the cross, it will make no account of the sweetness which Satan sends. But it cannot so deal with that which comes from the Spirit of God; of that it will make much. Now, when Satan sends it, as he is nothing but a lie, and when he sees that the soul humbles itself through that joy and sweetness,—and here, in all things relating to prayer and sweetness, we must be very careful to endeavour to make ourselves humble,—Satan will not often repeat his work, when he sees that he loses by it.

17. For this and for many other reasons, when I was speaking of the first degree of prayer, and of the first method of drawing the water,[1] I insisted upon it that the great affair of souls is, when they begin to pray, to begin also to detach themselves from every kind of joy, and to enter on it resolved only on helping to carry the cross of Christ like good soldiers, willing to serve their King without present pay, because they are sure of it at last, having their eyes directed to the true and everlasting kingdom at the conquest of which we are aiming.

18. It is a very great matter to have this always before our eyes, especially in the beginning; afterwards, it becomes so clear, that it is rather a matter of necessity to forget it, in order to live on. Now, labouring to keep in mind that all things here below are of short duration, that they are all nothing, that the rest we have here is to be accounted as none,—all this, I say, seems to be exceedingly low; and so, indeed, it is,—because those who have gone on to greater perfection would look upon it as a reproach, and be ashamed of themselves, if they thought that they were giving up the goods of this world because they are perishable, or that they would not be glad to give them up for God—even if they were to last for ever. The greater the perfection of these

[1] Ch. xi. § 16.

persons, the greater their joy, and the greater also would that joy be if the duration of these worldly goods were greater.

19. In these persons, thus far advanced, love is already grown, and love is that which does this work. But as to beginners, to them it is of the utmost importance, and they must not regard this consideration as unbecoming, for the blessings to be gained are great,—and that is why I recommend it so much to them; for they will have need of it—even those who have attained to great heights of prayer—at certain times, when God will try them, and when His Majesty seems to have forsaken them.

20. I have said as much already, and I would not have it forgotten,[1] in this our life on earth, the growth of the soul is not like that of the body. We, however, so speak of it —and, in truth, it does grow. A youth that is grown up, whose body is formed, and who is become a man, does not ungrow, nor does his body lessen in size; but as to the soul, it so is by our Lord's will, so far as I have seen it in my own experience,—but I know nothing of it in any other way. It must be in order to humble us for our greater good, and to keep us from being careless during our exile; seeing that he who has ascended the higher has the more reason to be afraid, and to be less confident in himself. A time may come when they whose will is so wrapt up in the will of God—and who, rather than fall into a single imperfection, would undergo torture and suffer a thousand deaths—will find it necessary, if they would be delivered from offending God, and from the commission of sin, to make use of the first armour of prayer, to call to mind how every thing is coming to an end, that there is a heaven and a hell, and to make use of other reflections of that nature, when they find themselves assailed by temptations and persecutions.

21. Let us go back to what I was saying. The great source of our deliverance from the cunning devices and the sweetness which Satan sends is to begin with a resolution to walk in the way of the Cross from the very first, and not to desire any sweetness at all, seeing that our Lord Himself has pointed out to us the way of perfection, saying, "Take up thy cross and follow Me."[2] He is our example; and whosoever follows His counsels only to please Him has nothing to fear. In the improvement which they detect in them-

[1] Ch. xiii. § 23. [2] S. Matt. xvi.

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selves, they who do so will see that this is no work of Satan; and if they fall they have a sign of the presence of our Lord in their rising again at once. They have other signs, also, of which I am going to speak.

22. When it is the work of the Spirit of God, there is no necessity for going about searching for reasons, on the strength of which we may elicit acts of humility and of shame, because our Lord Himself supplies them in a way very different from that by which we could acquire them by our own poor reflections, which are as nothing in comparison with that real humility arising out of the light which our Lord here gives us, and which begets a confusion of face that undoes us. The knowledge with which God supplies us, in order that we may know that of ourselves we have no good in us, is perfectly apprehended—and the more perfectly, the greater the graces. It fills us with a great desire of advancing in prayer, and of never giving it up, whatever troubles may arise. The soul offers to suffer every thing. A certain security, joined with humility and fear concerning our salvation, casts out servile fear at once from the soul, and in its place plants a loyal fear[1] of more perfect growth.[2] There is a visible beginning of a love of God, utterly divested of all self-interest, together with a longing after seasons of solitude, in order to obtain a greater fruition of this good.

23. In short, not to weary myself, it is the beginning of all good; the flowers have so thriven, that they are on the point of budding. And this the soul sees most clearly, and it is impossible to persuade it now that God was not with it, till it turns back upon itself, and beholds its own failings and imperfections. Then it fears for every thing; and it is well it should do so—though there are souls whom the certain conviction that God is with them benefits more than all the fear they may ever have. If a soul love greatly, and is thankful naturally, the remembrance of the mercies of God makes it turn towards Him more effectually than all the chastisements of hell it can ever picture to itself—at least, it was so with me, though I am so wicked.

24. As I shall speak at greater length of the signs of a good spirit[3]—it has cost me much labour to be clear about them—I do not treat of them here. I believe, too, that, with

[1] "Fiel temor." In the previous editions it was *filial*. [2] Ch. xi. § 1.
[3] See ch. xxv.

the help of God, I shall be able to speak somewhat to the point, because—setting aside the experience I have had, and by which I learned much—I have had the help of some most learned men and persons of great holiness, whom we may reasonably believe in the matter. Souls, therefore, are not to weary themselves so much as I did, when, by the goodness of our Lord, they may have come to this state.

CHAPTER XVI.

THE THIRD STATE OF PRAYER—DEEP MATTERS—WHAT THE SOUL CAN DO THAT HAS REACHED IT—EFFECTS OF THE GREAT GRACES OF OUR LORD.

1. Let us now speak of the third water wherewith this garden is watered,—water running from a river or from a brook,—whereby the garden is watered with very much less trouble, although there is some in directing the water.[1] In this state our Lord will help the gardener, and in such a way as to be, as it were, the Gardener Himself, doing all the work. It is a sleep of the powers of the soul, which are not wholly lost, not yet understanding how they are at work. The pleasure, sweetness, and delight are incomparably greater than in the former state of prayer; and the reason is, that the waters of grace have risen up to the neck of the soul, so that it can neither advance nor retreat—nor does it know how to do so; it seeks only the fruition of exceeding bliss. It is like a dying man with the candle in his hand, on the point of dying the death desired. It is rejoicing in this agony with unutterable joy; to me it seems to be nothing else but a death, as it were, to all the things of this world, and a fruition of God. I know of no other words whereby to describe it or to explain it; neither does the soul then know what to do,—for it knows not whether it should speak or be silent, whether it should laugh or weep. It is a glorious folly, a heavenly madness, wherein

1 "The third degree, or third water, of the Saint must begin, I think, with the prayer of infused recollection, include that of infused quiet, and end in that of inebriation; because it is not in our power to draw this water—all we can do is to direct the stream" (Francis. de S. Thomas, *Medula Mystica*, tr. iv. ch. xii. p. 208).

true wisdom is acquired; and to the soul a kind of fruition most full of delight.[1]

2. It is now some five or six years, I believe, since our Lord raised me to this state of prayer, in its fulness, and that more than once,—and I never understood it, and never could explain it; and so I was resolved, when I should come thus far in my story, to say very little or nothing at all. I knew well enough that it was not altogether the union of all the faculties, and yet most certainly it was higher than the previous state of prayer; but I confess that I could not determine and understand the difference.

3. The humility of your reverence, willing to be helped by a simplicity so great as mine, has been the cause, I believe, why our Lord, to-day, after Communion, admitted me to this state of prayer, without the power of going further, and suggested to me these comparisons, and taught me how to speak of it, and of what the soul must do therein. Certainly, I was amazed, and in a moment understood it all. I have often been thus, as it were, beside myself, drunk with love, and yet never could understand how it was. I knew well that it was the work of God, but I never was able to understand the manner of His working here; for, in fact, the faculties are almost all completely in union, yet not so absorbed that they do not act. I have been singularly delighted in that I have been able to comprehend the matter at last. Blessed be our Lord, who has thus consoled me!

4. The faculties of the soul now retain only the power of occupying themselves wholly with God; not one of them ventures to stir, neither can we move one of them without making great efforts to distract ourselves—and, indeed, I do not think we can do it at all at this time. Many words are then uttered in praise of God—but disorderly, unless it be that our Lord orders them Himself. At least, the understanding is utterly powerless here; the soul longs to send forth words of praise, but it has no control over itself,—it is in a state of sweet restlessness. The flowers are already opening; they are beginning to send forth their fragrance.

5. The soul in this state would have all men behold it, and know of its bliss, to the praise of God, and help it to praise Him. It would have them to be partakers of its joy;

[1] See S. John of the Cross, *Spirit. Canticle,* stanza xvii. vol. ii. p. 98, Engl. trans.

for its joy is greater than it can bear. It seems to me that it is like the woman in the Gospel, who would, or used to, call in her neighbours.[1] The admirable spirit of David, the royal prophet, must have felt in the same way, so it seems to me, when he played on the harp, singing the praises of God. I have a very great devotion to this glorious king;[2] and I wish all had it, particularly those who are sinners like myself.

6. O my God, what must that soul be when it is in this state? It wishes it were all tongue, in order that it may praise our Lord. It utters a thousand holy follies, striving continually to please Him by whom it is thus possessed. I know one[3] who, though she was no poet, yet composed, without any preparation, certain stanzas, full of feeling, most expressive of her pain: they were not the work of her own understanding; but, in order to have a greater fruition of that bliss which so sweet a pain occasioned her, she complained of it in that way to God. She was willing to be cut in pieces, soul and body, to show the delight she felt in that pain. To what torments could she be then exposed, that would not be delicious to endure for her Lord? She sees clearly that the martyrs did little or nothing, so far as they were concerned, when they endured their tortures, because the soul is well aware that its strength is derived from another source.

7. But what will be its sufferings when it returns to the use of the senses, to live in the world, and go back to the anxieties and the fashions thereof? I do not think that I have exaggerated in any way, but rather have fallen short, in speaking of that joy which our Lord, of His good pleasure, gives to the soul in this its exile. Blessed for ever be Thou, O Lord! and may all created things praise Thee for ever!

8. O my King, seeing that I am now, while writing this, still under the power of this heavenly madness, an effect of Thy mercy and goodness,—and it is a mercy I never deserved, —grant, I beseech Thee, that all those with whom I may have to converse may become mad through Thy love, or let me converse with none, or so order it that I may have nothing

[1] S. Luke xv. 9.
[2] *Foundations*, ch. xxvii. § 16.
[3] The Saint herself (*De la Fuente*).

to do in the world, or take me away from it. This Thy servant, O my God, is no longer able to endure sufferings so great as those are which she must bear when she sees herself without Thee: if she must live, she seeks no repose in this life,—and do Thou give her none. This my soul longs to be free—eating is killing it, and sleep is wearisome; it sees itself wasting the time of this life in comforts, and that there is no comfort for it now but in Thee; it seems to be living contrary to nature—for now, it desires to live not in itself, but in Thee.

9. O my true Lord and my happiness! what a cross hast Thou prepared for those who attain to this state!—light and most heavy at the same time: light, because sweet; heavy, because now and then there is no patience left to endure it,—and yet the soul never wishes to be delivered from it, unless it be that it may come to Thee. When the soul remembers that it has never served Thee at all, and that by living on it may do Thee some service, it longs for a still heavier cross, and never to die before the end of the world. Its own repose it counts as nothing in comparison with doing a slight service to Thee. It knows not what to desire; but it clearly understands that it desires nothing else but Thee.

10. O my son,[1]—so humble is he to whom this writing is directed, and who has commanded me to write, that he suffers himself to be thus addressed,—you, my father, only must see these things, in which I seem to have transgressed all bounds; for no reason can keep me reasonable when our Lord draws me out of myself. Since my communion this morning,[2] I do not believe that I am the person who is speaking; I seem to be dreaming the things I see, and I wish I might never see any but people ill, as I am now. I beseech you, my father, let us all be mad, for the love of Him who for our sake suffered men to say of Him that He was mad.[3]

11. You, my father, say that you wish me well. I wish you would prove it by disposing yourself so that God may

[1] This was either F. Ibañez or the Inquisitor Soto, if the expression did not occur in the first Life. F. Dom. Bañes struck out "son," and wrote "father" in its place, omitting the words, "so humble is he" (*De la Fuente*).

[2] See § 3, above.

[3] S. John x. 20.

bestow this grace upon you; for I see very few people who have not too much sense for every thing they have to do: and it may be that I have more than any body else. Your reverence must not allow it; you are my father, for you are my confessor, and the person to whom I have trusted my soul; disperse my delusions by telling the truth; for truths of this sort are very rarely told.

12. I wish we five, who now love one another in our Lord, had made some such arrangement as this: as others in these times have met together in secret[1] to plot wickedness and heresies against His Majesty, so we might contrive to meet together now and then, in order to undeceive one another, to tell each other wherein we might improve ourselves, and be more pleasing unto God; for there is no one that knows himself as well as he is known of others who see him, if it be with eyes of love and the wish to do him good. I say, in secret; for language of this kind is no longer in use; even preachers go about arranging their sermons so as to displease no one.[2] They have a good intention, and their work is good; yet still few amend their lives. But how is it that they are not many who, in consequence of these sermons, abstain from public sins? Well, I think it is because the preachers are highly sensible men. They are not burning with the great fire of the love of God, as the Apostles were, casting worldly prudence aside; and so their fire throws out but little heat. I do not say that their fire ought to burn like that of the Apostles, but I do wish it were a stronger fire than I see it is. Do you, my father, know wherein much of this fire consists? In the hatred of this life, in the desertion of its honours, in being utterly indifferent whether we lose or gain any thing or every thing, provided the truth be told and maintained for the glory of God; for he who is courageously in earnest for God, looks upon loss or gain indifferently. I do not say that I am a person of this kind, but I wish I was.

[1] The Saint refers to the secret meetings of heretics in Valladolid, under the direction of a fallen priest, the Doctor Agostino Cazalla, whose vanity led him to imitate Luther. Some nuns in Valladolid were imprisoned, Cazalla strangled, and his body burnt, in 1559 (*De la Fuente*).

[2] Father Bañes wrote here on the margin of the Saint's MS.: "Legant prædicatores" (*De la Fuente*).

13. Oh, grand freedom, to regard it as a captivity to be obliged to live and converse with men according to the laws of the world! It is the gift of our Lord; there is not a slave who would not imperil every thing that he might escape and return to his country; and as this is the true road, there is no reason why we should linger; for we shall never effectually gain a treasure so great, so long as this life is not ended. May our Lord give us His grace for that end! You, my father, if it shall seem good to you, will tear up what I have written, and consider it as a letter for yourself alone, and forgive me that I have been very bold.

CHAPTER XVII.

THE THIRD STATE OF PRAYER—THE EFFECTS THEREOF—THE HINDRANCE CAUSED BY THE IMAGINATION AND THE MEMORY.

1. Enough has been said of this manner of prayer, and of what the soul has to do, or rather, to speak more correctly, of what God is doing within it; for it is He who now takes upon Himself the gardener's work, and who will have the soul take its ease; except that the will is consenting to the graces, the fruition of which it has, and that it must resign itself to all that the True Wisdom would accomplish in it —for which it is certain it has need of courage; because the joy is so great, that the soul seems now and then to be on the very point of going forth out of the body: and what a blessed death that would be! Now I think, it is for the soul's good—as you, my father, have been told—to abandon itself into the arms of God altogether; if He will take it to heaven, let it go; if to hell, no matter, as it is going thither with its sovereign Good. If life is to come to an end for ever, so it wills; if it is to last a thousand years, it wills that also; His Majesty may do with it as with His own property, —the soul no longer belongs to itself, it has been given wholly to our Lord; let it cast all care utterly away.

2. My meaning is that, in a state of prayer so high as this, the soul understands that God is doing His work without any fatiguing of the understanding, except that, as it seems to me, it is as if amazed in beholding our Lord taking

upon Himself the work of the good gardener, refusing to let the soul undergo any labour whatever, but that of taking its pleasure in the flowers beginning to send forth their fragrance; for when God raises a soul up to this state, it can do all this, and much more,—for these are the effects of it.

3. In one of these visits, how brief soever it may be, the Gardener, being who He is,—in a word, the Creator of the water,—pours the water without stint; and what the poor soul, with the labour, perhaps, of twenty years in fatiguing the understanding, could not bring about, that the heavenly Gardener accomplishes in an instant, causing the fruit both to grow and ripen; so that the soul, such being the will of our Lord, may derive its sustenance from its garden. But He allows it not to divide the fruit with others, until by eating thereof it is strong enough not to waste it in the mere tasting of it,—giving to Him none of the produce, nor making any compensation for it to Him who supplies it,—lest it should be maintaining others, feeding them at its own cost, and itself perhaps dying of hunger.[1] The meaning of this is perfectly clear for those who have understanding enough to apply it—much more clear than I can make it; and I am tired.

4. Finally, the virtues are now stronger than they were during the preceding prayer of quiet; for the soul sees itself to be other than it was, and it knows not how it is beginning to do great things in the odour which the flowers send forth; it being our Lord's will that the flowers should open, in order that the soul may believe itself to be in possession of virtue; though it sees most clearly that it cannot, and never could, acquire them in many years, and that the heavenly Gardener has given them to it in that instant. Now, too, the humility of the soul is much greater and deeper than it was before; because it sees more clearly that it did neither much nor little, beyond giving its consent that our Lord might work those graces in it, and then accepting them willingly.

5. This state of prayer seems to me to be a most distinct union of the whole soul with God, but for this, that His Majesty appears to give the faculties leave to be intent upon, and have the fruition of, the great work He is doing then. It happens at times, and indeed very often, that, the will

[1] See ch. xix. § 5.

being in union, the soul should be aware of it, and see that the will is a captive and in joy, that the will alone is abiding in great peace,—while, on the other hand, the understanding and the memory are so free, that they can be employed in affairs and be occupied in works of charity. I say this, that you, my father, may see it is so, and understand the matter when it shall happen to yourself; at least, it carried me out of myself, and that is the reason why I speak of it here.

6. It differs from the prayer of quiet, of which I have spoken,[1] though it does seem as if it were all one with it. In that prayer, the soul, which would willingly neither stir nor move, is delighting in the holy repose of Mary; but in this prayer it can be like Martha also.[2] Accordingly, the soul is, as it were, living the active and contemplative life at once, and is able to apply itself to works of charity and the affairs of its state, and to spiritual reading. Still, those who arrive at this state are not wholly masters of themselves, and are well aware that the better part of the soul is elsewhere. It is as if we were speaking to one person, and another speaking to us at the same time, while we ourselves are not perfectly attentive either to the one or the other. It is a state that is most easily ascertained, and one, when attained to, that ministers great joy and contentment, and that prepares the soul in the highest degree, by observing times of solitude, or of freedom from business, for the attainment of the most tranquil quietude. It is like the life of a man who is full, requiring no food, with his appetite satisfied, so that he will not eat of every thing set before him, yet not so full either as to refuse to eat if he saw any desirable food. So the soul has no satisfaction in the world, and seeks no pleasure in it then; because it has in itself that which gives it a greater satisfaction, greater joys in God, longings for the satisfaction of its longing to have a deeper joy in being with Him—this is what the soul seeks.

7. There is another kind of union, which, though not a perfect union, is yet more so than the one of which I have just spoken; but not so much so as this spoken of as the third water. You, my father, will be delighted greatly if

[1] Ch. xv. § 1.

[2] See *Relation*, viii. § 6; and *Way of Perfection*, ch. liii., but ch. xxxi. of former editions. See also *Concept. of the Love of God*, ch. vii.

our Lord should bestow them all upon you, if you have them not already, to find an account of the matter in writing, and to understand it; for it is one grace that our Lord gives grace; and it is another grace to understand what grace and what gift it is; and it is another and further grace to have the power to describe and explain it to others. Though it does not seem that more than the first of these—the giving of the grace—is necessary to enable the soul to advance without confusion and fear, and to walk with the greater courage in the way of our Lord, trampling under foot all the things of this world, it is a great advantage and a great grace to understand it; for every one who has it has great reason to praise our Lord; and so, also, has he who has it not: because His Majesty has bestowed it upon some person living who is to make us profit by it.

8. This union, of which I would now speak, frequently occurs, particularly to myself. God has very often bestowed such a grace upon me, whereby He constrains the will, and even the understanding, as it seems to me, seeing that it makes no reflections, but is occupied in the fruition of God: like a person who looks on, and sees so many things, that he knows not where to look—one object puts another out of sight, and none of them leaves any impression behind.

9. The memory remains free, and it must be so, together with the imagination; and so, when it finds itself alone, it is marvellous to behold what war it makes on the soul, and how it labours to throw every thing into disorder. As for me, I am wearied by it, and I hate it; and very often do I implore our Lord to deprive me of it on these occasions, if I am to be so much troubled by it. Now and then, I say to Him: O my God, when shall my soul praise Thee without distraction, not dissipated in this way, unable to control itself! I understand now the mischief that sin has done, in that it has rendered us unable to do what we desire—to be always occupied in God.[1]

10. I say that it happens to me from time to time,—it has done so this very day, and so I remember it well,—to see my soul tear itself, in order to find itself there where the greater part of it is, and to see, at the same time, that it is impossible; because the memory and the imagination assail it with such force, that it cannot prevail against

[1] See *Relation*, viii. § 17.

them; yet, as the other faculties give them no assistance, they are not able to do it any harm—none whatever; they do enough when they trouble its rest. When I say they do no harm, my meaning is, that they cannot really hurt it, because they have not strength enough, and because they are too discursive. As the understanding gives no help, neither much nor little, in the matters put before the soul, they never rest any where, but hurry to and fro, like nothing else but gnats at night, troublesome and unquiet: and so they go about from one subject to another.

11. This comparison seems to me to be singularly to the purpose; for the memory and the imagination, though they have no power to do any harm, are very troublesome. I know of no remedy for it; and, hitherto, God has told me of none. If He had, most gladly would I make use of it; for I am, as I say, tormented very often. This shows our wretchedness, and brings out most distinctly the great power of God, seeing that the faculty which is free hurts and wearies us so much; while the others, occupied with His Majesty, give us rest.

12. The only remedy I have found, after many years of weariness, is that I spoke of when I was describing the prayer of quiet:[1] to make no more account of it than of a madman, but let it go with its subject; for God alone can take it from it,—in short, it is a slave here. We must bear patiently with it, as Jacob bore with Lia; for our Lord showeth us mercy enough when we are allowed to have Rachel with us.

13. I say that it remains a slave; for, after all, let it do what it will, it cannot drag the other faculties in its train; on the contrary, they, without taking any trouble, compel it to follow after them. Sometimes God is pleased to take pity upon it, when He sees it so lost and so unquiet, through the longing it has to be united with the other faculties, and His Majesty consents to its burning itself in the flame of that divine candle by which the others are already reduced to ashes, and their nature lost, being, as it were, supernaturally in the fruition of blessings so great.

14. In all these states of prayer of which I have spoken, while explaining this last method of drawing the water out

[1] Ch. xiv. § 4. See also *Way of Perfection*, ch. liii., but ch. xxxi. of the old editions.

Hyè Hoys, del

1. **Saint Francis Borgia,** who reassured Saint Teresa as to her visions. 2. **Saint Peter of Alcantara,** adviser of Saint Teresa. 3. Armchair in St. Thomas' Church in which Saint Peter of Alcantara heard her confessions. 4. Distant view of the monastery of Saint Thomas, Dominican, taken from the Promenade. 5. The same monastery from the front. 6. **Chapel of Christ Crucified** in Saint Thomas' Church where Saint Teresa went to confession. Scene of the vision of the necklace. 7. Wicket for communion in the lower choir of the monastery of the Incarnation. 8. **Silver reliquary** in the monastery of the Incarnation, containing a coif of Saint Teresa. 9. Door of the Discalced Carmelite monastery "Of the Image," at

Bruges P. Raoux Sc

ala de Henares. 10. **Basilica of Saint Vincent,** where local tradition says Saint esa unshod herself before the statue of Our Lady of the Catacombs. Lower down, **church of Saint Andrew;** in the distance, convent of Saint Francis, where Saint esa's family were buried. 11. Drops of blood upon the wall of the cell which nt Teresa occupied as Prioress. 12. **Escutcheon of the Society of Jesus.**. 13. **Es-cheon of Philip II.,** King of Spain from 1555 to 1598. 14. **Escutcheon of the minicans** of the province of Avila. 15. **Escutcheons of the Reformed Franciscans** cantarists.). (See Appendix, note 6.)

of the well, so great is the bliss and repose of the soul, that even the body most distinctly shares in its joy and delight, —and this is most plain; and the virtues continue to grow, as I said before.[1] It seems to have been the good pleasure of our Lord to explain these states of prayer, wherein the soul finds itself, with the utmost clearness possible, I think, here on earth.

15. Do you, my father, discuss it with any spiritual person who has arrived at this state, and is learned. If he says of it, it is well, you may believe that God has spoken it, and you will give thanks to His Majesty; for, as I said just now,[2] in the course of time you will rejoice greatly in that you have understood it. Meanwhile, if He does not allow you to understand what it is, though He does give you the possession of it, yet, with your intellect and learning, seeing that His Majesty has given you the first, you will know what it is, by the help of what I have written here. Unto Him be praise for ever and ever! Amen.

CHAPTER XVIII.

THE FOURTH STATE OF PRAYER—THE GREAT DIGNITY OF THE SOUL RAISED TO IT BY OUR LORD—ATTAINABLE ON EARTH, NOT BY OUR MERIT, BUT BY THE GOODNESS OF OUR LORD.

1. MAY our Lord teach me words whereby I may in some measure describe the fourth water.[3] I have great need of His help—even more than I had while speaking of the last; for in that the soul still feels that it is not dead altogether. We may thus speak, seeing that to the world it is really dead. But, as I have said,[4] it retains the sense to see that it is in the world, and to feel its own loneliness; and it makes use of that which is outward for the purpose of manifesting its feelings, at least by signs. In the whole of the prayer already spoken of, and in all the states of it, the gardener undergoes some labour; though in the later states the labour is attended with so much bliss and comfort of the

[1] Ch. xiv. § 6. [2] § 7. [3] See ch. xi. § 4.
[4] Ch. xvi. §§ 5, 6.

soul, that the soul would never willingly pass out of it,—and thus the labour is not felt as labour, but as bliss.

2. In this the fourth state there is no sense of any thing, only fruition, without understanding what that is the fruition of which is granted. It is understood that the fruition is of a certain good containing in itself all good together at once; but this good is not comprehended. The senses are all occupied in this fruition in such a way that not one of them is at liberty, so as to be able to attend to any thing else, whether outward or inward.

3. The senses were permitted before, as I have said,[1] to give some signs of the great joy they feel; but now, in this state, the joy of the soul is incomparably greater, and the power of showing it is still less; for there is no power in the body, and the soul has none, whereby this fruition can be made known. Every thing of that kind would be a great hindrance, a torment, and a disturbance of its rest. And I say, if it really be a union of all the faculties, that the soul, even if it wished,—I mean, when it is in union,—cannot make it known; and if it can, then it is not union at all.

4. How this, which we call union, is effected, and what it is, I cannot tell. Mystical theology explains it, and I do not know the terms of that science; nor can I understand what the mind is, nor how it differs from the soul or the spirit either: all three seem to me but one; though I do know that the soul sometimes leaps forth out of itself, like a fire that is burning and is become a flame; and occasionally this fire increases violently—the flame ascends high above the fire; but it is not therefore a different thing: it is still the same flame of the same fire. Your learning, my fathers, will enable you to understand the matter; I can go no further.

5. What I undertake to explain is that which the soul feels when it is in the divine union. It is plain enough what union is—two distinct things becoming one. O my Lord, how good Thou art! Blessed be Thou for ever, O my God! Let all creatures praise Thee, who hast so loved us that we can truly speak of this communication which Thou hast with souls in this our exile! Yea, even if they be good souls, it is on Thy part great munificence and magnanimity,—in a word, it is Thy munificence, O my Lord, seeing that Thou

[1] Ch. xvii. § 5.

givest like Thyself. O infinite Munificence!—how magnificent are Thy works! Even he whose understanding is not occupied with the things of earth is amazed that he is unable to understand these truths. Why, then, give graces so high to souls who have been such great sinners? Truly, this passeth my understanding; and when I come to think of it, I can get no further. Is there any way at all for me to go on which is not a going back? For, as to giving Thee thanks for mercies so great, I know not how to do it. Sometimes I relieve myself by giving utterance to follies. It often happens to me, either when I receive these graces, or when God is about to bestow them,—for, in the midst of them, I have already said,[1] I was able to do nothing,—that I would break out into words like these:

6. O Lord, consider what Thou art doing; forget not so soon the great evils that I have done. To forgive me, Thou must already have forgotten them; yet, in order that there may be some limit to Thy graces, I beseech Thee remember them. O my Creator, pour not a liquor so precious into a vessel so broken; for Thou hast already seen how on other occasions I allowed it to run waste. Lay not up treasure like this, where the longing after the consolations of this life is not so mortified as it ought to be; for it will be utterly lost. How canst Thou commit the defence of the city and the keys of its fortress to a commander so cowardly, who at the first assault will let the enemy enter within? Oh, let not Thy love be so great, O King Eternal, as to imperil jewels so precious! O my Lord, to me it seems that it becomes a ground for undervaluing them, when Thou puttest them in the power of one so wretched, so vile, so frail, so miserable, and so worthless as I am, who, though she may labour not to lose them, by the help of Thy grace,—and I have need of no little grace for that end, being what I am,—is not able to win over any one to Thee,—in short, I am a woman, not good, but wicked. It seems to me that the talents are not only hidden, but buried, when they are committed to earth so vile. It is not Thy wont, O Lord, to bestow graces and mercies like these upon a soul, unless it be that it may edify many.

7. Thou, O my God, knowest already that I beg this of Thee with my whole will, from the bottom of my heart, and

[1] § 4.

that I have done so more than once, and I account it a blessing to lose the greatest blessings which may be had on earth, if Thou wouldst but bestow these graces upon him who will make a better use of them to the increase of Thy glory. These, and expressions like these, it has happened to me often to utter. I saw afterwards my own foolishness and want of humility; for our Lord knoweth well what is expedient, and that there is no strength in my soul to be saved, if His Majesty did not give it with graces so great.

8. I purpose also to speak of the graces and effects which abide in the soul, and of that which the soul itself can do, or rather, if it can do any thing of itself towards attaining to a state so high. The elevation of the spirit, or union, comes together with heavenly love; but, as I understand it, union is a different thing from elevation in union itself. To him who may not have had any experience of the latter, it must seem that it is not; and, according to my view of it, even if they are both one, the operations of our Lord therein are different: there is a growth of the soul's detachment from creatures more abundantly still in the flight of the spirit.[1] I have clearly seen that this is a particular grace,—though, as I say, it may be the same, or seem to be so, with the other; but a little fire, also, is as much fire as a great fire, and yet there is a visible difference between them. Before a small piece of iron is made red-hot in a little fire, some time must pass; but if the fire be great, the iron very quickly, though bulky, loses its nature altogether in appearance.

9. So, it seems to me, is it with these two kinds of graces which our Lord bestows. He who has had raptures will, I am sure, understand it well; to him who has not had that experience, it must appear folly. And, indeed, it may well be so; for if a person like myself should speak of a matter of this kind, and give any explanation at all of that for the description of which no words even can possibly be found, it is not to be wondered at that I may be speaking foolishly.

10. But I have this confidence in our Lord, that He will help me here; for His majesty knoweth that my object in writing—the first is to obey—is to inspire souls with a longing after so high a good. I will speak of nothing that I do not know by great experience: and so, when I began to describe the last kind of water, I thought it more impossible for me to

[1] See ch. xx. § 10; and *Relation*, viii. § 11.

speak of it at all than to speak Greek. It is a very difficult matter; so I left it and went to Communion. Blessed be our Lord, who is merciful to the ignorant! Oh, virtue of obedience! it can do every thing! God enlightened my understanding—at one time suggesting the words, at another showing me how to use them; for, as in the preceding state of prayer, so also now, His Majesty seems to utter what I can neither speak nor understand.[1]

11. What I am saying is the simple truth; and therefore whatever is good herein is His teaching; what is erroneous, clearly comes out of that sea of evil—myself. If there be any—and there must be many—who, having attained to these states of prayer whereunto our Lord in His mercy has brought me—wretch that I am!—and who, thinking they have missed their way, desire to treat of these matters with me, I am sure that our Lord will help His servant to declare the truth more plainly.

12. I am now speaking of the water which cometh down from heaven to fill and saturate in its abundance the whole of this garden with water. If our Lord never ceased to pour it down whenever it was necessary, the gardener certainly would have plenty of rest; and if there were no winter, but an ever temperate season, fruits and flowers would never fail. The gardener would have his delight therein; but in this life that is impossible. We must always be careful, when one water fails, to obtain another. This water from heaven comes down very often when the gardener least expects it.

13. The truth is that, in the beginning, this almost always happens after much mental prayer. Our Lord advances step by step to lay hold of the little bird, and to lay it in the nest where it may repose. He observed it fluttering for a long time, striving with the understanding and the will, and with all its might, to seek God and to please Him; so now it is His pleasure to reward it even in this life. And what a reward!—one moment is enough to repay all the possible trials of this life.

14. The soul, while thus seeking after God, is conscious, with a joy excessive and sweet, that it is, as it were, utterly fainting away in a kind of trance: breathing, and all the bodily strength, fail it, so that it cannot even move the hands without great pain; the eyes close involuntarily, and if they

[1] See ch. xiv. § 12.

are open, they are as if they saw nothing; nor is reading possible,—the very letters seem strange, and cannot be distinguished,—the letters, indeed, are visible, but, as the understanding furnishes no help, all reading is impracticable, although seriously attempted. The ear hears; but what is heard is not comprehended. The senses are of no use whatever, except to hinder the soul's fruition; and so they rather hurt it. It is useless to try to speak, because it is not possible to conceive a word; nor, if it were conceived, is there strength sufficient to utter it; for all bodily strength vanishes, and that of the soul increases, to enable it the better to have the fruition of its joy. Great and most perceptible, also, is the outward joy now felt.

15. This prayer, however long it may last, does no harm —at least, it has never done any to me; nor do I remember, however ill I might have been when our Lord had mercy upon me in this way, that I ever felt the worse for it—on the contrary, I was always better afterwards. But so great a blessing, what harm can it do? The outward effects are so plain as to leave no doubt possible that there must have been some great cause, seeing that it thus robs us of our bodily powers with so much joy, in order to leave them greater.

16. The truth is, it passes away so quickly in the beginning—at least, so it was with me—that neither by the outward signs, nor by the failure of the senses, can it be perceived when it passes so quickly away. But it is plain, from the overflowing abundance of grace, that the brightness of the sun which had shone there must have been great, seeing that it has thus made the soul to melt away. And this is to be considered; for, as it seems to me, the period of time, however long it may have been, during which the faculties of the soul were entranced, is very short: if half an hour, that would be a long time. I do not think that I have ever been so long.[1] The truth of the matter is this: it is extremely difficult to know how long, because the senses are in suspense; but I think that at any time it cannot be very long before some one of the faculties recovers itself. It is the will that persists in the work; the other two faculties quickly begin to molest it. As the will is calm, it entrances them again; they are quiet for another moment, and then they recover themselves once more.

[1] See Anton. a Sp. Sancto, *Director. Mystic.* tr. iv. § 9, n. 72.

17. In this way, some hours may be, and are, passed in prayer; for when the two faculties begin to drink deep, and to perceive the taste of this divine wine, they give themselves up with great readiness, in order to be the more absorbed: they follow the will, and the three rejoice together. But this state of complete absorption, together with the utter rest of the imagination,—for I believe that even the imagination is then wholly at rest,—lasts only for a short time; though the faculties do not so completely recover themselves as not to be for some hours afterwards as if in disorder; God, from time to time, drawing them to Himself.

18. Let us now come to that which the soul feels interiorly. Let him describe it who knows it; for as it is impossible to understand it, much more is it so to describe it. When I purposed to write this, I had just communicated, and had risen from the very prayer of which I am speaking. I was thinking of what the soul was then doing. Our Lord said to me: It undoes itself utterly, My daughter, in order that it may give itself more and more to Me: it is not itself that then lives, it is I. As it cannot comprehend what it understands, it understands by not understanding.[1]

19. He who has had experience of this will understand it in some measure, for it cannot be more clearly described, because what then takes place is so obscure. All I am able to say is, that the soul is represented as being close to God; and that there abides a conviction thereof so certain and strong, that it cannot possibly help believing so. All the faculties fail now, and are suspended in such a way that, as I said before,[2] their operations cannot be traced. If the soul is

[1] Thomas a Jesu, *De Contemplatione Divina*, lib. v. c. xiii.: "Quasi dicat: Cum intellectus non possit Dei immensam illam claritatem et incomprehensibilem plenitudinem comprehendere, hoc ipsum est illam conspicere ac intelligere, intelligere se non posse intellectu cognoscere: quod quidem nihil aliud est quam Deum sub ratione incomprehensibilitatis videre ac cognoscere."

Philip. a SS. Trinitate, *Theolog. Mystic. Disc. Proem.* art. iv. p. 6: "Cum ipsa [S. Teresa] scire vellet, quid in illa mystica unione operaretur intellectus, respondit [Christus] illi, cum non possit comprehendere quod intelligit, est non intelligere intelligendo: tum quia præ claritate nimia quodammodo offuscatur intellectus, unde præ altissima et supereminentissima Dei cognitione videtur anima potius Deum ignorare quam cognoscere."

[2] Ch. x. § 1, and ch. xviii. § 16.

making a meditation on any subject, the memory of it is lost at once, just as if it had never been thought of. If it reads, what is read is not remembered nor dwelt upon; neither is it otherwise with vocal prayer. Accordingly, the restless little butterfly of the memory has its wings burnt now, and it cannot fly. The will must be fully occupied in loving, but it understands not how it loves; the understanding, if it understands, does not understand how it understands—at least, it can comprehend nothing of that it understands: it does not understand, as it seems to me, because, as I said just now, this cannot be understood. I do not understand it at all myself.

20. In the beginning, it happened to me that I was ignorant of one thing—I did not know that God is in all things:[1] and when He seemed to me to be so near, I thought it impossible. Not to believe that He was present, was not in my power; for it seemed to me, as it were, evident that I felt there His very presence. Some unlearned men used to say to me, that He was present only by His grace. I could not believe that, because, as I am saying, He seemed to me to be present Himself: so I was distressed. A most learned man, of the Order of the glorious Patriarch S. Dominic, delivered me from this doubt; for he told me that He was present, and how He communed with us: this was a great comfort to me.

21. It is to be observed and understood that this water from heaven,—this greatest grace of our Lord,—always leaves in the soul the greatest fruits, as I shall now show.

CHAPTER XIX.

THE EFFECTS OF THIS FOURTH STATE OF PRAYER—EARNEST EXHORTATIONS TO THOSE WHO HAVE ATTAINED TO IT NOT TO GO BACK, NOR TO CEASE FROM PRAYER, EVEN IF THEY FALL—THE GREAT CALAMITY OF GOING BACK.

1. THERE remains in the soul, when the prayer of union is over, an exceedingly great tenderness; so much so, that it would undo itself—not from pain, but through tears of joy: it finds itself bathed therein, without being aware of it, and it

[1] See *Inner Fortress*, v. ch. i. § 11.

knows not how or when it wept them. But to behold the violence of the fire subdued by the water, which yet makes it burn the more, gives it great delight. It seems as if I were speaking an unknown language. So it is, however.

2. It has happened to me occasionally, when this prayer was over, to be so beside myself as not to know whether I had been dreaming, or whether the bliss I felt had really been mine; and, on finding myself in a flood of tears—which had painlessly flowed, with such violence and rapidity that it seemed as if a cloud from heaven[1] had shed them—to perceive that it was no dream. Thus it was with me in the beginning, when it passed quickly away. The soul remains possessed of so much courage, that if it were now hewn in pieces for God, it would be a great consolation to it. This is the time of resolutions, of heroic determinations, of the living energy of good desires, of the beginning of hatred of the world, and of the most clear perception of its vanity. The soul makes greater and higher progress than it ever made before in the previous states of prayer; and grows in humility more and more, because it sees clearly that neither for obtaining nor for retaining this grace, great beyond all measure, has it ever done, or ever been able to do, any thing of itself. It looks upon itself as most unworthy—for in a room into which the sunlight enters strongly, not a cobweb can be hid; it sees its own misery; self-conceit is so far away, that it seems as if it never could have had any —for now its own eyes behold how very little it could ever do, or, rather, that it never did any thing, that it hardly gave even its own consent, but that it rather seemed as if the doors of the senses were closed against its will, in order that it might have more abundantly the fruition of our Lord. It is abiding alone with Him: what has it to do but to love Him? It neither sees nor hears, unless on compulsion: no thanks to it. Its past life stands before it then, together with the great mercy of God, in great distinctness; and it is not necessary for it to go forth to hunt with the understanding, because what it has to eat and ruminate upon, it sees now ready prepared. It sees, so far as itself is concerned, that it has deserved hell, and that its punishment is bliss. It undoes itself in the praises of God, and I would gladly undo myself now.

3. Blessed be Thou, O my Lord, who, out of a pool so filthy as I am, bringest forth water so clean as to be meet for

[1] See ch. xx. § 2.

Thy table! Praised be Thou, O Joy of the Angels, who hast been thus pleased to exalt so vile a worm!

4. The good effects of this prayer abide in the soul for some time. Now that it clearly apprehends that the fruit is not its own, the soul can begin to share it with others, and that without any loss to itself. It begins to show signs of its being a soul that is guarding the treasures of heaven, and to be desirous of communicating them to others,[1] and to pray to God that itself may not be the only soul that is rich in them. It begins to benefit its neighbours, as it were, without being aware of it, or doing any thing consciously: its neighbours understand the matter, because the odour of the flowers has grown so strong as to make them eager to approach them. They understand that this soul is full of virtue; they see the fruit, how delicious it is, and they wish to help that soul to eat it.

5. If this ground be well dug by troubles, by persecutions, detractions, and infirmities,—they are few who ascend so high without this,—if it be well broken up by great detachment from all self-interest, it will drink in so much water that it can hardly ever be parched again. But if it be ground which is mere waste, and covered with thorns (as I was when I began); if the occasions of sin be not avoided; if it be an ungrateful soil, unfitted for so great a grace,—it will be parched up again. If the gardener become careless,—and if our Lord, out of His mere goodness, will not send down rain upon it,—the garden is ruined. Thus has it been with me more than once, so that I am amazed at it; and if I had not found it so by experience, I could not have believed it.

6. I write this for the comfort of souls which are weak, as I am, that they may never despair, nor cease to trust in the power of God; even if they should fall after our Lord has raised them to so high a degree of prayer as this is, they must not be discouraged, unless they would lose themselves utterly. Tears gain every thing, and one drop of water attracts another.

7. One of the reasons that move me, who am what I am, under obedience to write this, and give an account of my wretched life, and of the graces our Lord has wrought in me,—though I never served Him, but offended Him rather—is what I have just given: and, certainly, I wish I was a person

[1] See ch. xvii. § 4.

of great authority, that people might believe what I say. I pray to our Lord that His Majesty would be pleased to grant me this grace. I repeat it, let no one who has begun to give himself to prayer be discouraged, and say: If I fall into sin, it will be worse for me if I go on now with the practice of prayer. I think so too, if he gives up prayer, and does not correct his evil ways; but if he does not give up prayer, let him be assured of this—prayer will bring him to the haven of light.

8. In this the devil turned his batteries against me, and I suffered so much because I thought it showed but little humility if I perserved in prayer when I was so wicked, that —as I have already said[1]—I gave it up for a year and a half—at least, for a year, but I do not remember distinctly the other six months. This could not have been, neither was it, any thing else but to throw myself down into hell; there was no need of any devils to drag me thither. O my God, was there ever blindness so great as this? How well Satan prepares his measures for his purpose, when he pursues us in this way! The traitor knows that he has already lost that soul which perseveres in prayer, and that every fall which he can bring about helps it, by the goodness of God, to make greater progress in His service. Satan has some interest in this.

9. O my Jesus, what a sight that must be—a soul so highly exalted falling into sin, and raised up again by Thee; who, in Thy mercy, stretchest forth Thine hand to save! How such a soul confesses Thy greatness and compassion, and its own wretchedness! It really looks on itself as nothingness, and confesses Thy power. It dares not lift up its eyes; it raises them, indeed, but it is to acknowledge how much it oweth unto Thee. It becomes devout to the Queen of Heaven, that she may propitiate Thee; it invokes the Saints, who fell after Thou hadst called them, for succour. Thou seemest now to be too bountiful in Thy gifts, because it feels itself to be unworthy of the earth it treads on. It has recourse to the Sacraments, to a quickened faith, which abides in it at the contemplation of the power which Thou hast lodged in them. It praises Thee because Thou hast left us such medicines and ointment for our wounds, which not only heal them on the surface, but remove all traces whatever of them.

[1] Ch. vii. § 17, and ch. viii. § 6.

10. The soul is amazed at it. Who is there, O Lord of my soul, that is not amazed at compassion so great and mercy so surpassing, after treason so foul and so hateful? I know not how it is that my heart does not break when I write this, for I am wicked. With these scanty tears which I am now weeping, but yet Thy gift,—water out of a well, so far as it is mine, so impure,—I seem to make Thee some recompense for treachery so great as mine, in that I was always doing evil, labouring to make void the graces Thou hast given me. Do Thou, O Lord, make my tears available; purify the water which is so muddy; at least, let me not be to others a temptation to rash judgments, as I have been to myself, when I used to think such thoughts as these. Why, O Lord, dost Thou pass by most holy persons, who have always served Thee, and who have been tried; who have been brought up in religion, and are really religious—not such as I am, having only the name—so as to make it plain that they are not recipients of those graces which Thou hast bestowed upon me?

11. I see clearly now, O Thou my Good, Thou hast kept the reward to give it them all at once: my weakness has need of these succours. They, being strong, serve Thee without them, and Thou dealest with them as with a strong race, free from all self-interest. But yet Thou knowest, O my Lord, that I have often cried unto Thee, making excuses for those who murmured against me; for I thought they had reason on their side. This I did then when Thou of Thy goodness hadst kept me back from offending Thee so much, and when I was departing from every thing which I thought displeasing unto Thee. It was when I did this that Thou, O Lord, didst begin to lay open Thy treasures for Thy servant. It seemed as if Thou wert looking for nothing else but that I should be willing and ready to receive them; accordingly, Thou didst begin at once, not only to give them, but also to make others know that Thou wert giving them.

12. When this was known, there began to prevail a good opinion of her, of whom all had not yet clearly understood how wicked she was, though much of that wickedness was plain enough. Calumny and persecution began at once, and, as I think, with good reason; so I looked on none of them as an enemy, but made my supplications to Thee, imploring Thee to consider the grounds they had. They said that I wished to be a saint, and that I invented novelties; but I had

not then attained in many things even to the observance of my rule; nor had I come near those excellent and holy nuns who were in the house,—and I do not believe I ever shall, if God of His goodness will not do that for me Himself; on the contrary, I was there only to do away with what was good, and introduce customs which were not good; at least, I did what I could to bring them in, and I was very powerful for evil. Thus it was that they were blameless, when they blamed me. I do not mean the nuns only, but the others as well: they told me truths; for it was Thy will.

13. I was once saying the Office,—I had had this temptation for some time,—and when I came to these words, "Justus es, Domine, et rectum judicium tuum."[1] I began to think what a deep truth it was. Satan never was strong enough to tempt me in any way to doubt of Thy goodness, nor of any article of the faith: on the contrary, it seems to me that the more these truths were above nature, the more firmly I held them, and my devotion grew; when I thought of Thy omnipotence, I accepted all Thy wonderful works, and, I say it again, I never had a doubt. Then, as I was thinking how it could be just in Thee to allow so many, who, as I said, are Thy most faithful servants, to remain without those consolations and graces which Thou hast given to me, who am what I am, Thou, O my Lord, didst answer me: Serve thou Me, and meddle not with this.

14. This was the first word which I ever heard Thee speak to me, and it made me greatly afraid. But as I shall speak hereafter[2] of this way of hearing, and of other matters, I say nothing here; for to do so would be to digress from my subject, and I have already made digressions enough. I scarcely know what I have said, nor can it be otherwise; but you, my father, must bear with these interruptions; for when I consider what God must have borne with from me, and when I see the state I am in, it is not strange that I should wander in what I am saying, and what I have still to say.

15. May it please our Lord that my wanderings may be of this kind, and may His Majesty never suffer me to have strength to resist Him even in the least; yea, rather than that, may He destroy me this moment. It is evidence enough of His great compassions, that He has forgiven so much ingratitude, not once, but often. He forgave S. Peter once;

[1] Ps. cxviii. 137.

[2] See ch. xxv.

but I have been forgiven many times. Satan had good reasons for tempting me: I ought never to have pretended to a strict friendship with One, my hatred of whom I made so public. Was there ever blindness so great as mine? Where could I think I should find help but in Thee? What folly to run away from the light, to be for ever stumbling! What a proud humility was that which Satan devised for me, when I ceased to lean upon the pillar, and threw the staff away which supported me, in order that my fall might not be great![1]

16. I make the sign of the cross this moment. I do not think I ever escaped so great a danger as this device of Satan, which he would have imposed upon me in the disguise of humility.[2] He filled me with such thoughts as these: How could I make my prayer, who was so wicked, and yet had received so many mercies? It was enough for me to recite the Office, as all others did; but as I did not that much well, how could I desire to do more? I was not reverential enough, and made too little of the mercies of God. There was no harm in these thoughts and feelings in themselves; but to act upon them, that was an exceedingly great wickedness. Blessed be Thou, O Lord; for Thou camest to my help. This seems to me to be in principle the temptation of Judas, only that Satan did not dare to tempt me so openly. But he might have led me by little and little, as he led Judas, to the same pit of destruction.

17. Let all those who give themselves to prayer for the love of God, look well to this. They should know that when I was neglecting it, my life was much worse than it had ever been; let them reflect on the excellent help and the pleasant humility which Satan provided for me: it was a grave interior disquietude. But how could my spirit be quiet? It was going away in its misery from its true rest. I remembered the graces and mercies I had received, and felt that the joys of this world were loathsome. I am astonished that I was able to bear it. It must have been the hope I had; for, as well as I can remember now, it is more than twenty-one years ago. I do not think I ever gave up my purpose of resuming my prayer; but I was waiting to be very free from sin first.

18. Oh, how deluded I was in this expectation! The devil would have held it out before me till the day of judgment, that he might then take me with him to hell. Then,

[1] See ch. viii. § 1. [2] Ch. vii. § 17.

when I applied myself to prayer and to spiritual reading,—whereby I might perceive these truths, and the evil nature of the way I was walking in, and was often importunate with our Lord in tears,—I was so wicked, that it availed me nothing; when I gave that up, and wasted my time in amusing myself, in great danger of falling into sin, and with scanty helps,—and I may venture to say no help at all, unless it was a help to my ruin,—what could I expect but that of which I have spoken?

19. I believe that a certain Dominican friar, a most learned man, has greatly merited in the eyes of God; for it was he who roused me from this slumber. He made me—I think I said so before[1]—go to Communion once a fortnight, and be less given to evil; I began to be converted, though I did not cease to offend our Lord all at once: however, as I had not lost my way, I walked on in it, though slowly, falling and rising again; and he who does not cease to walk and press onwards, arrives at last, even if late. To lose one's way is—so it seems to me—nothing else but the giving up of prayer. God, of His mercy, keep us from this!

20. It is clear from this,—and, for the love of God, consider it well,—that a soul, though it may receive great graces from God in prayer, must never rely on itself, because it may fall, nor expose itself in any way whatever to any risks of sin. This should be well considered, because much depends on it; for the delusion here, wherein Satan is able to entangle us afterwards, though the grace be really from God, lies in the traitor's making use of that very grace, so far as he can, for his own purpose, and particularly against persons not grown strong in virtues, who are neither mortified nor detached; for these are not at present strong enough—as I shall explain hereafter[2]—to expose themselves to dangerous occasions, notwithstanding the noble desires and resolutions they may have.

21. This doctrine is excellent, and not mine, but the teaching of God, and accordingly I wish ignorant people like myself knew it; for even if a soul were in this state, it must not rely so much upon itself as to go forth to the battle, because it will have enough to do in defending itself. Defensive armour is the present necessity; the soul is not

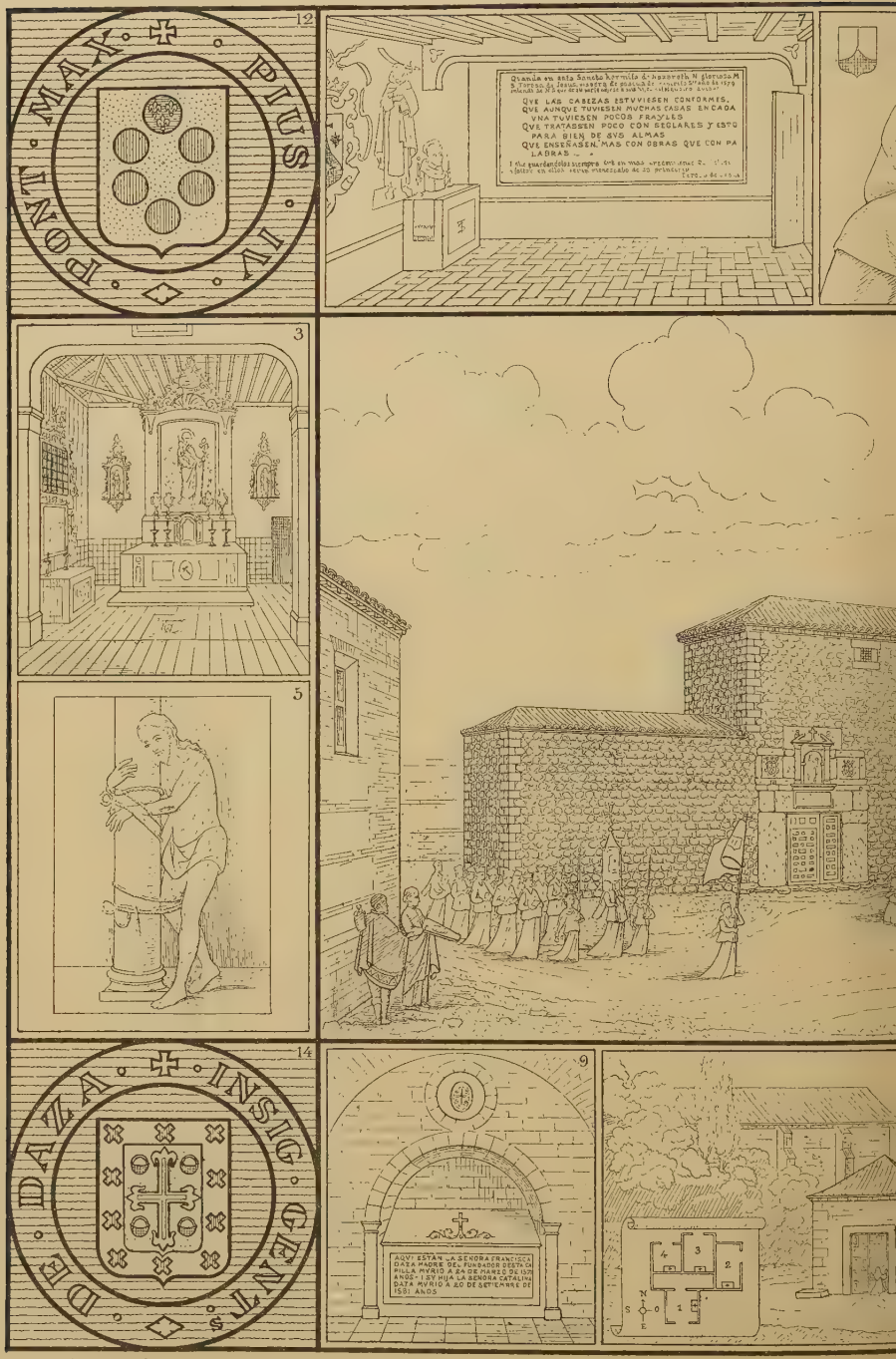
[1] Ch. vii. § 27. [2] Ch. xxxi. § 21.

yet strong enough to assail Satan, and to trample him under foot, as those are who are in the state of which I shall speak further on.[1]

22. This is the delusion by which Satan prevails: when a soul sees itself so near unto God, when it sees the difference there is between the things of heaven and those of earth, and when it sees the love which our Lord bears it, there grows out of that love a certain trust and confidence that there is to be no falling away from that the fruition of which it then possesses. It seems to see the reward distinctly, as if it were impossible for it to abandon that which, even in this life, is so delicious and sweet, for any thing so mean and impure as worldly joy. Through this confidence, Satan robs it of that distrust which it ought to have in itself; and so, as I have just said,[2] the soul exposes itself to dangers, and begins, in the fulness of its zeal, to give away without discretion the fruit of its garden, thinking that now it has no reason to be afraid for itself. Yet this does not come out of pride; for the soul clearly understands that of itself it can do no good thing; but rather out of an excessive confidence in God, without discretion: because the soul does not see itself to be unfledged. It can go forth out of its nest, and God Himself may take it out, but still it cannot fly, because the virtues are not strong, and itself has no experience wherewith to discern the dangers; nor is it aware of the evil which trusting to itself may do it.

23. This it was that ruined me. Now, to understand this, and every thing else in the spiritual life, we have great need of a director, and of conference with spiritual persons. I fully believe, with respect to that soul which God raises to this state, that He will not cease to be gracious to it, nor suffer it to be lost, if it does not utterly forsake His Majesty. But when that soul—as I said—falls, let it look to it again and again, for the love of our Lord, that Satan deceive it not by tempting it to give up prayer, as he tempted me, through that false humility of which I have spoken before,[3] and would gladly speak of again and again. Let it rely on the goodness of God, which is greater than all the evil we can do. When we, acknowledging our own vileness, desire to return into His grace, He remembers our ingratitude no

[1] Ch. xx. § 33, and ch. xxv. § 24. [2] Ch. xvii. § 4.
[3] See § 16.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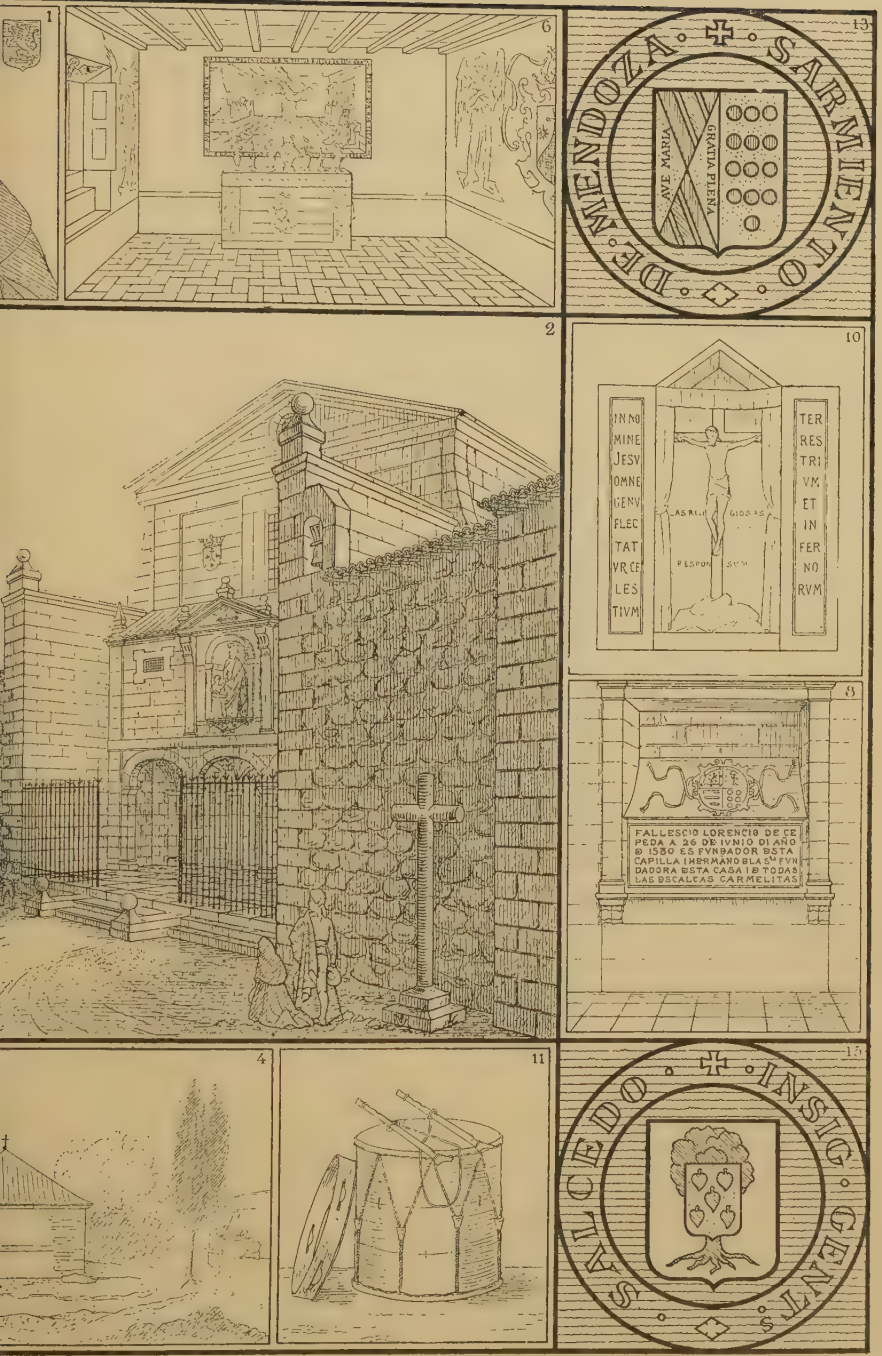
1. **Father Juan Battisto Rubeo** (Rossi). 2. **Convent, ancient chapel and church** of the Discalced Carmelites. Procession of the cathedral clergy on the annual anniversary of the foundation. 3. **Interior of the chapel.** Before the altar the tomb of Francisco de Salcedo, on the left the ancient grille of the Sisters' choir. 4. **Views of the hermitages** in the monastery garden; the first, of Christ bound to the column, second, of Nazareth, third, of St. Augustine, and fourth, of St. Catherine. 5. **Christ bound to the column,** painting in the hermitage of that name. 6. Interior of the **hermitage of Nazareth,** where St. Teresa was favoured with a vision of the Holy Ghost. 7. **The four commands of Our Lord,** transmitted by the Saint to the Religious of her Order. This inscription is on [illegible]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rmitage. 8. **Tomb of Lorenzo de Cepeda,** brother of the Saint, in his chapel in Joseph's Church. 9. **Tomb of Gaspar Daza,** first chaplain of the monastery, his chapel in the same church; and the tombs of his mother and sister. 10. ucifix carried in the memorable procession made for a deliverance from vermin. Drum and flageolets with which St. Teresa allowed her Religious to use themselves on certain festivals. 12. **Escutcheon of Pius IV.,** (1559—1565), pe reigning at the period of the monastery's foundation. 13. **Escutcheon of varo de Mendoza Sarmiento,** Bishop of Avila at that same period. 14. **Escutcheon Gaspar Daza.** 15. **Escutcheon of the Salcedo family.** (See Appendix, note 7.)

more,—no, not even the graces He has given us, for the purpose of chastising us, because of our misuse of them; yea, rather, they help to procure our pardon the sooner, as of persons who have been members of His household, and who, as they say, have eaten of His bread.

24. Let them remember His words, and behold what He hath done unto me, who grew weary of sinning before He grew weary of forgiving. He is never weary of giving, nor can His compassion be exhausted. Let us not grow weary ourselves of receiving. May He be blessed for ever, amen; and may all created things praise Him!

CHAPTER XX.

THE DIFFERENCE BETWEEN UNION AND RAPTURE—WHAT RAPTURE IS—THE BLESSING IT IS TO THE SOUL—THE EFFECTS OF IT.

1. I WISH I could explain, with the help of God, wherein union differs from rapture, or from transport, or from flight of the spirit, as they speak, or from a trance, which are all one.[1] I mean, that all these are only different names for that one and the same thing, which is also called ecstasy.[2] It is more excellent than union, the fruits of it are much greater, and its other operations more manifold; for union is uniform in the beginning, the middle, and the end, and

[1] See *Inner Fortress,* vi. ch. v.; Philippus a SS. Trinitate, *Theolog. Mystic.* par. iii. tr. 1, art. 3: "Hæc oratio raptus superior est præcedentibus orationis gradibus, etiam orationis unionis ordinariæ, et habet effectus multo excellentiores et multas alias operationes."

[2] "She says that rapture is more excellent than union; that is, that the soul in a rapture has a greater fruition of God, and that God takes it then more into His own hands. That is evidently so; because in a rapture the soul loses the use of its exterior and interior faculties. When she says that union is the beginning, middle, and end, she means that pure union is almost always uniform; but that there are degrees in rapture, of which some are, as it were, the beginning, some the middle, others the end. That is the reason why it is called by different names; some of which denote the least, others the most, perfect form of it, as it will appear hereafter."—Note in the Spanish edition of Lopez (*De la Fuente*).

is so also interiorly. But as raptures have ends of a much higher kind, they produce effects both within and without.[1] As our Lord has explained the other matters, so also may He explain this; for certainly, if He had not shown me in what way and by what means this explanation was in some measure possible, I should never have been able to do it.

2. Consider we now that this last water, of which I am speaking, is so abundant that, were it not that the ground refuses to receive it, we might suppose that the cloud of His great Majesty is here raining down upon us on earth. And when we are giving Him thanks for this great mercy, drawing near to Him in earnest, with all our might, then it is our Lord draws up the soul, as the clouds, so to speak, gather the mists from the face of the earth, and carries it away out of itself,—I have heard it said that the clouds, or the sun, draw the mists together,[2]—and as a cloud, rising up to heaven, takes the soul with Him, and begins to show it the treasures of the kingdom which He has prepared for it. I know not whether the comparison be accurate or not; but the fact is, that is the way in which it is brought about. During rapture, the soul does not seem to animate the body, the natural heat of which is perceptibly lessened; the coldness increases, though accompanied with exceeding joy and sweetness.[3]

3. A rapture is absolutely irresistible; whilst union, inasmuch as we are then on our own ground, may be hindered, though that resistance be painful and violent; it is, however, almost always possible. But rapture, for the most part, is

[1] Anton. a Spirit. Sancto, *Direct. Mystic.* tr. 4, d. i. n. 95: "Licet oratio raptus idem sit apud mysticos ac oratio volatus, seu elevationis spiritus seu extasis: reipsa tamen raptus aliquid addit super extasim: nam extasis importat simplicem excessum mentis in seipso secundum quem aliquis extra suam cognitionem ponitur. Raptus vero super hoc addit violentiam quandam ab aliquo extrinseco."

[2] The words between the dashes are in the handwriting of the Saint—not, however, in the text, but on the margin (*De la Fuente*).

[3] See *Inner Fortress,* vi. ch. x: "Primus effectus orationis ecstaticæ est in corpore, quod ita remanet, ac si per animam non informaretur, infrigidatur enim calore naturali deficiente, clauduntur suaviter oculi, et alii sensus amittuntur: contingit tamen quod corpus infirmum in hac oratione sanitatem recuperat." Anton. a Spirit. Sancto, *Direct. Mystic.* tr. iv. d. 2, § 6, n. 150.

irresistible. It comes, in general, as a shock, quick and sharp, before you can collect your thoughts, or help yourself in any way, and you see and feel it as a cloud, or a strong eagle rising upwards, and carrying you away on its wings.

4. I repeat it: you feel and see yourself carried away, you know not whither. For though we feel how delicious it is, yet the weakness of our nature makes us afraid at first, and we require a much more resolute and courageous spirit than in the previous states, in order to risk every thing, come what may, and to abandon ourselves into the hands of God, and go willingly whither we are carried, seeing that we must be carried away, however painful it may be; and so trying is it, that I would very often resist, and exert all my strength, particularly at those times when the rapture was coming on me in public. I did so, too, very often when I was alone, because I was afraid of delusions. Occasionally I was able, by great efforts, to make a slight resistance; but afterwards I was worn out, like a person who had been contending with a strong giant; at other times it was impossible to resist at all: my soul was carried away, and almost always my head with it,—I had no power over it,—and now and then the whole body as well, so that it was lifted up from the ground.

5. This has not happened to me often: once, however, it took place when we were all together in choir, and I, on my knees, on the point of communicating. It was a very sore distress to me; for I thought it a most extraordinary thing, and was afraid it would occasion much talk; so I commanded the nuns—for it happened after I was made Prioress—never to speak of it. But at other times, the moment I felt that our Lord was about to repeat the act, and once, in particular, during a sermon,—it was the feast of our house, some great ladies being present,—I threw myself on the ground; then the nuns came around me to hold me; but still the rapture was observed.

6. I made many supplications to our Lord, that He would be pleased to give me no more of those graces which were outwardly visible; for I was weary of living under such great restraint, and because His Majesty could not bestow such graces on me without their becoming known. It seems that, of His goodness, He has been pleased to hear

my prayer; for I have never been enraptured since. It is true that it was not long ago.[1]

7. It seemed to me, when I tried to make some resistance, as if a great force beneath my feet lifted me up. I know of nothing with which to compare it; but it was much more violent than the other spiritual visitations, and I was therefore as one ground to pieces; for it is a great struggle, and, in short, of little use, whenever our Lord so wills it. There is no power against His power.

8. At other times He is pleased to be satisfied when He makes us see that He is ready to give us this grace, and that it is not He that withholds it. Then, when we resist it out of humility, He produces those very effects which would have resulted if we had fully consented to it.

9. The effects of rapture are great: one is that the mighty power of our Lord is manifested; and as we are not strong enough, when His Majesty wills it, to control either soul or body, so neither have we any power over it; but, whether we like it or not, we see that there is one mightier than we are, that these graces are His gifts, and that of ourselves we can do nothing whatever; and humility is deeply imprinted in us. And further, I confess that it threw me into great fear, very great indeed at first; for when I saw my body thus lifted up from the earth, how could I help it? Though the spirit draws it upwards after itself, and that with great sweetness, if unresisted, the senses are not lost; at least, I was so much myself as to be able to see that I was being lifted up. The majesty of Him who can effect this so manifests itself, that the hairs of my head stand upright,[2] and a great fear comes upon me of offending God, who is so mighty. This fear is bound up in exceedingly great love, which is acquired anew, and directed to Him, who, we see, bears so great a love to a worm so vile, and who seems not to be satisfied with attracting the soul to Himself in so real a way, but who will have the body also, though it be mortal and of earth so foul, such as it is through our sins, which are so great.

[1] This passage could not have been in the first Life: for that was written before she had ever been Prioress.

[2] Job iv. 15. (See S. John of the Cross, *Spiritual Canticle*, sts. 14, 15, vol. ii. p. 83, Engl. trans.)

10. Rapture leaves behind a certain strange detachment also, which I shall never be able to describe; I think I can say that it is in some respects different from—yea, higher than—the other graces, which are simply spiritual; for though these effect a complete detachment in spirit from all things, it seems that in this of rapture our Lord would have the body itself be detached also; and thus a certain singular estrangement from the things of earth is wrought, which makes life much more distressing. Afterwards it causes a pain, which we can never inflict of ourselves, nor remove when once it has come.

11. I should like very much to explain this great pain, and I believe I shall not be able; however, I will say something if I can. And it is to be observed that this is my present state, and one to which I have been brought very lately, after all the visions and revelations of which I shall speak, and after that time, wherein I gave myself to prayer, in which our Lord gave me so much sweetness and delight.[1] Even now I have that sweetness occasionally; but it is the pain of which I speak that is the most frequent and the most common. It varies in its intensity. I will now speak of it when it is sharpest; for I shall speak later on[2] of the great shocks I used to feel when our Lord would throw me into those trances, and which are, in my opinion, as different from this pain as the most corporeal thing is from the most spiritual; and I believe that I am not exaggerating much. For though the soul feels that pain, it is in company with the body;[3] both soul and body apparently share it, and it is not attended with that extremity of abandonment which belongs to this.

12. As I said before,[4] we have no part in causing this pain; but very often there springs up a desire unexpectedly, —I know not how it comes,—and because of this desire, which pierces the soul in a moment, the soul begins to be wearied, so much so that it rises upwards above itself, and above all created things. God then so strips it of every thing, that, do what it may, there is nothing on earth that can be its companion. Neither, indeed, would it wish to have any; it would rather die in that loneliness. If people spoke to it, and if itself made every effort possible to speak,

[1] See ch. xxix.
[2] See ch. xxi. § 8.
[3] § 10, *supra*.
[4] § 4.

it would be of little use: the spirit, notwithstanding all it may do, cannot be withdrawn from that loneliness; and though God seems, as it were, far away from the soul at that moment, yet He reveals His grandeurs at times in the strangest way conceivable. That way is indescribable; I do not think any one can believe or comprehend it who has not previously had experience of it. It is a communication made, not to console, but to show the reason why the soul must be weary: because it is far away from the Good which in itself comprehends all good.

13. In this communication the desire grows, so also does the bitterness of that loneliness wherein the soul beholds itself, suffering a pain so sharp and piercing that, in that very loneliness in which it dwells, it may literally say of itself,—and perhaps the royal prophet said so, being in that very loneliness himself, except that our Lord may have granted to him, being a saint, to feel it more deeply,—"I have watched, and become as a sparrow alone on the house-top."[1] These words presented themselves to me in such a way that I thought I saw them fulfilled in myself. It was a comfort to know that others had felt this extreme loneliness; how much greater my comfort, when these persons were such as David was! The soul is then—so I think—not in itself, but on the house-top, or on the roof, above itself, and above all created things; for it seems to me to have its dwelling higher than even in the highest part of itself.

14. On other occasions, the soul seems to be, as it were, in the utmost extremity of need, asking itself, and saying, "Where is thy God?"[2] And it is to be remembered, that I did not know how to express in Spanish the meaning of those words. Afterwards, when I understood what it was, I used to console myself with the thought, that our Lord, without any effort of mine, had made me remember them. At other times, I used to recollect a saying of S. Paul's, to the effect that he was crucified to the world.[3] I do not mean that this is true of me: I know it is not; but I think it is the state of the enraptured soul. No consolation reaches it from heaven, and it is not there itself; it wishes for none from earth, and it is not there either; but it is, as it were, crucified between heaven and earth, enduring its passion: receiving no succour from either.

[1] Ps. ci. 8. [2] Ps. xli. 4. [3] Galat. vi. 14.

15. Now, the succour it receives from heaven—which, as I have said,[1] is a most marvellous knowledge of God, above all that we can desire—brings with it greater pain; for the desire then so grows, that, in my opinion, its intense painfulness now and then robs the soul of all sensation; only, it lasts but for a short time after the senses are suspended. It seems as if it were the point of death; only, the agony carries with it so great a joy, that I know of nothing wherewith to compare it. It is a sharp martyrdom, full of sweetness; for if any earthly thing be then offered to the soul, even though it may be that which it habitually found most sweet, the soul will have none of it; yea, it seems to throw it away at once. The soul sees distinctly that it seeks nothing but God; yet its love dwells not on any attribute of Him in particular; it seeks Him as He is, and knows not what it seeks. I say that it knows not, because the imagination forms no representation whatever; and, indeed, as I think, during much of that time the faculties are at rest. Pain suspends them then, as joy suspends them in union and in a trance.

16. O Jesus! oh, that some one would clearly explain this to you, my father, were it only that you may tell me what it means, because this is the habitual state of my soul! Generally, when I am not particularly occupied, I fall into these agonies of death, and I tremble when I feel them coming on, because they are not unto death. But when I am in them, I then wish to spend therein all the rest of my life, though the pain be so very great, that I can scarcely endure it. Sometimes my pulse ceases, as it were, to beat at all, —so the sisters say, who sometimes approach me, and who now understand the matter better,—my bones are racked, and my hands become so rigid, that I cannot always join them. Even on the following day I have a pain in my wrists, and over my whole body, as if my bones were out of joint.[2] Well, I think sometimes, if it continues as at present, that it will end, in the good pleasure of our Lord, by putting an end to my life; for the pain seems to me sharp enough to cause death; only, I do not deserve it.

[1] §§ 9 and 12.

[2] Daniel x. 16. See S. John of the Cross, *Spiritual Canticle*, st. 14. vol. ii. p. 84, Engl. trans.; and also *Relation*, viii. § 8, where this is repeated.

17. All my anxiety at these times is that I should die: I do not think of purgatory, nor of the great sins I have committed, and by which I have deserved hell. I forget every thing in my eagerness to see God; and this abandonment and loneliness seem preferable to any company in the world. If any thing can be a consolation in this state, it is to speak to one who has passed through this trial, seeing that, though the soul may complain of it, no one seems disposed to believe in it.

18. The soul is tormented also because the pain has increased so much, that it seeks solitude no longer, as it did before, nor companionship, unless it be that of those to whom it may make its complaint. It is now like a person who, having a rope around his neck, and being strangled, tries to breathe. This desire of companionship seems to me to proceed from our weakness; for, as pain brings with it the risk of death,—which it certainly does; for I have been occasionally in danger of death, in my great sickness and infirmities, as I have said before,[1] and I think I may say that this pain is as great as any,—so the desire not to be parted, which possesses soul and body, is that which raises the cry for succour in order to breathe, and by speaking of it, by complaining, and distracting itself, causes the soul to seek means of living very much against the will of the spirit, or the higher part of the soul, which would not wish to be delivered from this pain.

19. I am not sure that I am correct in what I say, nor do I know how to express myself, but to the best of my knowledge it comes to pass in this way. See, my father, what rest I can have in this life, now that what I once had in prayer and loneliness—therein our Lord used to comfort me—has become in general a torment of this kind; while, at the same time, it is so full of sweetness, that the soul, discerning its inestimable worth, prefers it to all those consolations which it formerly had. It seems, also, to be a safer state, because it is the way of the cross; and involves, in my opinion, a joy of exceeding worth, because the state of the body in it is only pain. It is the soul that suffers and exults alone in that joy and contentment which suffering supplies.

[1] Ch. v. § 18.

20. I know not how this can be, but so it is; it comes from the hand of our Lord, and, as I said before,[1] is not any thing that I have acquired myself, because it is exceedingly supernatural, and I think I would not barter it for all the graces of which I shall speak further on: I do not say for all of them together, but for any one of them separately. And it must not be forgotten that, as I have just said, these impetuosities came upon me after I had received those graces[2] from our Lord which I am speaking of now, and all those described in this book, and it is in that state our Lord keeps me at this moment.[3]

21. In the beginning I was afraid,—it happens to me to be almost always so when our Lord leads me by a new way, until His Majesty reassures me as I proceed,—and so our Lord bade me not to fear, but to esteem this grace more than all the others He had given me; for the soul was purified by this pain—burnished, or refined as gold in the crucible, so that it might be the better enamelled with His gifts, and the dross burnt away in this life, which would have to be burnt away in purgatory.

22. I understood perfectly that this pain was a great grace; but I was much more certain of it now: and my confessor tells me I did well. And though I was afraid, because I was so wicked, I never could believe it was any thing wrong: on the other hand, the exceeding greatness of the blessing made me afraid, when I called to mind how little I had deserved it. Blessed be our Lord, who is so good! Amen.

23. I have, it seems, wandered from my subject; for I began by speaking of raptures, and that of which I have been speaking is even more than a rapture, and the effects of it are what I have described. Now let us return to raptures and speak of their ordinary characteristics. I have to say that, when the rapture was over, my body seemed frequently to be buoyant, as if all weight had departed from it; so much so, that now and then I scarcely knew that my feet touched the ground. But during the rapture itself the body is very often as if it were dead, perfectly powerless. It continues

[1] § 12.

[2] The words from "I have just said" to "graces" are in the margin of the text, but in the handwriting of the Saint (*De la Fuente*).

[3] See § 11.

in the position it was in when the rapture came upon it, —if sitting, sitting; if the hands were open, or if they were shut, they will remain open or shut.[1] For though the senses fail but rarely, it has happened to me occasionally to lose them wholly—seldom, however, and then only for a short time. But in general they are in disorder; and though they have no power whatever to deal with outward things, there remains the power of hearing and seeing; but it is as if the things heard and seen were at a great distance, far away.

24. I do not say that the soul sees and hears when the rapture is at the highest,—I mean by at the highest, when the faculties are lost, because profoundly united with God, —for then it neither sees, nor hears, nor perceives, as I believe; but, as I said of the previous prayer of union,[2] this utter transformation of the soul in God continues only for an instant; yet while it continues no faculty of the soul is aware of it, or knows what is passing there. Nor can it be understood while we are living on the earth—at least, God will not have us understand it, because we must be incapable of understanding it. I know it by experience.

25. You, my father, will ask me: How comes it, then, that a rapture occasionally lasts so many hours? What has often happened to me is this,—I spoke of it before, when writing of the previous state of prayer,[3]—the rapture is not continuous, the soul is frequently absorbed, or, to speak more correctly, our Lord absorbs it in Himself; and when He has held it thus for a moment, the will alone remains in union with Him. The movements of the two other faculties seem to me to be like those of the needle of sun-dials, which is never at rest; yet when the Sun of Justice will have it so, he can hold it still.

26. This I speak of lasts but a moment,[4] yet, as the impulse and the upraising of the spirit were vehement, and though the other faculties bestir themselves again, the will continues absorbed, and causes this operation in the body, as if it were the absolute mistress; for now that the two other faculties are restless, and attempt to disturb it, it takes care—for if it is to have enemies, the fewer the better—that the senses also shall not trouble it: and thus it comes to pass that the senses are suspended; for so our Lord wills

[1] See *Relation*, viii. § 8.
[2] Ch. xviii. § 16.
[3] Ch. xviii. § 17.
[4] See ch. xl. § 12.

it. And for the most part the eyes are closed, though we may not wish to close them; and if occasionally they remain open, as I said just now, the soul neither discerns nor considers what it sees.

27. What the body then can do here is still less, in order that, when the faculties come together again, there may not be so much to do. Let him, therefore, to whom our Lord has granted this grace, be not discouraged when he finds himself in this state—the body under constraint for many hours, the understanding and the memory occasionally astray. The truth is that, in general, they are inebriated with the praises of God, or with searching to comprehend or understand that which has passed over them. And yet even for this they are not thoroughly awake, but are rather like one who has slept long, and dreamed, and is hardly yet awake.

28. I dwell so long on this point because I know that there are persons now, even in this place,[1] to whom our Lord is granting these graces; and if their directors have had no experience in the matter, they will think, perhaps, that they must be as dead persons during the trance,—and they will think so the more if they have no learning. It is piteous to see what those confessors who do not understand this make people suffer. I shall speak of it by and by.[2] Perhaps I do not know what I am saying. You, my father, will understand it, if I am at all correct; for our Lord has admitted you to the experience of it: yet, because that experience is not very great, it may be, perhaps, that you have not considered the matter so much as I have done.

29. So, then, though I do all I can, my body has no strength to move for some time; the soul took it all away. Very often, too, he who was before sickly and full of pain remains healthy, and even stronger; for it is something great that is given to the soul in rapture; and sometimes, as I have said already,[3] our Lord will have the body rejoice, because it is obedient in that which the soul requires of it. When we recover our consciousness, the faculties may remain, if the rapture has been deep, for a day or two, and even for three days, so absorbed, or as if stunned,—so much so, as to be in appearance no longer themselves.

30. Here comes the pain of returning to this life; here it is the wings of the soul grew, to enable it to fly so high: the

[1] Avila. [2] Ch. xxv. § 18. [3] § 11.

weak feathers are fallen off. Now the standard of Christ is raised up aloft, which seems to be nothing else but the going up, or the carrying up, of the Captain of the fort to the highest tower of it, there to raise up the standard of God. The soul, as in a place of safety, looks down on those below; it fears no dangers now—yea, rather, it courts them, as one assured beforehand of victory. It sees most clearly how lightly are the things of this world to be esteemed, and the nothingness thereof. The soul now seeks not, and possesses not, any other will but that of doing our Lord's will,[1] and so it prays him to let it be so; it gives to him the keys of its own will. Lo, the gardener is now become the commander of a fortress! The soul will do nothing but the will of our Lord; it will not act as the owner even of itself, nor of any thing, not even of a single apple in the orchard; only, if there be any good thing in the garden, it is at His Majesty's disposal; for from henceforth the soul will have nothing of its own,—all it seeks is to do every thing for His glory, and according to His will.

31. This is really the way in which these things come to pass; if the raptures be true raptures, the fruits and advantages spoken of abide in the soul; but if they did not, I should have great doubts about their being from God—yea, rather, I should be afraid they were those frenzies of which S. Vincent speaks.[2] I have seen it myself, and I know it by experience, that the soul in rapture is mistress of every thing, and acquires such freedom in one hour, and even in less, as to be unable to recognise itself. It sees distinctly that all this does not belong to it, neither knows it how it came to possess so great a good; but it clearly perceives the very great blessing which every one of these raptures always brings. No one will believe this who has not had experience of it, and so they do not believe the poor soul: they saw it lately so wicked, and now they see it pretend to things of

[1] "Other will . . . Lord's will." These words—in Spanish, "Otra voluntad, sino hacer la de nuestro Señor"—are not in the handwriting of the Saint; perhaps it was Father Bañes who wrote them. The MS. is blurred, and the original text seems to have been, "libre alvedrio nin guerra" (*De la Fuente*).

[2] S. Vincent. Ferrer, *Instruct. de Vit. Spirit.* c. xii. p. 14: "Si dicerent tibi aliquid quod sit contra fidem, et contra Scripturam Sacram, aut contra bonos mores, abhorreas eorum visionem et judicia, tanquam stultas dementias, et eorum raptus, sicut rabiamenta"—which word the Saint translates by "rabiamientos."

so high an order; for it is not satisfied with serving our Lord in the common way,—it must do so forthwith in the highest way it can. They consider this a temptation and a folly; yet they would not be astonished, if they knew that it comes not from the soul, but from our Lord, to whom it has given up the keys of its will.

32. For my part, I believe that a soul which has reached this state neither speaks nor acts of itself, but rather that the supreme King takes care of all it has to do. O my God, how clear is the meaning of those words, and what good reason the Psalmist had, and all the world will ever have, to pray for the wings of a dove![1] It is plain that this is the flight of the spirit rising upwards above all created things, and chiefly above itself: but it is a sweet flight, a delicious flight—a flight without noise.

33. Oh, what power that soul possesses which our Lord raises to this state! how it looks down upon every thing, entangled by nothing! how ashamed it is of the time when it was entangled! how it is amazed at its own blindness! how it pities those who are still in darkness, especially if they are men of prayer, and have received consolations from God! It would like to cry out to them, that they might be made to see the delusions they are in: and, indeed, it does so now and then; and then a thousand persecutions fall upon it as a shower. People consider it wanting in humility, and think it means to teach those from whom it should learn, particularly if it be a woman. Hence its condemnation; and not without reason; because they know not how strong the influence is that moves it. The soul at times cannot help itself; nor can it refrain from undeceiving those it loves, and whom it longs to see delivered out of the prison of this life; for that state in which the soul itself had been before neither is, nor seems to be, any thing else but a prison.

34. The soul is weary of the days during which it respected points of honour, and the delusion which led it to believe that to be honour which the world calls by that name; now it sees it to be the greatest lie, and that we are all walking therein. It understands that true honour is not delusive, but real, esteeming that which is worthy of esteem, and despising that which is despicable; for every thing is nothing, and less than nothing, whatever passeth away, and is not

[1] Ps. liv. 7.

pleasing unto God. The soul laughs at itself when it thinks of the time in which it regarded money, and desired to possess it,—though, as to this, I verily believe that I never had to confess such a fault; it was fault enough to have regarded money at all. If I could purchase with money the blessings which I possess, I should make much of it; but it is plain that these blessings are gained by abandoning all things.

35. What is there that is procurable by this money which we desire? Is it any thing of worth, any thing lasting? Why, then, do we desire it? A dismal resting-place it provides, which costs so dear! Very often it obtains for us hell itself, fire everlasting, and torments without end. Oh, if all men would but regard it as profitless dross, how peaceful the world would be! how free from bargaining! How friendly all men would be one with another, if no regard were paid to honour and money! I believe it would be a remedy for every thing.

36. The soul sees how blind men are to the nature of pleasure—how by means of it they provide for themselves trouble and disquietude even in this life. What restlessness! how little satisfaction! what labour in vain! It sees, too, not only the cobwebs that cover it, and its great faults, but also the specks of dirt, however slight they may be; for the sun shines most clearly; and thus, however much the soul may have laboured at its own perfection, it sees itself to be very unclean, if the rays of the sun fall really upon it. The soul is like water in a vessel, which appears pellucid when the sun does not shine through it; but if it does, the water then is found to be full of motes.

37. This comparison is literally correct. Before the soul fell into the trance, it thought itself to be careful about not offending God, and that it did what it could in proportion to its strength; but now that it has attained to this state, in which the Sun of Justice shines upon it, and makes it open its eyes, it beholds so many motes, that it would gladly close them again. It is not so truly the child of the noble eagle, that it can gaze upon the sun; but, for the few instants it can keep them open, it beholds itself wholly unclean. It remembers the words: "Who shall be just in Thy presence?"[1] When it looks on this divine Sun, the brightness thereof

[1] Job iv. 17.

dazzles it,—when it looks on itself, its eyes are blinded by the dust: the little dove is blind. So it happens very often: the soul is utterly blinded, absorbed, amazed, dizzy at the vision of so much grandeur.

38. It is in rapture that true humility is acquired—humility that will never say any good of self, nor suffer others to do so. The Lord of the garden, not the soul, distributes the fruit thereof, and so none remains in its hands; all the good it has, it refers to God; if it says any thing about itself, it is for His glory. It knows that it possesses nothing here; and even if it wished, it cannot continue ignorant of that. It sees this, as it were, with the naked eye; for, whether it will or not, its eyes are shut against the things of this world, and open to see the truth.

CHAPTER XXI.

CONCLUSION OF THE SUBJECT—PAIN OF THE AWAKENING—LIGHT AGAINST DELUSIONS.

1. To bring this matter to an end, I say that it is not necessary for the soul to give its consent here; it is already given: the soul knows that it has given up its will into His hands,[1] and that it cannot deceive Him, because He knoweth all things. It is not here as it is in the world, where all life is full of deceit and double-dealing. When you think you have gained one man's good will, because of the outward show he makes, you afterwards learn that all was a lie. No one can live in the midst of so much scheming, particularly if there be any interests at stake.

2. Blessed, then, is that soul which our Lord draws on to the understanding of the truth! Oh, what a state for kings! How much better it would be for them if they strove for this, rather than for great dominions! How justice would prevail under their rule! What evils would be prevented, and might have been prevented already! Here no man fears to lose life or honour for the love of God. What a grand thing this would be in him who is more bound than those beneath him

[1] Ch. xx. § 30.

to regard the honour of our Lord!—for it is kings whom the crowd must follow. To make one step in the propagation of the faith, and to give one ray of light to heretics, I would forfeit a thousand kingdoms. And with good reason: for it is another thing altogether to gain a kingdom that shall never end, because one drop of the water of that kingdom, if the soul but tastes it, renders the things of this world utterly loathsome.

3. If, then, the soul should be wholly engulfed, what then? O Lord, if Thou wert to give me the right to publish this abroad, people would not believe me—as they do not believe many who are able to speak of it in a way very different from mine: but I should satisfy myself, at least. I believe I should count my life as nothing, if I might make others understand but one of these truths. I know not what I should do afterwards, for I cannot trust myself; though I am what I am, I have a violent desire, which is wasting me, to say this to those who are in authority. And now that I can do no more, I betake myself to Thee, O my Lord to implore a remedy for all. Thou knowest well that I would gladly divest myself of all the graces which Thou hast given me,—provided I remained in a condition never to offend Thee,—and give them up to those who are kings; for I know it would then be impossible for them to allow what they allow now, or fail to receive the very greatest blessings.

4. O my God, make kings to understand how far their obligations reach! Thou hast been pleased to distinguish them on earth in such a way that—so I have heard—Thou showest signs in the heavens when Thou takest any of them away. Certainly, when I think of this, my devotion is stirred, because Thou wilt have them learn, O my King, even from this, that they must imitate Thee in their lives, seeing that, when they die, signs are visible in the heavens, as it was when Thou wert dying Thyself.

5. I am very bold; if it be wrong, you, my father, will tear this out: only believe that I should speak much more to the purpose in the presence of kings,—if I might, or thought they would listen to me,—for I recommend them greatly to God, and I wish I might be of service to them. All this makes one risk life; for I long frequently to lose mine,—and that would be to lose a little for the chance of gaining much; for surely it is not possible to live, when we see with

our eyes the great delusion wherein we are walking, and the blindness in which we are living.

6. A soul that has attained to this is not limited to the desires it has to serve God; for His Majesty gives it strength to bring those desires to good effect. Nothing can be put before it into which it will not throw itself, if only it thinks that God may be served thereby: and yet it is doing nothing, because as I said before,[1] it sees clearly that all is nothing, except pleasing God. The trial is, that those who are so worthless as I am, have no trial of the kind. May it be Thy good pleasure, O my Good, that the time may come in which I may be able to pay one farthing, at least, of the heavy debt I owe Thee! Do Thou, O Lord, so dispose matters according to Thy will, that this Thy servant may do Thee some service. Other women there have been who did heroic deeds for Thee; I am good only to talk; and so it has not been Thy pleasure, O my God, that I should do any thing: all ends in talk and desires—that is all my service. And yet even in this I am not free, because it is possible I might fail altogether.

7. Strengthen Thou my soul, and prepare it, O Good of all good; and, my Jesus, then ordain Thou the means whereby I may do something for Thee, so that there may be not even one who can bear to receive so much, and make no payment in return. Cost what it may, O Lord, let me not come before Thee with hands so empty,[2] seeing that the reward of every one will be according to his works.[3] Behold my life, behold my good name and my will; I have given them all to Thee; I am Thine: dispose of me according to Thy will. I see well enough, O Lord, how little I can do; but now, having drawn near to Thee,—having ascended to this watch-tower, from which the truth may be seen,—and while Thou departest not from me, I can do all things; but if Thou departest from me, were it but for a moment, I shall go thither where I was once—that is to hell.[4]

8. Oh, what it is for a soul in this state to have to return to the commerce of the world, to see and look on the farce of this life,[5] so ill-ordered; to waste its time in attending to the body by sleeping and eating![6] All is wearisome; it cannot run away,—it sees itself chained and imprisoned; it feels then

[1] Ch. xx. § 34. [2] Exod. xxiii. 15. [3] Apoc. ii. 23.
[4] See ch. xxxii. § 1. [5] "Farsa desta vida tan mal concertada."
[6] *Inner Fortress*, iv. ch. i. § 11.

most keenly the captivity into which the body has brought us, and the wretchedness of this life. It understands the reason why S. Paul prayed God to deliver him from it.[1] The soul cries with the Apostle, and calls upon God to deliver it, as I said on another occasion.[2] But here it often cries with so much violence, that it seems as if it would go out of the body in search of its freedom, now that they do not take it away. It is as a slave sold into a strange land; and what distresses it most is, that it cannot find many who make the same complaint and the same prayer: the desire of life is more common.

9. Oh, if we were utterly detached,—if we never placed our happiness in anything of this world,—how the pain, caused by living always away from God, would temper the fear of death with the desire of enjoying the true life! Sometimes I consider, if a person like myself—because our Lord has given this light to me, whose love is so cold, and whose true rest is so uncertain, for I have not deserved it by my works—frequently feels her banishment so much, what the feelings of the Saints must have been. What must S. Paul and the Magdalene, and others like them, have suffered, in whom the fire of the love of God had grown so strong? Their life must have been a continual martyrdom. It seems to me that they who bring me any comfort, and whose conversation is any relief, are those persons in whom I find these desires—I mean, desires with acts. I say with acts, for there are people who think themselves detached, and who say so of themselves,—and it must be so, for their vocation demands it, as well as the many years that are past since some of them began to walk in the way of perfection,—but my soul distinguishes clearly, and afar off, between those who are detached in words, and those who make good those words by deeds. The little progress of the former, and the great progress of the latter, make it plain. This is a matter which a person of any experience can see into most clearly.

10. So far, then, of the effects of those raptures which come from the Spirit of God. The truth is, that these are greater or less. I say less, because in the beginning, though the effects are wrought, they are not tested by works, and so it cannot be clear that a person has them: and perfection, too, is a thing of growth, and of labouring after freedom from the cobwebs of memory; and this requires some time. Mean-

[1] Rom. vii. 24. [2] Ch. xvi. § 12.

while, the greater the growth of love and humility in the soul, the stronger the perfume of the flowers of virtues is for itself and for others. The truth is, that our Lord can so work in the soul in an instant during these raptures, that but little remains for the soul to do in order to attain to perfection. No one, who has not had experience of it, will ever be able to believe what our Lord now bestows on the soul. No efforts of ours—so I think—can ever reach so far.

11. However, I do not mean to say that those persons who during many years make use of the methods prescribed by writers on prayer,—who discuss the principles thereof, and the means whereby it may be acquired,—will not, by the help of our Lord, attain to perfection and great detachment, with much labour; but they will not attain to it so rapidly as by the way of raptures, in which our Lord works independently of us, draws the soul utterly away from earth, and gives it dominion over all things here below, though the merits of that soul may not be greater than mine were: I cannot use stronger language, for my merits are as nothing. Why His Majesty doeth this is, because it is His pleasure, and He doeth it according to His pleasure: even if the soul be without the fitting disposition, He disposes it for the reception of that blessing which He is giving to it. Although it be most certain that He never fails to comfort those who do well, and strive to be detached, still He does not always give these effects because they have deserved them at His hands by cultivating the garden, but because it is His will to show His greatness at times in soil which is most worthless, as I have just said, and to prepare it for all good: and all this in such a way that it seems as if the soul was now, in a manner, unable to go back and live in sin against God, as it did before.

12. The mind is now so inured to the comprehension of that which is truth indeed, that every thing else seems to it to be but child's play. It laughs to itself, at times, when it sees grave men—men given to prayer, men of religion—make much of points of honour, which itself is trampling beneath its feet. They say that discretion, and the dignity of their callings, require it of them as a means to do more good; but that soul knows perfectly well that they would do more good in one day by preferring the love of God to this their dignity, than they will do in ten years by considering it.

13. The life of this soul is a life of trouble: the cross is always there, but the progress it makes is great. When those who have to do with it think it has arrived at the summit of perfection, within a little while they see it much more advanced; for God is ever giving it grace upon grace. God is the Soul of that soul now; it is He who has the charge of it: and so He enlightens it; for He seems to be watching over it, always attentive to it, that it may not offend Him,—giving it grace, and stirring it up in His service. When my soul reached this state, in which God showed me mercy so great, my wretchedness came to an end, and our Lord gave me strength to rise above it. The former occasions of sin, as well as the persons with whom I was accustomed to distract myself, did me no more harm than if they had never existed; on the contrary, that which ordinarily did me harm, helped me on. Every thing contributed to make me know God more, and to love Him; to make me see how much I owed Him, as well as to be sorry for being what I had been.

14. I saw clearly that this did not come from myself, that I had not brought it about by any efforts of my own, and that there was not time enough for it. His Majesty, of His mere goodness, had given me strength for it. From the time our Lord began to give me the grace of raptures, until now, this strength has gone on increasing. He, of His goodness, hath held me by the hand, that I might not go back. I do not think that I am doing any thing myself—certainly I do not; for I see distinctly that all this is the work of our Lord. For this reason, it seems to me that the soul in which our Lord worketh these graces,—if it walks in humility and fear, always acknowledging the work of our Lord, and that we ourselves can do, as it were, nothing,—may be thrown among any companions, and, however distracted and wicked these may be, will neither be hurt nor disturbed in any way; on the contrary, as I have just said, that it will help it on, and be a means unto it whereby it may derive much greater profit.

15. Those souls are strong which are chosen by our Lord to do good to others; still, this their strength is not their own. When our Lord brings a soul on to this state, He communicates to it of His greatest secrets by degrees. True revelations—the great gifts and visions—come by ecstasies, all tending to make the soul humble and strong, to

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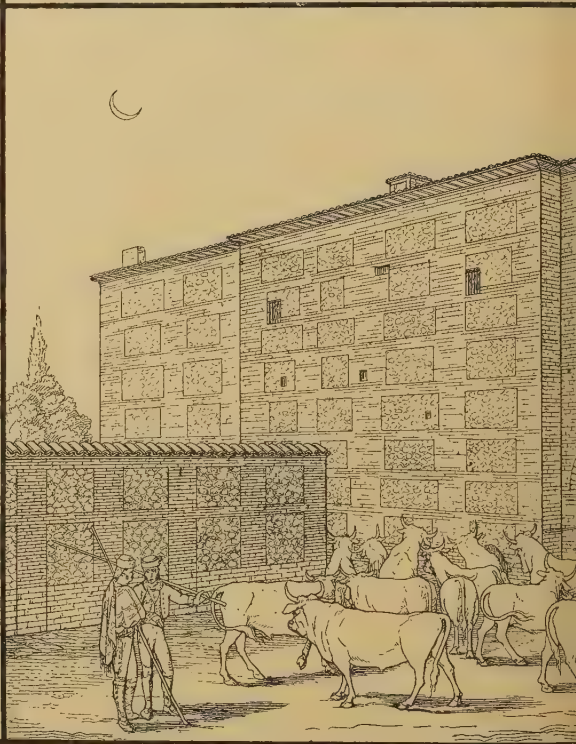

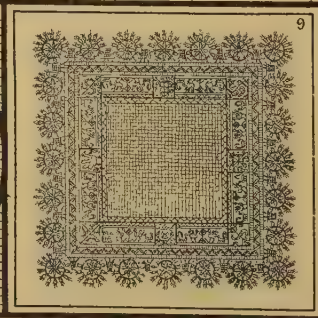

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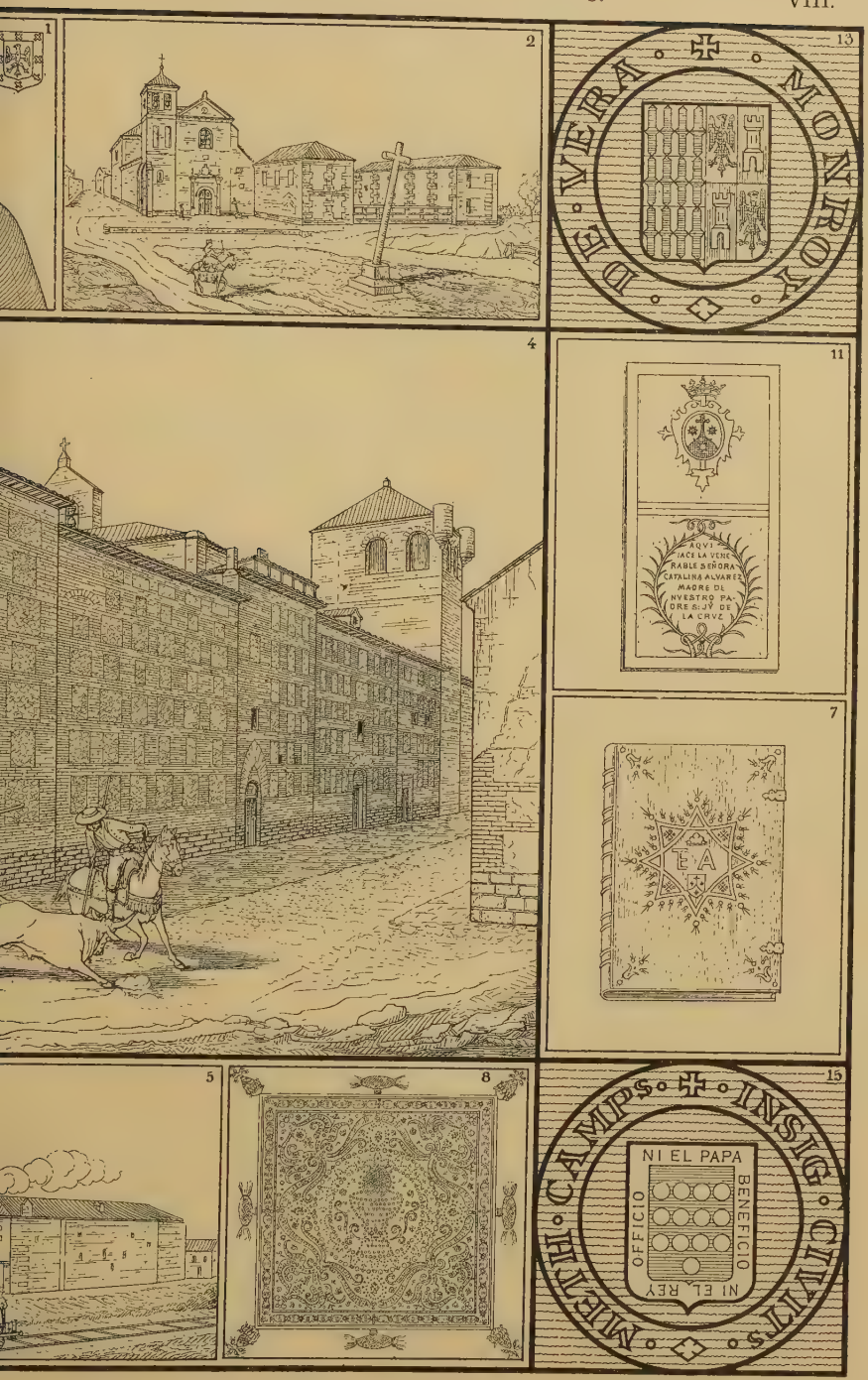
1. Father Baltasar Alvarez. 2. **Ruins of the Jesuit College,** near the Carmelite monastery. 3. **Ruined monastery** of the Calced Carmelites. 4. **Monastery of the Discalced Carmelites,** with the house of Helena de Quiroga. Bulls being brought in for the bullfight. 5. View of the same monastery from the railroad between Bayonne and Madrid. 6. **Breviary of Saint Teresa,** printed at Venice in 1568; bound in red velvet, and enclosed in a case of silver openwork, with the inscription, "Our holy Mother Teresa of Jesus used this breviary". 7. **Account book** with the signature of St. Teresa for the period while she was Prioress, in the year 1571. 8. **Bourse** for a corporal embroidered by St. Teresa. 9. **Chalice veil** worked



Bruges, P Raoux Sc

the needle by St. Teresa. 10. **Tomb of the Prioress Agnes of Jesus,** known
he world as Iñez de Tapia, Saint Teresa's cousin. 11. **Sepulchral slab of**
rina Alvarez, mother of St. John of the Cross, buried in the cloister of the
astery, at the foot of the Prioress' tomb. The inscription runs: "Here lies
venerable lady Caterina Alvarez, mother of our Father, St. John of the Cross."
rms of St. Pius V. (1566—1572) in whose pontificate the monastery was founded.
rms of the de Vera y de Monroy family, founders and patrons of the church
e Carmelites. 14. **Arms of Helena de Quiroga.** 15. **Arms of the city of Medina**
ampo. (See Appendix, note 8.)

make it despise the things of this world, and have a clearer knowledge of the greatness of the reward which our Lord has prepared for those who serve Him.[1]

16. May it please His Majesty that the great munificence with which He hath dealt with me, miserable sinner that I am, may have some weight with those who shall read this, so that they may be strong and courageous enough to give up every thing utterly for God. If His Majesty repays us so abundantly, that even in this life the reward and gain of those who serve Him become visible, what will it be in the next?

CHAPTER XXII.

THE SECURITY OF CONTEMPLATIVES LIES IN THEIR NOT ASCENDING TO HIGH THINGS IF OUR LORD DOES NOT RAISE THEM—THE SACRED HUMANITY MUST BE THE ROAD TO THE HIGHEST CONTEMPLATION—A DELUSION IN WHICH THE SAINT WAS ONCE ENTANGLED.

1. There is one thing I should like to say—I think it important: and if you, my father, approve, it will serve for a lesson that possibly may be necessary; for in some books on prayer the writers say that the soul, though it cannot in its own strength attain to this state,—because it is altogether a supernatural work wrought in it by our Lord,—may nevertheless succeed, by lifting up the spirit above all created things, and raising it upwards in humility, after some years spent in the purgative life, and advancing in the illuminative. I do not very well know what they mean by illumina-tive: I understand it to mean the life of those who are making progress. And they advise us much to withdraw from all bodily imagination, and draw near to the contemplation of the Divinity; for they say that those who have advanced so far would be embarrassed or hindered in their way to the highest contemplation, if they regarded even the Sacred

[1] 1 Cor. ii. 9.

Humanity itself.[1] They defend their opinion[2] by bringing forward the words[3] of our Lord to the Apostles, concerning the coming of the Holy Ghost; I mean that coming which was after the Ascension. If the Apostles had believed, as they believed after the coming of the Holy Ghost, that He is both God and Man, His bodily Presence would, in my opinion, have been no hindrance; for those words were not said to the Mother of God, though she loved Him more than all.[4] They think that, as this work of contemplation is wholly spiritual, any bodily object whatever can disturb or hinder it. They say that the contemplative should regard himself as being within a definite space, God everywhere around, and himself absorbed in Him. This is what he should aim at.

2. This seems to me right enough now and then; but to withdraw altogether from Christ, and to compare His divine Body with our miseries or with any created thing whatever, is what I cannot endure. May God help me to explain myself! I am not contradicting them on this point, for they are learned and spiritual persons, understanding what they say: God, too, is guiding souls by many ways and methods, as He has guided mine. It is of my own soul that I wish to speak now,—I do not intermeddle with others,—and of the danger I was in because I would comply with the directions I was reading. I can well believe that he who has attained to union, and advances no further,—that is, to raptures, visions, and other graces of God given to souls,—will consider that opinion to be best, as I did myself: and if I had continued in it, I believe I should never have reached the state I am in now. I hold it to be a delusion: still, it may be that it is I who am deluded. But I will tell you what happened to me.

[1] See *Inner Fortress*, vi. 7, § 4.

[2] This opinion is supposed to be justified by the words of S. Thomas, 3 Sent. dist. 22, qu. 3, art. 1, *ad quintum;* "Corporalis præsentia Christi in duobus poterat esse nociva. Primo, quantum ad fidem, quia videntes Eum in forma in qua erat minor Patre, non ita de facili crederent Eum æqualem Patri, ut dicit glossa super Joannem. Secundo, quantum ad dilectionem, quia Eum non solum spiritualiter, sed etiam carnaliter diligeremus, conversantes cum Ipso corporaliter, et hoc est de imperfectione dilectionis."

[3] St. John xvi. 7.

[4] This sentence is in the margin of the original MS., not in the text, but in the handwriting of the Saint (*De la Fuente*).

3. As I had no director, I used to read these books, where, by little and little, I thought I might understand something. I found out afterwards that, if our Lord had not shown me the way, I should have learned but little from books; for I understood really nothing till His Majesty made me learn by experience: neither did I know what I was doing. So, in the beginning, when I attained to some degree of supernatural prayer,—I speak of the prayer of quiet,—I laboured to remove from myself every thought of bodily objects; but I did not dare to lift up my soul, for that I saw would be presumption in me, who was always so wicked. I thought, however, that I had a sense of the presence of God: this was true, and I contrived to be in a state of recollection before Him. This method of prayer is full of sweetness, if God help us in it, and the joy of it is great. And so, because I was conscious of the profit and delight which this way furnished me, no one could have brought me back to the contemplation of the Sacred Humanity; for that seemed to me to be a real hindrance to prayer.

4. O Lord of my soul, and my Good! Jesus Christ crucified! I never think of this opinion, which I then held, without pain; I believe it was an act of high treason, though done in ignorance. Hitherto, I had been all my life long so devout to the Sacred Humanity—for this happened but lately; I mean by lately, that it was before our Lord gave me the grace of raptures and visions. I did not continue long of this opinion,[1] and so I returned to my habit of delighting in our Lord, particularly at Communion. I wish I could have His picture and image always before my eyes, since I cannot have Him graven in my soul as deeply as I wish.

5. Is it possible, O my Lord, that I could have had the thought, if only for an hour, that Thou couldst be a hindrance to my greatest good? Whence are all my blessings? are they not from Thee? I will not think that I was blamable, for I was very sorry for it, and it was certainly done in ignorance. And so it pleased Thee, in Thy goodness, to succour me, by sending me one who delivered me from this delusion; and afterwards by showing Thyself to me so many

[1] "I mean by lately . . . and visions" is in the margin of the MS., but in the handwriting of the Saint (*De la Fuente*).

times, as I shall relate hereafter,[1] that I might clearly perceive how great my delusion was, and also tell it to many persons; which I have done, as well as describe it as I am doing now. I believe myself that this is the reason why so many souls, after advancing to the prayer of union, make no further progress, and do not attain to very great liberty of spirit.

6. It seems to me that there are two considerations on which I may ground this opinion. Perhaps I am saying nothing to the purpose, yet what I say is the result of experience; for my soul was in a very evil plight, till our Lord enlightened it: all its joys were but sips; and when it had come forth therefrom, it never found itself in that company which afterwards it had in trials and temptations.

7. The first consideration is this: there is a little absence of humility—so secret and so hidden, that we do not observe it. Who is there so proud and wretched as I, that, even after labouring all his life in penances and prayers and persecutions, can possible imagine himself not to be exceedingly rich, most abundantly rewarded, when our Lord permits him to stand with S. John at the foot of the cross? I know not into whose head it could have entered to be not satisfied with this, unless it be mine, which has gone wrong in every way where it should have gone right onwards.

8. Then, if our constitution—or perhaps sickness—will not permit us always to think of His Passion, because it is so painful, who is to hinder us from thinking of Him risen from the grave, seeing that we have Him so near us in the Sacrament, where He is glorified, and where we shall not see Him in His great weariness—scourged, streaming with blood, faint by the way, persecuted by those to whom He had done good, and not believed in by the Apostles? Certainly, it is not always that one can bear to meditate on sufferings so great as were those He underwent. Behold Him here, before His ascension into heaven, without pain, all-glorious, giving strength to some and courage to others. In the most Holy Sacrament, He is our companion, as if it was not in His power to withdraw Himself for a moment from us. And yet it was in my power to withdraw from Thee, O my Lord, that I might serve Thee better! It may be that I knew Thee not when I sinned against Thee; but how could I, having once known Thee, ever think I should gain

[1] Ch. xxviii. § 4.

more in this way? O Lord, what an evil way I took! and I was going out of the way, if Thou hadst not brought me back to it. When I see Thee near me, I see all good things together. No trial befalls me that is not easy to bear, when I think of Thee standing before those who judged Thee.

9. With so good a Friend and Captain ever present, Himself the first to suffer, every thing can be borne. He helps, He strengthens, He never fails, He is the true Friend. I see clearly, and since then have always seen, that if we are to please God, and if He is to give us His great graces, every thing must pass through the hands of His most Sacred Humanity, in whom His Majesty said that He is well pleased.[1] I know this by repeated experience: our Lord has told it me. I have seen clearly that this is the door[2] by which we are to enter, if we would have His supreme Majesty reveal to us His great secrets.

10. So, then, I would have your reverence seek no other way, even if you were arrived at the highest contemplation. This way is safe. Our Lord is He by whom all good things come to us; He will teach you. Consider His life; that is the best example. What more can we want than so good a Friend at our side, who will not forsake us when we are in trouble and distress, as they do who belong to this world! Blessed is he who truly loves Him, and who always has Him near him! Let us consider the glorious S. Paul, who seems as if Jesus was never absent from his lips, as if he had Him deep down in his heart. After I had heard this of some great Saints given to contemplation, I considered the matter carefully; and I see that they walked in no other way. S. Francis with the stigmata proves it, S. Antony of Padua with the Infant Jesus; S. Bernard rejoiced in the Sacred Humanity; so did S. Catherine of Siena, and many others, as your reverence knows better than I do.

11. This withdrawing from bodily objects must no doubt be good, seeing that it is recommended by persons who are so spiritual; but, in my opinion, it ought to be done only when the soul has made very great progress; for until then it is clear that the Creator must be sought for through His creatures. All this depends on the grace which our Lord distributes to every soul. I do not intermeddle here. What I would say is, that the most Sacred Humanity of Christ is

[1] S. Matt. iii. 17. [2] S. John x. 7, 9.

not to be counted among the objects from which we have to withdraw. Let this be clearly understood. I wish I knew how to explain it.[1]

12. When God suspends all the powers of the soul,—as we see He does in the states of prayer already described,—it is clear that, whether we wish it or not, this presence is withdrawn. Be it so, then. The loss is a blessed one, because it takes place in order that we may have a deeper fruition of what we seem to have lost; for at that moment the whole soul is occupied in loving Him whom the understanding has toiled to know; and it loves what it has not comprehended, and rejoices in what it could not have rejoiced in so well, if it had not lost itself, in order, as I am saying, to gain itself the more. But that we should carefully and laboriously accustom ourselves not to strive with all our might to have always—and please God it be always!—the most Sacred Humanity before our eyes,—this, I say, is what seems to me not to be right: it is making the soul, as they say, to walk in the air; for it has nothing to rest on, how full soever of God it may think itself to be.

13. It is a great matter for us to have our Lord before us as Man while we are living and in the flesh. This is that other inconvenience which I say must be met with. The first—I have already begun to describe it—is a little failure in humility, in that the soul desires to rise of itself before our Lord raises it, and is not satisfied with meditation on so excellent a subject,—seeking to be Mary before it has laboured with Martha. If our Lord will have a soul to be Mary, even on the first day, there is nothing to be afraid of; but we must not be self-invited guests, as I think I said on another occasion.[2] This little mote of want of humility, though in appearance a mere nothing, does a great deal of harm to those who wish to advance in contemplation.

14. I now come back to the second consideration. We are not angels, for we have a body; to seek to make ourselves angels while we are on the earth, and so much on the earth as I was, is an act of folly. In general, our thoughts must have something to rest on, though the soul may go forth out of itself now and then, or it may be very often so

[1] See S. John of the Cross, *Mount Carmel*, b. iii. ch. i.

[2] Ch. xii. §§ 8, 9.

full of God as to be in need of no created thing by the help of which it may recollect itself. But this is not so common a case; for when we have many things to do, when we are persecuted and in trouble, when we cannot have much rest, and when we have our seasons of dryness, Christ is our best Friend; for we regard Him as Man, and behold Him faint and in trouble, and He is our Companion; and when we shall have accustomed ourselves in this way, it is very easy to find Him near us, although there will be occasions from time to time when we can do neither the one nor the other.

15. For this end, that is useful which I spoke of before:[1] we must not show ourselves as labouring after spiritual consolations; come what may, to embrace the cross is the great thing. The Lord of all consolation was Himself forsaken: they left Him alone in His sorrows. Do not let us forsake Him; for His hand will help us to rise more than any efforts we can make; and He will withdraw Himself when He sees it to be expedient for us, and when He pleaseth will also draw the soul forth out of itself, as I said before.[2]

16. God is greatly pleased when He beholds a soul in its humility making His Son a Mediator between itself and Him, and yet loving Him so much as to confess its own unworthiness, even when He would raise it up to the highest contemplation, and saying with S. Peter:[3] "Go Thou away from me, O Lord, for I am a sinful man." I know this by experience: it was thus that God directed my soul. Others may walk, as I said before,[4] by another and a shorter road. What I have understood of the matter is this: that the whole foundation of prayer must be laid in humility, and that the more a soul humbles itself in prayer, the more God lifts it up. I do not remember that He ever showed me any of those most marvellous mercies, of which I shall speak hereafter,[5] at any other time than when I was as one brought to nothing[6] by seeing how wicked I was. Moreover, His Majesty contrived to make me understand matters that helped me to know myself, but which I could never have even imagined of myself.

[1] Ch. xv. § 21.
[2] Ch. xx. § 2.
[3] S. Luke v. 8.
[4] Ch. xii. § 6.
[5] Ch. xxviii.
[6] Ps. lxxii. 22.

17. I believe myself that if a soul makes any efforts of its own in order to further itself in the way of the prayer of union, and though it may seem to make immediate progress, it will quickly fall back, because the foundations were not duly laid. I fear, too, that such a soul will never attain to true poverty of spirit, which consists in seeking consolation or sweetness, not in prayer,—the consolations of the earth are already abandoned,—but rather in sorrows, for the love of Him who always lived in sorrows Himself;[1] and in being calm in the midst of sorrows and aridities. Though the soul may feel it in some measure, there is no disquiet, nor any of that pain which some persons suffer, who, if they are not always labouring with the understanding and with a sense of devotion, think every thing lost,—as if their efforts merited so great a blessing!

18. I am not saying that men should not seek to be devout, nor that they should not stand with great reverence in the presence of God, but only that they are not to vex themselves if they cannot find even one good thought, as I said in another place;[2] for we are unprofitable servants.[3] What do we think we can do? Our Lord grant that we understand this, and that we may be those little asses who drive the windlass I spoke of:[4] these, though their eyes are bandaged, and they do not understand what they are doing, yet draw up more water than the gardener can draw with all his efforts. We must walk in liberty on this road, committing ourselves into the hands of God. If it be His Majesty's good pleasure to raise us and place us among His chamberlains and secret counsellors, we must go willingly; if not, we must serve Him in the lower offices of His house, and not sit down on the upper seats.[5] As I have sometimes said,[6] God is more careful of us than we are ourselves, and knows what each one of us is fit for.

19. What use is there in governing oneself by oneself, when the whole will has been given up to God! I think this less endurable now than in the first state of prayer, and it does much greater harm; for these blessings are supernatural.

[1] Isai. liii. 3.
[2] Ch. xi. § 13.
[3] S. Luke xvii. 10.
[4] Ch. xi. § 11.
[5] S. Luke xiv. 8. See *Way of Perfection*, ch. xxvi. § 1; but ch. xvii. of the old editions.
[6] Ch. xii. § 12, ch. xix. § 23.

If a man has a bad voice, let him force himself ever so much to sing, he will never improve it; but if God gives him a good voice, he has no need to try it twice. Let us, then, pray Him always to show His mercy upon us, with a submissive spirit, yet trusting in the goodness of God. And now that the soul is permitted to sit at the feet of Christ, let it contrive not to quit its place, but keep it anyhow. Let it follow the example of the Magdalene; and when it shall be strong enough, God will lead it into the wilderness.[1]

20. You, then, my father, must be content with this until you meet with some one of more experience and better knowledge than I am. If you see people who are beginning to taste of God, do not trust them if they think that they advance more, and have a deeper fruition of God, when they make efforts of their own. Oh, when God wills it, how He discovers Himself without these little efforts of ours! We may do what we like, but He throws the spirit into a trance as easily as a giant takes up a straw; no resistance is possible. What a thing to believe, that God will wait till the toad shall fly of itself, when He has already willed it should do so! Well, it seems to me still more difficult and hard for our spirit to rise upwards, if God does not raise it, seeing that it is burdened with earth, and hindered in a thousand ways. Its willingness to rise is of no service to it; for, though an aptness for flying be more natural to it than to a toad, yet is it so sunk in the mire as to have lost it by its own fault.

21. I come, then, to this conclusion: whenever we think of Christ, we should remind ourselves of the love that made Him bestow so many graces upon us, and also how great that love is which our Lord God has shown us, in giving us such a pledge of the love He bears us; for love draws forth love. And though we are only at the very beginning, and exceedingly wicked, yet let us always labour to keep this in view, and stir ourselves up to love; for if once our Lord grant us this grace, of having this love imprinted in our hearts, every thing will be easy, and we shall do great things in a very short time, and with very little labour. May His Majesty give us that love,—He knows the great need we have of it,—for the sake of that love which He bore us, and of His glorious Son, to whom it cost so much to make it known to us! Amen.

[1] Os. ii. 14.

22. There is one thing I should like to ask you, my father. How is it that, when our Lord begins to bestow upon a soul a grace so great as this of perfect contemplation, it is not, as it ought to be, perfect at once? Certainly, it seems it should be so; for he who receives a grace so great ought never more to seek consolations on earth. How is it, I ask, that a soul which has ecstasies, and so far is more accustomed to receive graces, should yet seem to bring forth fruits still higher and higher,—and the more so, the more it is detached, —when our Lord might have sanctified it at once, the moment He came near it? How is it, I ask again, that the same Lord brings it to the perfection of virtue only in the course of time? I should be glad to learn the reason, for I know it not. I do know, however, that in the beginning, when a trance lasts only the twinkling of an eye, and is almost imperceptible but for the effects it produces, the degree of strength which God then gives is very different from that which He gives when this grace is a trance of longer duration.

23. Very often, when thinking of this, have I imagined the reason might be, that the soul does not despise itself all at once, till our Lord instructs it by degrees, and makes it resolute, and gives it the strength of manhood, so that it may trample utterly upon every thing. He gave this strength to the Magdalene in a moment. He gives the same grace to others, according to the measure of their abandonment of themselves into the hands of His Majesty, that He may do with them as He will. We never thoroughly believe that God rewards a hundredfold even in this life.[1]

24. I also thought of this comparison: supposing the grace given to those who are far advanced to be the same with that given to those who are but beginners, we may then liken it to a certain food of which many persons partake: they who eat a little retain the savour of it for a moment, they who eat more are nourished by it, but those who eat much receive life and strength. Now, the soul may eat so frequently and so abundantly of this food of life as to have no pleasure in eating any other food, because it sees how much good it derives from it. Its taste is now so formed upon it, that it would rather not live than have to eat any other food; for all food but this has no other effect than to

[1] S. Matt. xix. 29.

take away the sweet savour which this good food leaves behind.

25. Further, the conversation of good people does not profit us in one day as much as it does in many; and we may converse with them long enough to become like them, by the grace of God. In short, the whole matter is as His Majesty wills. He gives His grace to whom He pleases; but much depends on this: he who begins to receive this grace must make a firm resolution to detach himself from all things, and esteem this grace according to reason.

26. It seems also to me as if His Majesty were going about to try those who love Him,—now one, now another,—revealing Himself in supreme joy, so as to quicken our belief, if it should be dead, in what He will give us, saying, Behold! this is but a drop of the immense sea of blessings; for He leaves nothing undone for those He loves; and as He sees them receive it, so He gives, and He gives Himself. He loves those who love Him. Oh, how dear He is!—how good a Friend! O my soul's Lord, who can find words to describe what Thou givest to those who trust in Thee, and what they lose who come to this state, and yet dwell in themselves! Oh, let not this be so, O my Lord! for Thou doest more than this when Thou comest to a lodging so mean as mine. Blessed be Thou for ever and ever!

27. I now humbly ask you, my father, if you mean to discuss what I have written on prayer with spiritual persons, to see that they are so really; for if they be persons who know only one way, or who have stood still midway, they will not be able to understand the matter. There are also some whom God leads at once by the highest way; these think that others might advance in the same manner—quiet the understanding, and make bodily objects none of their means; but these people will remain dry as a stick. Others, also, there are who, having for a moment attained to the prayer of quiet, think forthwith that, as they have had the one, so they may have the other. These, instead of advancing, go back, as I said before.[1] So, throughout, experience and discretion are necessary. May our Lord, of His goodness, bestow them on us!

[1] Ch. xii. § 8.

CHAPTER XXIII.

THE SAINT RESUMES THE HISTORY OF HER LIFE—AIMING AT PERFECTION—MEANS WHEREBY IT MAY BE GAINED—INSTRUCTIONS FOR CONFESSORS.

1. I SHALL now return to that point in my life where I broke off,[1] having made, I believe, a longer digression than I need have made, in order that what is still to come may be more clearly understood. Henceforth, it is another and a new book,—I mean, another and a new life. Hitherto, my life was my own; my life, since I began to explain these methods of prayer, is the life which God lived in me,—so it seems to me; for I feel it to be impossible that I should have escaped in so short a time from ways and works that were so wicked. May our Lord be praised, who has delivered me from myself!

2. When, then, I began to avoid the occasions of sin, and to give myself more unto prayer, our Lord also began to bestow His graces upon me, as one who desired, so it seemed, that I too should be willing to receive them. His Majesty began to give me most frequently the grace of the prayer of quiet, and very often that of union, which lasted some time. But as, in these days, women have fallen into great delusions and deceits of Satan,[2] I began to be afraid, because the joy and sweetness which I felt were so great, and very often beyond my power to avoid. On the other hand, I felt in myself a very deep conviction that God was with me, especially when I was in prayer. I saw, too, that I grew better and stronger thereby.

3. But if I was a little distracted, I began to be afraid, and to imagine perhaps it was Satan that suspended my understanding, making me think it to be good, in order to withdraw me from mental prayer, hinder my meditation on the Passion, and debar me the use of my understanding: this seemed to me, who did not comprehend the matter,

[1] At the end of ch. ix. The thirteen chapters interposed between that and this—the twenty-third—are a treatise on mystical theology.

[2] She refers to Magdalene of the Cross (*Reforma de los Descalços*, vol. i. lib. i. c. xix. § 2).

to be a grievous loss; but, as His Majesty was pleased to give me light to offend Him no more, and to understand how much I owed Him, this fear so grew upon me, that it made me seek out diligently for spiritual persons with whom I might treat of my state. I had already heard of some; for the Fathers of the Society of Jesus had come hither;[1] and I, though I knew none of them, was greatly attracted by them, merely because I had heard of their way of life and of prayer; but I did not think myself fit to speak to them, or strong enough to obey them; and this made me still more afraid; for to converse with them, and remain what I was, seemed to me somewhat rude.

4. I spent some time in this state, till, after much inward contention and fear, I determined to confer with some spiritual person, to ask him to tell me what that method of prayer was which I was using, and to show me whether I was in error. I was also resolved to do every thing I could not to offend God; for the want of courage of which I was conscious, as I said before,[2] made me so timid. Was there ever delusion so great as mine, O my God, when I withdrew from good in order to become good! The devil must lay much stress on this in the beginning of a course of virtue; for I could not overcome my repugnance. He knows that the whole relief of the soul consists in conferring with the friends of God. Hence it was that no time was fixed in which I should resolve to do this. I waited to grow better first, as I did before when I ceased to pray,[3]—and perhaps I never should have become better; for I had now sunk so deeply into the petty ways of an evil habit,—I could not convince myself that they were wrong,—that I needed the help of others, who should hold out a hand to raise me up. Blessed be Thou, O Lord!—for the first hand outstretched to me was Thine.

5. When I saw that my fear was going so far, it struck me—because I was making progress in prayer—that this must be a great blessing, or a very great evil; for I understood perfectly that what had happened was something supernatural, because at times I was unable to withstand it; to have it when I would was also impossible. I thought to

[1] The college of the Society at Avila was founded in 1555; but some of the Fathers had come thither in 1553 (*De la Fuente*).

[2] Ch. vii. § 37.

[3] Ch. xix. § 9.

myself that there was no help for it, but in keeping my conscience pure, avoiding every occasion even of venial sins; for if it was the work of the Spirit of God, the gain was clear; and if the work of Satan, so long as I strove to please, and did not offend our Lord, Satan could do me little harm; on the contrary, he must lose in the struggle. Determined on this course, and always praying God to help me, striving also after purity of conscience for some days, I saw that my soul had not strength to go forth alone to a perfection so great. I had certain attachments to trifles, which, though not very wrong in themselves, were yet enough to ruin all.

6. I was told of a learned ecclesiastic,[1] dwelling in this city, whose goodness and pious life our Lord was beginning to make known to the world. I contrived to make his acquaintance through a saintly nobleman[2] living in the same place. This latter is a married man; but his life is so edifying and virtuous, so given to prayer, and so full of charity, that the goodness and perfection of it shine forth in all he does: and most justly so; for many souls have been greatly blessed through him, because of his great gifts, which, though his condition of a layman be a hindrance to him, never lie idle. He is a man of great sense, and very gentle with all people; his conversation is never wearisome, but so sweet and gracious, as well as upright and holy, that he pleases every body very much with whom he has any relations. He directs it all to the great good of those souls with whom he converses; and he seems to have no other end in view but to do all he may be permitted to do for all men, and make them content.

[1] Gaspar Daza had formed a society of priests in Avila, and was a very laborious and holy man. It was he who said the first Mass in the monastery of S. Joseph, founded by S. Teresa, whom he survived, dying Nov. 24, 1592. He committed the direction of his priests to F. Baltasar Alvarez (*Bouix*). Juan of Avila acted much in the same way when the Jesuits settled in Avila (*De la Fuente*).

[2] Don Francisco de Salcedo. After the death of his wife, he became a priest, and was chaplain and confessor of the Carmelite nuns of S. Joseph. For twenty years of his married life he attended regularly the theological lectures of the Dominicans, in the house of S. Thomas. His death took place Sept. 12, 1580, when he had been a priest for ten years (*S. Teresa's Letters*, vol. iv. letter 43, note 13: letter 368, ed. of De la Fuente).

7. This blessed and holy man, then, seems to me, by the pains he took, to have been the beginning of salvation to my soul. His humility in his relations with me makes me wonder; for he had spent, I believe, nearly forty years in prayer,—it may be two or three years less,—and all his life was ordered with that perfection which his state admitted. His wife is so great a servant of God, and so full of charity, that nothing is lost to him on her account,[1]—in short, she was the chosen wife of one who God knew would serve Him so well. Some of their kindred are married to some of mine. Besides, I had also much communication with another great servant of God, married to one of my first cousins.

8. It was thus I contrived that the ecclesiastic I speak of, who was so great a servant of God, and his great friend, should come to speak to me, intending to confess to him, and to take him for my director. When he had brought him to speak to me, I, in the greatest confusion at finding myself in the presence of so holy a man, revealed to him the state of my soul, and my way of prayer. He would not be my confessor; he said that he was very much occupied: and so, indeed, he was. He began with a holy resolution to direct me as if I was strong,—I ought to have been strong, according to the method of prayer which he saw I used,—so that I should in nothing offend God. When I saw that he was resolved to make me break off at once with the petty ways I spoke of before,[2] and that I had not the courage to go forth at once in the perfection he required of me, I was distressed; and when I perceived that he ordered the affairs of my soul as if I ought to be perfect at once, I saw that much more care was necessary in my case. In a word, I felt that the means he would have employed were not those by which my soul could be helped onwards; for they were fitted for a soul more perfect than mine; and though the graces I had received from God were very many, I was still at the very beginning in the matter of virtue and of mortification.

9. I believe certainly, if I had only had this ecclesiastic to confer with, that my soul would have made no progress; for the pain it gave me to see that I was not doing—and, as

[1] Doña Mencia del Aguila (*De la Fuente*, in a note on letter 10, vol. ii. p. 9, where he corrects himself,—having previously called her Mencia de Avila).

[2] § 4.

I thought, could not do—what he told me, was enough to destroy all hope, and make me abandon the matter altogether. I wonder at times how it was that he, being one who had a particular grace for the direction of beginners in the way of God, was not permitted to understand my case, or to undertake the care of my soul. I see it was all for my greater good, in order that I might know and converse with persons so holy as the members of the Society of Jesus.

10. After this, I arranged with that saintly nobleman that he should come and see me now and then. It shows how deep his humility was; for he consented to converse with a person so wicked as I was. He began his visits, he encouraged me, and told me that I ought not to suppose I could give up every thing in one day; God would bring it about by degrees: he himself had for some years been unable to free himself from some very slight imperfections. O humility! what great blessings thou bringest to those in whom thou dwellest, and to them who draw near to those who possess thee! This holy man—for I think I may justly call him so—told me of weaknesses of his own, in order to help me. He, in his humility, thought them weaknesses; but, if we consider his state, they were neither faults nor imperfections; yet, in my state, it was a very great fault to be subject to them.

11. I am not saying this without a meaning, though I seem to be enlarging on trifles; but these trifles contribute so much towards the beginning of the soul's progress and its flight upwards, though it has no wings, as they say; and yet no one will believe it who has not had experience of it; but, as I hope in God that your reverence will help many a soul, I speak of it here. My whole salvation depended on his knowing how to treat me, on his humility, on the charity with which he conversed with me, and on his patient endurance of me when he saw that I did not mend my ways at once. He went on discreetly, by degrees showing me how to overcome Satan. My affection for him so grew upon me, that I never was more at ease than on the day I used to see him. I saw him, however, very rarely. When he was long in coming, I used to be very much distressed, thinking that he would not see me because I was so wicked.

12. When he found out my great imperfections,—they might well have been sins, though since I conversed with him

I am somewhat improved,—and when I recounted to him, in order to obtain light from him, the great graces which God had bestowed upon me, he told me that these things were inconsistent one with another; that these consolations were given to people who had made great progress, and led mortified lives; that he could not help being very much afraid—he thought that the evil spirit might have something to do in my case; he would not decide that question, however, but he would have me carefully consider my whole method of prayer, and then tell him of it. That was the difficulty: I did not understand it myself, and so I could tell him nothing of my prayer; for the grace to understand it—and, understanding it, to describe it—has only lately been given me of God. This saying of his, together with the fear I was in, distressed me exceedingly, and I cried; for certainly I was anxious to please God, and I could not persuade myself that Satan had any thing to do with it. But I was afraid, on account of my great sins, that God might leave me blind, so that I should understand nothing.

13. Looking into books to see if I could find any thing there by which I might recognise the prayer I practised, I found in one of them, called the *Ascent of the Mount,*[1] and in that part of it which relates to the union of the soul with God, all those marks which I had in myself, in that I could not think of any thing. This is what I most dwelt on—that I could think of nothing when I was in prayer. I marked that passage, and gave him the book, that he, and the ecclesiastic mentioned before,[2] saint and servant of God, might consider it, and tell me what I should do. If they thought it right, I would give up that method of prayer altogether; for why should I expose myself to danger, when, at the end of nearly twenty years, during which I had used it, I had gained nothing, but had fallen into a delusion of the devil? It was better for me to give it up. And yet this seemed to me hard; for I had already discovered what my soul would become without prayer. Every thing seemed full of trouble I was like a person in the middle of a river, who, in whatever direction he may turn, fears a still greater danger, and is well-nigh drowned. This is a very great trial, and I have gone

[1] *Subida del Monte Sion,* by a Franciscan friar, Bernardino de Laredo (*Reforma,* vol. i. lib. i. c. xix. § 7).

[2] § 6.

through many like it, as I shall show hereafter;[1] and though it does not seem to be of any importance, it will perhaps be advantageous to understand how the spirit is to be tried.

14. And certainly the affliction to be borne is great, and caution is necessary, particularly in the case of women,—for our weakness is great,—and much evil may be the result of telling them very distinctly that the devil is busy with them; yea, rather, the matter should be very carefully considered, and they should be removed out of reach of the dangers that may arise. They should be advised to keep things secret; and it is necessary, also, that their secret should be kept. I am speaking of this as one to whom it has been a sore trouble; for some of those with whom I spoke of my prayer did not keep my secret, but, making inquiries one of another, for a good purpose, did me much harm; for they made things known which might well have remained secret, because not intended for every one: and it seemed as if I had made them public myself.[2]

15. I believe that our Lord permitted[3] this to be done without sin on their part, in order that I might suffer. I do not say that they revealed any thing I discussed with them in confession; still, as they were persons to whom, in my fears, I gave a full account of myself, in order that they might give me light, I thought they ought to have been silent. Nevertheless, I never dared to conceal any thing from such persons. My meaning, then, is, that women should be directed with much discretion; their directors should encourage them, and bide the time when our Lord will help them, as He has helped me. If He had not, the greatest harm would have befallen me, for I was in great fear and dread; and as I suffered from disease of the heart,[4] I am astonished that all this did not do me a great deal of harm.

16. Then, when I had given him the book, and told the story of my life and of my sins, the best way I could in general,—for I was not in confession, because he was a layman; yet I gave him clearly to understand how wicked I was,—those two servants of God, with great charity and affection, considered what was best for me. When they had made up their minds what to say,—I was waiting for it in great dread, having begged many persons to pray to God for

[1] See ch. xxv. § 18 [2] See ch. xxviii. § 18. [3] See *Relation*, vii. § 17. [4] See ch. iv. § 6.

me, and I too had prayed much during those days,—the nobleman came to me in great distress, and said that, in the opinion of both, I was deluded by an evil spirit; that the best thing for me to do was to apply to a certain father of the Society of Jesus, who would come to me if I sent for him, saying I had need of him; that I ought, in a general confession, to give him an account of my whole life, and of the state I was in,—and all with great clearness: God would, in virtue of the Sacrament of Confession, give him more light concerning me; for those fathers were very experienced men in matters of spirituality. Further, I was not to swerve in a single point from the counsels of that father; for I was in great danger, if I had no one to direct me.

17. This answer so alarmed and distressed me, that I knew not what to do—I did nothing but cry. Being in an oratory in great affliction, not knowing what would become of me, I read in a book—it seemed as if our Lord had put it into my hands—that S. Paul said, God is faithful;[1] that He will never permit Satan to deceive those who love Him. This gave me great consolation. I began to prepare for my general confession, and to write out all the evil and all the good: a history of my life, as clearly as I understood it, and knew how to make it, omitting nothing whatever. I remember, when I saw I had written so much evil, and scarcely any thing that was good, that I was exceedingly distressed and sorrowful. It pained me, also, that the nuns of the community should see me converse with such holy persons as those of the Society of Jesus; for I was afraid of my own wickedness, and I thought I should be obliged to cease from it, and give up my amusements; and that if I did not do so, I should grow worse: so I persuaded the sacristan and the portress to tell no one of it. This was of little use, after all; for when I was called down there was one at the door, as it happened, who told it to the whole convent. But what difficulties and what terrors Satan troubles them with who would draw near unto God!

18. I communicated the whole state of my soul to that servant of God[2]—and he was a great servant of His, and

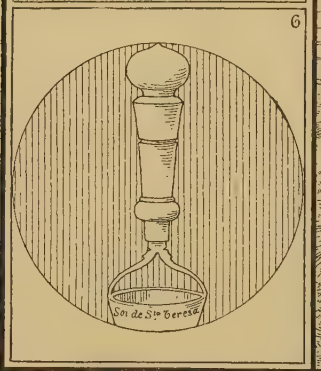
[1] 1 Cor. x. 13.

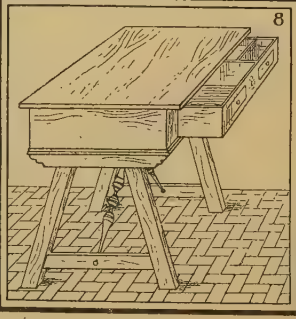
[2] F. Juan de Padranos, whom S. Francis de Borja had sent in 1555, with F. Fernando Alvarez del Aguila, to found the house of the Society in Avila (*De la Fuente*). Ribera, i. 9, says he heard that F. Juan de Padranos gave in part the Exercises of S. Ignatius to the Saint.

very prudent. He understood all I told him, explained it to me, and encouraged me greatly. He said that all was very evidently the work of the Spirit of God; only it was necessary for me to go back again to my prayer, because I was not well grounded, and had not begun to understand what mortification meant,—that was true, for I do not think I knew it even by name,—that I was by no means to give up prayer; on the contrary, I was to do violence to myself in order to practise it, because God had bestowed on me such special graces as made it impossible to say whether it was, or was not, the will of our Lord to do good to many through me. He went further, for he seems to have prophesied of that which our Lord afterwards did with me, and said that I should be very much to blame if I did not correspond with the graces which God bestowed upon me. It seems to me that the Holy Ghost was speaking by his mouth in order to heal my soul, so deep was the impression he made. He made me very much ashamed of myself, and directed me by a way which seemed to change me altogether. What a grand thing it is to understand a soul! He told me to make my prayer every day on some mystery of the Passion, and that I should profit by it, and to fix my thoughts on the Sacred Humanity only, resisting to the utmost of my power those recollections and delights, to which I was not to yield in any way till he gave me further directions in the matter.

19. He left me consoled and fortified: our Lord came to my succour and to his, so that he might understand the state I was in, and how he was to direct me. I made a firm resolution not to swerve from any thing he might command me, and to this day I have kept it. Our Lord be praised, who has given me grace to be obedient to my confessors,[1] however imperfectly!—and they have almost always been those blessed men of the Society of Jesus; though, as I said, I have but imperfectly obeyed them. My soul began to improve visibly as I am now going to say.

[1] See *Relation*, i. § 9.





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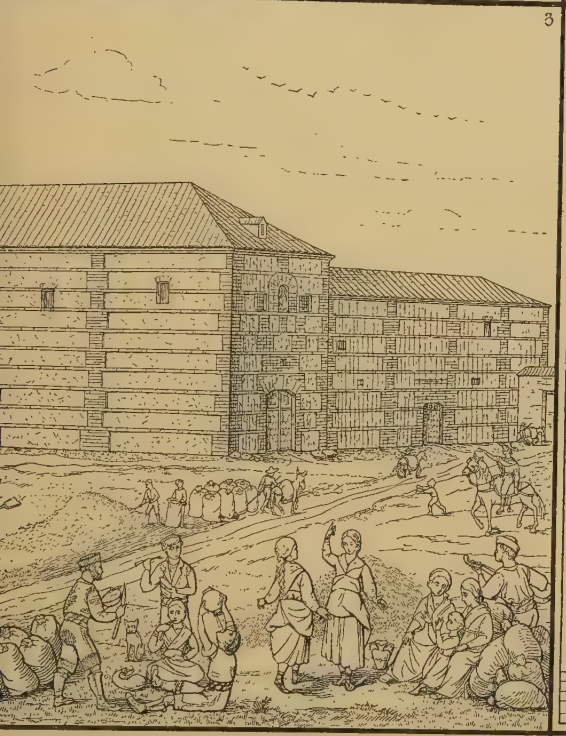
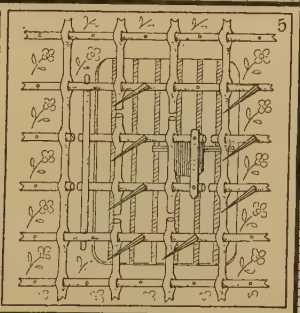
1. **Ruins of the Chateau of Malagon,** formerly the residence of Luisa de la Cerda. On the left, the parish church. 2. The same church, seen from the front. 3. **Church and Monastery of the Carmelites.** Harvest scenes. 4. **Oratory** erected above the stone on which St. Teresa sat to oversee the building of the convent. 5. Wicket for Holy Communion in the grille of the choir. 6. Iron stamp used by St. Teresa in cutting the Hosts. 7. **Statue of St. Teresa** in the cell which she occupied. 8. Chest with three locks containing the papers of the monastery.





Bruges, P Raoux, Sc.

Portrait of Anne of St. Augustine. 10. Reliquary containing a finger of Anne St. Augustine. 11. **Hospice of the Discalced Carmelites** and outer door of the es of the Carmelite monastery. 12. **Arms of the Saavedra family,** the family of sa de la Cerda's husband. 13. **Arms of the de la Cerda family.** 14. **Arms of family of Biedma,** also called Benavides, patrons of the church of the Carmelites relatives of St. Teresa. 15. **Arms of Arias Pardo,** Baron of Malagon. (See endix, note 9.)

CHAPTER XXIV.

PROGRESS UNDER OBEDIENCE—HER INABILITY TO RESIST THE GRACES OF GOD—GOD MULTIPLIES HIS GRACES.

1. After this my confession, my soul was so docile that, as it seems to me, there was nothing in the world I was not prepared to undertake. I began at once to make a change in many things, though my confessor never pressed me—on the contrary, he seemed to make light of it all. I was the more influenced by this, because he led me on by the way of the love of God; he left me free, and did not press me, unless I did so myself, out of love. I continued thus nearly two months, doing all I could to resist the sweetness and graces that God sent. As to my outward life, the change was visible; for our Lord gave me courage to go through with certain things, of which those who knew me—and even those in the community—said that they seemed to them extreme; and, indeed, compared with what I had been accustomed to do, they were extreme: people, therefore, had reason to say so. Yet, in those things which were of obligation, considering the habit I wore, and the profession I had made, I was still deficient. By resisting the sweetness and joys which God sent me, I gained this, that His Majesty taught me Himself; for, previously, I used to think that, in order to obtain sweetness in prayer, it was necessary for me to hide myself in secret places, and so I scarcely dared to stir. Afterwards, I saw how little that was to the purpose; for the more I tried to distract myself, the more our Lord poured over me that sweetness and joy which seemed to me to be flowing around me, so that I could not in any way escape from it: and so it was. I was so careful about this resistance, that it was a pain to me. But our Lord was more careful to show His mercies, and during those two months to reveal Himself more than before, so that I might the better comprehend that it was no longer in my power to resist Him.

2. I began with a renewed love of the most Sacred Humanity; my prayer began to be solid, like a house, the foundations of which are strong; and I was inclined to practise greater penance, having been negligent in this matter

hitherto because of my great infirmities. The holy man who heard my confession told me that certain penances would not hurt me, and that God perhaps sent me so much sickness because I did no penance; His Majesty would therefore impose it Himself. He ordered me to practise certain acts of mortification not very pleasant for me.[1] I did so, because I felt that our Lord was enjoining it all, and giving him grace to command me in such a way as to make me obedient unto him.

3. My soul was now sensitive to every offence I committed against God, however slight it might be; so much so, that if I had any superfluity about me, I could not recollect myself in prayer till I had got rid of it. I prayed earnestly that our Lord would hold me by the hand, and not suffer me to fall again, now that I was under the direction of His servants. I thought that would be a great evil, and that they would lose their credit through me .

4. At this time, Father Francis who was Duke of Gandia,[2] came here; he had left all he possessed some years before, and had entered the Society of Jesus. My confessor, and the nobleman of whom I spoke before,[3] contrived that he should visit me, in order that I might speak to him, and give him an account of my way of prayer; for they knew him to be greatly favoured and comforted of God: he had given up much, and was rewarded for it even in this life. When he had heard me, he said to me that it was the work of the Spirit of God,[4] and that he thought it was not right now to prolong that resistance; that hitherto it had been safe enough, —only, I should always begin my prayer by meditating on some part of the Passion; and that if our Lord should then raise up my spirit, I should make no resistance, but suffer His Majesty to raise it upwards, I myself not seeking it. He gave both medicine and advice, as one who had made great progress himself; for experience is very important in

[1] The Saint now treated her body with extreme severity, disciplining herself even unto blood (*Reforma*, vol. i. lib. i. c. xx. § 4).

[2] S. Francis de Borja came to Avila, where S. Teresa lived, in 1557 (*De la Fuente*). This passage must have been written after the foundation of S. Joseph, for it was not in the first Life, as the Saint says, ch. x. § 11, that she kept secret the names of herself and all others.

[3] Ch. xxiii. § 6.

[4] See *Relation*, viii. § 6.

these matters. He said that further resistance would be a mistake. I was exceedingly consoled; so, too, was the nobleman, who rejoiced greatly when he was told that it was the work of God. He always helped me and gave me advice according to his power,—and that power was great.

5. At this time, they changed my confessor's residence. I felt it very much, for I thought I should go back to my wickedness, and that it was not possible to find another such as he. My soul was, as it were, in a desert, most sorrowful and afraid. I knew not what to do with myself. One of my kinswomen contrived to get me into her house, and I contrived at once to find another confessor[1] in the Society of Jesus. It pleased our Lord that I should commence a friendship with a noble lady,[2] a widow, much given to prayer, who had much to do with the fathers. She made her own confessor[3] hear me, and I remained in her house some days. She lived near, and I delighted in the many conferences I had with the fathers; for merely by observing the holiness of their way of life, I felt that my soul profited exceedingly.

6. This father began by putting me in the way of greater perfection. He used to say to me, that I ought to leave nothing undone that I might be wholly pleasing unto God. He was, however, very prudent and very gentle at the same time; for my soul was not at all strong, but rather very weak, especially as to giving up certain friendships, though I did not offend God by them: there was much natural affection in them, and I thought it would be an act of ingratitude if I broke them off. And so, as I did not offend God, I asked him if I must be ungrateful. He told me to lay the matter before God for a few days, and recite the hymn, "Veni, Creator," that God might enlighten me as to the better course.

[1] Who he was is not certainly known. The Bollandists decline to give an opinion; but F. Bouix thinks it was F. Ferdinand Alvarez, who became her confessor on the removal of F. Jaun de Padranos, and that it was to him she confessed till she placed herself under the direction of F. Baltasar Alvarez, the confessor of Doña Guiomar, as it is stated in the next paragraph,—unless the confessor there mentioned was F. Ferdinand.

[2] Doña Guiomar de Ulloa. See below, ch. xxxii. § 13.

[3] If this confessor was F. Baltasar Alvarez, the Saint, F. Bouix observes, passes rapidly over the history of the year 1557, and the greater part, perhaps, of 1558; for F. Baltasar was ordained priest only in the latter year.

One day, having prayed for some time, and implored our Lord to help me to please Him in all things, I began the hymn; and as I was saying it, I fell into a trance—so suddenly, that I was, as it were, carried out of myself. I could have no doubt about it, for it was most plain.

7. This was the first time that our Lord bestowed on me the grace of ecstasy. I heard these words: "I will not have thee converse with men, but with angels." This made me wonder very much; for the commotion of my spirit was great, and these words were uttered in the very depth of my soul. They made me afraid,—though, on the other hand, they gave me great comfort, which, when I had lost the fear, —caused, I believe, by the strangeness of the visitation,— remained with me.

8. Those words have been fulfilled; for I have never been able to form friendship with, nor have any comfort in nor any particular love for, any persons whatever, except those who, as I believe, love God, and who strive to serve Him. It has not been in my power to do it. It is nothing to me that they are my kindred, or my friends, if I do not know them to be lovers of God, or persons given to prayer. It is to me a painful cross to converse with any one. This is the truth, so far as I can judge.[1] From that day forth, I have had courage so great as to leave all things for God, who in one moment—and it seems to me but a moment—was pleased to change His servant into another person. Accordingly, there was no necessity for laying further commands upon me in this matter. When my confessor saw how much I clung to these friendships, he did not venture to bid me distinctly to give them up. He must have waited till our Lord did the work—as He did Himself. Nor did I think myself that I could succeed; for I had tried before, and the pain it gave me was so great that I abandoned the attempt, on the ground that there was nothing unseemly in those attachments. Now our Lord set me at liberty, and gave me strength also to use it.

9. So I told my confessor of it, and gave up every thing, according to his advice. It did a great deal of good to those with whom I used to converse, to see my determination. God be blessed forever! who in one moment set me free, while I had been for many years making many efforts, and

[1] See *Relation*, i, § 6.

had never succeeded, very often also doing such violence to myself as injured my health; but, as it was done by Him who is almighty, and the true Lord of all, it gave me no pain whatever.

CHAPTER XXV.

DIVINE LOCUTIONS—DELUSIONS ON THAT SUBJECT.

1. It will be as well, I think, to explain these locutions of God, and to describe what the soul feels when it receives them, in order that you, my father, may understand the matter; for ever since that time of which I am speaking, when our Lord granted me that grace, it has been an ordinary occurrence until now, as will appear by what I have yet to say.[1]

2. The words are very distinctly formed; but by the bodily ear they are not heard. They are, however, much more clearly understood than they would be if they were heard by the ear. It is impossible not to understand them, whatever resistance we may offer. When we wish not to hear any thing in this world, we can stop our ears, or give our attention to something else: so that, even if we do hear, at least we can refuse to understand. In this locution of God addressed to the soul there is no escape, for in spite of ourselves we must listen; and the understanding must apply itself so thoroughly to the comprehension of that which God

[1] Philip. a SS. Trinitate, *Theolog. Mystic.* par. 2, tr. iii. art. v.: "Tres sunt modi divinæ locutionis; completur enim divina locutio vel verbis successivis, vel verbis formalibus, vel verbis substantialibus. Completur verbis successivis cum anima in semetipsa multum collecta quosdam discursus internos de Deo vel de aliis divina format directione, hujusmodi quippe discursus, quamvis ab ipsa sibi formati, a Doe tamen dirigente procedunt. Completur verbis formalibus cum anima vel in se collecta, vel aliis occupata, percipit quædam verba formaliter ac distincte divinitus expressa, ad quorum formationem anima passive penitus se habet. Completur verbis substantialibus cum anima vel in se collecta, vel etiam distracta, percipit quædam verba viva et efficacia, divinitus ad se directa, quæ virtutem aut substantialem effectum per ipsa significatum fortiter ac infallibiliter causant." See also S. John of the Cross, *Ascent of Mount Carmel,* b. ii. ch. xxviii. and the following.

wills we should hear, that it is nothing to the purpose whether we will it or not; for it is His will, who can do all things. We should understand that His will must be done; and He reveals Himself as our true Lord, having dominion over us. I know this by much experience; for my resistance lasted nearly two years,[1] because of the great fear I was in; and even now I resist occasionally; but it is of no use.

3. I should like to explain the delusions which may happen here, though he who has had much experience will run little or no risk, I think; but the experience must be great. I should like to explain also how those locutions which come from the Good Spirit differ from those which come from an evil spirit; and, further, how they may be but an apprehension of the understanding,—for that is possible, —or even words which the mind addressed to itself. I do not know if it be so; but even this very day I thought it possible. I know by experience in many ways when these locutions come from God. I have been told things two or three years beforehand, which have all come to pass; and in none of them have I been hitherto deceived. There are also other things in which the Spirit of God may be clearly traced, as I shall relate by and by.[2]

4. It seems to me that a person commending a matter to God with great love and earnestness may think that he hears in some way or other whether his prayer will be granted or not, and it is not impossible; but he who has heard the divine locution will see clearly enough what this is, because there is a great difference between the two. If it be any thing which the understanding has fashioned, however cunningly it may have done so, he sees that it is the understanding which has arranged that locution, and that it is speaking of itself. This is nothing else but a word uttered by one, and listened to by another: in that case, the understanding will see that it has not been listening only, but also forming the words; and the words it forms are something indistinct, fantastic, and not clear like the divine locutions. It is in our power to turn away our attention from these locutions of our own, just as we can be silent when we

[1] From 1555 to 1557, when the Saint was advised by S. Francis de Borja to make no further resistance (*Bouix*).

[2] Ch. xxvi. § 4.

are speaking; but, with respect to the former, that cannot be done.

5. There is another test more decisive still. The words formed by the understanding effect nothing; but, when our Lord speaks, it is at once word and work; and though the words may not be meant to stir up our devotion, but are rather words of reproof, they dispose a soul at once, strengthen it, make it tender, give it light, console and calm it; and if it should be in dryness, or in trouble and uneasiness, all is removed, as if by the action of a hand, and even better; for it seems as if our Lord would have the soul understand that He is all-powerful, and that His words are deeds.

6. It seems to me that there is as much difference between these two locutions as there is between speaking and listening, neither more nor less; for when I speak, as I have just said,[1] I go on with my understanding arranging what I am saying; but if I am spoken to by others, I do nothing else but listen, without any labour. The human locution is as something which we cannot well make out, as if we were half asleep; but the divine locution is a voice so clear that not a syllable of its utterance is lost. It may occur, too, when the understanding and the soul are so troubled and distracted that they cannot form one sentence correctly; and yet grand sentences, perfectly arranged, such as the soul in its most recollected state never could have formed, are uttered, and at the first word, as I said,[2] change it utterly. Still less could it have formed them if they are uttered in an ecstasy, when the faculties of the soul are suspended; for how should the soul then comprehend any thing, when it remembers nothing?—yea, rather, how can it remember them then, when the memory can hardly do any thing at all, and the imagination is, as it were, suspended?

7. But it is to be observed, that if we see visions and hear words it never is as at the time when the soul is in union in the very rapture itself,—so it seems to me. At that moment, as I have shown,—I think it was when I was speaking of the second water,[3]—all the faculties of the soul

[1] § 4. [2] § 9.

[3] The doctrine here laid down is not that of the second water,—ch. xiv and xv.,—but that of the third, ch. xvi. The Saint herself speaks doubtfully; and as she had but little time for writing, she could not correct nor read again what she had written (*De la Fuente*).

are suspended; and, as I think, neither vision, nor understanding, nor hearing, is possible at that time. The soul is then wholly in the power of another; and in that instant—a very brief one, in my opinion—our Lord leaves it free for nothing whatever; but when this instant is passed, the soul continuing still entranced, then is the time of which I am speaking; for the faculties, though not completely suspended, are so disposed that they are scarcely active, being, as it were, absorbed, and incapable of making any reflections.

8. There are so many ways of ascertaining the nature of these locutions, that if a person be once deceived, he will not be deceived often. I mean, that a soul accustomed to them, and on its guard, will most clearly see what they are; for, setting other considerations aside which prove what I have said, the human locution produces no effect, neither does the soul accept it,—though it must admit the other, whether we like it or not,—nor does it believe it; on the contrary, it is known to be a delusion of the understanding, and is therefore put away as we would put away the ravings of a lunatic.

9. But as to the divine locution, we listen to that as we do to a person of great holiness, learning, or authority, whom we know to be incapable of uttering a falsehood. And yet this is an inadequate illustration; for these locutions proceed occasionally in such great majesty that, without our recollecting who it is that utters them, they make us tremble if they be words of reproof, and die of love if words of love. They are also, as I have said,[1] matters of which the memory has not the least recollection; and expressions so full are uttered so rapidly, that much time must have been spent in arranging them, if we formed them ourselves; and so it seems to me that we cannot possibly be ignorant at the time that we have never formed them ourselves at all.

10. There is no reason, therefore, why I should dwell longer on this matter. It is a wonder to me that any experienced person, unless he deliberately chooses to do so, can fall into delusions. It has often happened to me, when I had doubts, to distrust what I heard, and to think that it was all imagination,—but this I did afterwards; for at the moment that is impossible,—and at a later time to see

[1] § 6.

the whole fulfilled; for our Lord makes the words dwell in the memory so that they cannot be forgotten. Now, that which comes forth from our understanding is, as it were, the first movement of thought, which passes away and is forgotten; but the divine locution is a work done; and though some of it may be forgotten, and time have lapsed, yet is it not so wholly forgotten that the memory loses all traces of what was once spoken,—unless, indeed, after a very long time, or unless the locution were words of grace or of instruction. But as to prophetic words, they are never forgotten, in my opinion; at least, I have never forgotten any,—and yet my memory is weak.

11. I repeat it, unless a soul be so wicked as to pretend that it has these locutions, which would be a great sin, and say that it hears divine words when it hears nothing of the kind, it cannot possibly fail to see clearly that itself arranges the words, and utters them to itself. That seems to me altogether impossible for any soul that has ever known the Spirit of God. If it has not, it may continue all its life long in this delusion, and imagine that it hears and understands, though I know not how that can be. A soul desires to hear these locutions, or it does not; if it does not, it is distressed because it hears them, and is unwilling to listen to them, because of a thousand fears which they occasion, and for many other reasons it has for being quiet in prayer without these interruptions. How is it that the understanding has time enough to arrange these locutions? They require time.

12. But, on the other side, the divine locutions instruct us without loss of time, and we understand matters which seem to require a month on our part to arrange. The understanding itself, and the soul, stand amazed at some of the things we understand. So it is; and he who has any experience of it will see that what I am saying is literally true. I give God thanks that I have been able thus to explain it. I end by saying that, in my opinion, we may hear the locutions that proceed from the understanding whenever we like, and think that we hear them whenever we pray. But it is not so with the divine locutions: for many days I may desire to hear them, and I cannot; and at other times, even when I would not, as I said before,[1] hear them, I must. It seems to me that any one disposed to deceive people by saying

[1] § 2.

that he heard from God that which he has invented himself, might as easily say that he heard it with his bodily ears. It is most certainly true that I never imagined there was any other way of hearing or understanding till I had proof of it in myself; and so, as I said before,[1] it gave me trouble enough.

13. Locutions that come from Satan not only do not leave any good effects behind, but do leave evil effects. This has happened to me; but not more than two or three times. Our Lord warned me at once that they came from Satan. Over and above the great aridity which remains in the soul after these evil locutions, there is also a certain disquiet, such as I have had on many other occasions, when, by our Lord's permission, I fell into great temptations and travail of soul in diverse ways; and though I am in trouble often enough, as I shall show hereafter,[2] yet this disquiet is such that I know not whence it comes; only the soul seems to resist, is troubled and distressed, without knowing why; for the words of Satan are good and not evil. I am thinking whether this may not be so because one spirit is conscious of the presence of another.

14. The sweetness and joy which Satan gives are, in my opinion, of a very different kind. By means of these sweetnesses he may deceive any one who does not, or who never did, taste of the sweetness of God,—by which I mean a certain sweet, strong, impressive, delightsome, and calm refreshing. Those little, fervid bursts of tears, and other slight emotions, —for at the first breath of persecution these little flowers wither,—I do not call devotion, though they are a good beginning, and are holy impressions; but they are not a test to determine whether these locutions come from a good or an evil spirit. It is therefore best for us to proceed always with great caution; for those persons who have advanced in prayer only so far as this may most easily fall into delusions, if they have visions or revelations. For myself, I never had a single vision or revelation till God had led me on to the prayer of union,—unless it be on that occasion, of which I have spoken before,[3] now many years ago, when I saw our Lord. Oh, that His Majesty had been pleased to let me then understand that it was a true vision, as I have since understood it was! it would have been no slight blessing to me.

[1] Ch. vii. § 12. [2] Ch. xxviii. § 7, ch. xxx. § 7. [3] Ch. vii. § 11.

15. After these locutions of the evil one, the soul is never gentle, but is, as it were, terrified, and greatly disgusted.

16. I look upon it as a most certain truth, that the devil will never deceive, and that God will not suffer him to deceive, that soul which has no confidence whatever in itself; which is strong in faith, and resolved to undergo a thousand deaths for any one article of the creed; which in its love of the faith, infused of God once for all,—a faith living and strong—always labours, seeking for further light on this side and on that, to mould itself on the teaching of the Church, as one already deeply grounded in the truth. No imaginable revelations, not even if it saw the heavens open, could make that soul swerve in any degree from the doctrine of the Church. If, however, it should at any time find itself wavering even in thought on this point, or stopping to say to itself, If God says this to me, it may be true, as well as what He said to the Saints,—the soul must not be sure of it. I do not mean that it so believes, only that Satan has taken the first step towards tempting it; and the giving way to the first movements of a thought like this is evidently most wrong. I believe, however, that these first movements will not take place if the soul is so strong in the matter—as that soul is to whom our Lord sends these graces—that it seems as if it could crush the evil spirits in defence of the very least of the truths which the Church holds.

17. If the soul does not discern this great strength in itself, and if the particular devotion or vision help it not onwards, then it must not look upon it as safe. For though at first the soul is conscious of no harm, great harm may by degrees ensue; because, so far as I can see, and by experience understand, that which purports to come from God is to be received only in so far as it corresponds with the sacred writings; but if it varies therefrom ever so little, I am incomparably more convinced that it comes from Satan than I am now convinced it comes from God, however deep that conviction may be. In this case, there is no need to ask for signs, nor from what spirit it proceeds, because this varying is so clear a sign of the devil's presence, that if all the world were to assure me that it came from God, I would not believe it. The fact is, that all good seems to be lost out of sight, and to have fled from the soul, when the devil has spoken

to it; the soul is thrown into a state of disgust, and is troubled, able to do no good thing whatever—for if it conceives good desires, they are not strong; its humility is fictitious, disturbed, and without sweetness. Any one who has ever tasted of the Spirit of God will, I think, understand it.

18. Nevertheless, Satan has many devices; and so there is nothing more certain than that it is safer to be afraid, and always on our guard, under a learned director, from whom nothing is concealed. If we do this, no harm can befall us, though much has befallen me through the excessive fears which possessed some people. For instance, it happened so once to me, when many persons in whom I had great confidence, and with good reason, had assembled together,—five or six in number, I think,—and all very great servants of God. It is true, my relations were with one of them only; but by his orders I made my state known to the others. They had many conferences together about my necessities; for they had a great affection for me, and were afraid I was under a delusion. I, too, was very much afraid whenever I was not occupied in prayer; but when I prayed, and our Lord bestowed His graces upon me, I was instantly reassured. My confessor told me they were all of opinion that I was deceived by Satan; that I must communicate less frequently, and contrive to distract myself in such a way as to be less alone.

19. I was in great fear myself, as I have just said, and my disease of the heart[1] contributed thereto, so that very often I did not dare to remain alone in my cell during the day. When I found so many maintain this, and myself unable to believe them, I had at once a most grievous scruple; for it seemed to me that I had very little humility, especially as they all led lives incomparably better than mine: they were also learned men. Why should I not believe them? I did all I could to believe them. I reflected on my wicked life, and therefore what they said to me must be true.

20. In this distress, I quitted the church,[2] and entered an oratory. I had not been to Communion for many days, nor had I been alone, which was all my comfort. I had no one to speak to, for every one was against me. Some, I thought,

[1] Ch. iv. § 6, ch. v. § 14.

[2] It was the church of the Jesuits (*Bouix*).

made a mock of me when I spoke to them of my prayer, as if I were a person under delusions of the imagination; others warned my confessor to be on his guard against me; and some said it was clear the whole was an operation of Satan. My confessor, though he agreed with them for the sake of trying me, as I understood afterwards, always comforted me: and he alone did so. He told me that, if I did not offend God, my prayer, even if it was the work of Satan, could do me no harm; that I should be delivered from it. He bade me pray much to God: he himself, and all his penitents, and many others did so earnestly; I, too, with all my might, and as many as I knew to be servants of God, prayed that His Majesty would be pleased to lead me by another way. This lasted, I think, about two years; and this was the subject of my continual prayer to our Lord.

21. But there was no comfort for me when I thought of the possibility that Satan could speak to me so often. Now that I was never alone for prayer, our Lord made me recollected even during conversation: He spoke what He pleased,—I could not avoid it; and though it distressed me, I was forced to listen. I was by myself, having no one in whom I could find any comfort; unable to pray or read, like a person stunned by heavy trials, and by the dread that the evil one had deluded me; utterly disquieted and wearied, not knowing what would become of me. I have been occasionally —yea, very often—in distress, but never before in distress so great. I was in this state for four or five hours; there was no comfort for me, either from heaven or on earth—only our Lord left me to suffer, afraid of a thousand dangers.

22. O my Lord, how true a friend art Thou! how powerful! Thou showest Thy power when Thou wilt; and Thou dost will it always, if only we will it also. Let the whole creation praise Thee, O Thou Lord of the world! Oh, that a voice might go forth over all the earth, proclaiming Thy faithfulness to those who love Thee! All things fail; but Thou, Lord of all, never failest! They who love Thee, oh, how little they have to suffer! oh, how gently, how tenderly, how sweetly Thou, O my Lord, dealest with them! Oh, that no one had ever been occupied with any other love than Thine! It seems as if Thou didst subject those who love Thee to a severe trial; but it is in order that they may learn, in the depths of that trial, the depths of Thy love.

O my God, oh, that I had understanding and learning, and a new language, in order to magnify Thy works, according to the knowledge of them which my soul possesses! Every thing fails me, O my Lord; but if Thou wilt not abandon me, I will never fail Thee. Let all the learned rise up against me,—let the whole creation persecute me,—let the evil spirits torment me,—but do Thou, O Lord, fail me not; for I know by experience now the blessedness of that deliverance which Thou dost effect for those who trust only in Thee. In this distress,—for then I had never had a single vision,—these Thy words alone were enough to remove it, and give me perfect peace: "Be not afraid, my daughter: it is I; and I will not abandon thee. Fear not."[1]

23. It seems to me that, in the state I was in then, many hours would have been necessary to calm me, and that no one could have done it. Yet I found myself, through these words alone, tranquil and strong, courageous and confident, at rest and enlightened; in a moment, my soul seemed changed, and I felt I could maintain against all the world that my prayer was the work of God. Oh, how good is God! how good is our Lord, and how powerful! He gives not counsel only, but relief as well. His words are deeds. O my God! as He strengthens our faith, love grows. So it is, in truth; for I used frequently to recollect how our Lord, when the tempest arose, commanded the winds to be still over the sea.[2] So I said to myself: Who is He, that all my faculties should thus obey Him? Who is He, that gives light in such darkness in a moment; who softens a heart that seemed to be made of stone; who gives the waters of sweet tears, where for a long time great dryness seems to have prevailed; who inspires these desires; who bestows this courage? What have I been thinking of? what am I afraid of? what is it? I desire to serve this my Lord; I aim at nothing else but His pleasure; I seek no joy, no rest, no other good than that of doing His will. I was so confident that I had no other desire, that I could safely assert it.

24. Seeing, then, that our Lord is so powerful,—as I see and know He is,—and that the evil spirits are His slaves, —of which there can be no doubt, because it is of faith,— and I a servant of this our Lord and King,—what harm can Satan do unto me? Why have I not strength enough to

[1] See *Inner Fortress,* vi. 3, 5. [2] S. Matt. viii. 26.

fight against all hell? I took up the cross in my hand,—I was changed in a moment into another person, and it seemed as if God had really given me courage enough not to be afraid of encountering all the evil spirits. It seemed to me that I could, with the cross, easily defeat them altogether. So I cried out, Come on, all of you; I am the servant of our Lord: I should like to see what you can do against me.

25. And certainly they seemed to be afraid of me, for I was left in peace: I feared them so little, that the terrors, which until now oppressed me, quitted me altogether; and, though I saw them occasionally,—I shall speak of this by and by,[1]—I was never again afraid of them—on the contrary, they seemed to be afraid of me.[2] I found myself endowed with a certain authority over them, given me by the Lord of all, so that I cared no more for them than for flies. They seem to be such cowards; for their strength fails them at the sight of any one who despises them. These enemies have not the courage to assail any but those whom they see ready to give in to them, or when God permits them to do so, for the greater good of His servants, whom they may try and torment.

26. May it please His Majesty that we fear Him whom we ought to fear,[3] and understand that one venial sin can do us more harm than all hell together; for that is the truth. The evil spirits keep us in terror, because we expose ourselves to the assaults of terror by our attachments to honours, possessions, and pleasures. For then the evil spirits, uniting themselves with us,—we become our own enemies when we love and seek what we ought to hate,—do us great harm. We ourselves put weapons into their hands, that they may assail us; those very weapons with which we should defend ourselves. It is a great pity. But if, for the love of God, we hated all this, and embraced the cross, and set about His service in earnest, Satan would fly away before such realities, as from the plague. He is the friend of lies, and a lie himself.[4] He will have nothing to do with those who walk in the truth. When he sees the understanding of any one obscured, he simply helps to pluck out his eyes; if he sees any

[1] Ch. xxxi. § 1.

[2] S. John of the Cross, *Spiritual Canticle*, st. 24, p. 128, Engl. trans.

[3] S. Matt. x. 26, 28.

[4] S. John viii. 44.

one already blind, seeking peace in vanities,—for all the things of this world are so utterly vanity, that they seem to be but the playthings of a child,—he sees at once that such a one is a child; he treats him as a child, and ventures to wrestle with him—not once, but often.

27. May it please our Lord that I be not one of these; and may His Majesty give me grace to take that for peace which is really peace, that for honour which is really honour, and that for delight which is really a delight. Let me never mistake one thing for another—and then I snap my fingers at all the devils, for they shall be afraid of me. I do not understand those terrors which make us cry out, Satan Satan! when we may say, God, God! and make Satan tremble. Do we not know that he cannot stir without the permission of God? What does it mean? I am really much more afraid of those people who have so great a fear of the devil, than I am of the devil himself. Satan can do me no harm whatever, but they can trouble me very much, particularly if they be confessors. I have spent some years of such great anxiety, that even now I am amazed that I was able to bear it. Blessed be our Lord, who has so effectually helped me!

CHAPTER XXVI.

HOW THE FEARS OF THE SAINT VANISHED—HOW SHE WAS ASSURED THAT HER PRAYER WAS THE WORK OF THE HOLY SPIRIT.

1. I LOOK upon the courage which our Lord has implanted in me against evil spirits as one of the greatest mercies which He has bestowed upon me; for a cowardly soul, afraid of any thing but sin against God, is a very unseemly thing, when we have on our side the King omnipotent, our Lord most high, who can do all things, and subjects all things to Himself. There is nothing to be afraid of if we walk, as I said before,[1] in the truth, in the sight of His Majesty, with a pure conscience. And for this end, as I said in the same place, I would have myself all fears, that I may not for one instant offend Him who in that instant is

[1] Ch. xxv. § 26.

able to destroy us. If His Majesty is pleased with us, whoever resists us—be he who he may—will be utterly disappointed.

2. It may be so, you will say; but, then, where is that soul so just as to please Him in every thing?—and that is the reason why we are afraid. Certainly it is not my soul, which is most wretched, unprofitable, and full of misery. God is not like man in His ways; He knows our weakness. But the soul perceives, by the help of certain great signs, whether it loves God of a truth; for the love of those souls who have come to this state is not hidden, as it was at first, but is full of high impulses, and of longings for the vision of God, as I shall show hereafter—or rather, as I have shown already.[1] Every thing wearies, every thing distresses, every thing torments the soul, unless it be suffered with God, or for God. There is no rest which is not a weariness, because the soul knows itself to be away from its true rest; and so love is made most manifest, and, as I have just said, impossible to hide.

3. It happened to me, on another occasion, to be grievously tried, and much spoken against on account of a certain affair,—of which I will speak hereafter,[2]—by almost every body in the place where I am living, and by the members of my Order. When I was in this distress, and afflicted by many occasions of disquiet wherein I was placed, our Lord spoke to me, saying: "What art thou afraid of? knowest thou not that I am almighty? I will do what I have promised thee." And so, afterwards, was it done. I found myself at once so strong, that I could have undertaken any thing, so it seemed, immediately, even if I had to endure greater trials for His service, and had to enter on a new state of suffering. These locutions are so frequent, that I cannot count them; many of them are reproaches, and He sends them when I fall into imperfections. They are enough to destroy a soul. They correct me, however; for His Majesty —as I said before[3]—gives both counsel and relief. There are others which bring my former sins into remembrance,—particularly when He is about to bestow upon me some special grace,—in such a way that the soul beholds itself

[1] Ch. xv. § 6.
[2] Ch. xxviii.; the foundation of the house of S. Joseph.
[3] Ch. xxv. § 23.

as being really judged; for those reproaches of God put the truth before it so distinctly, that it knows not what to do with itself. Some are warnings against certain dangers to myself or others; many of them are prophecies of future things, three or four years beforehand; and all of them have been fulfilled: some of them I could mention. Here, then, are so many reasons for believing that they come from God, as make it impossible, I believe, for any body to mistake them.

4. The safest course in these things is to declare, without fail, the whole state of the soul, together with the graces our Lord gives me, to a confessor who is learned, and obey him. I do so; and if I did not, I should have no peace. Nor is it right that we women, who are unlearned, should have any: there can be no danger in this, but rather great profit. This is what our Lord has often commanded me to do, and it is what I have often done. I had a confessor[1] who mortified me greatly, and now and then distressed me: he tried me heavily, for he disquieted me exceedingly; and yet he was the one who, I believe, did me the most good. Though I had a great affection for him, I was occasionally tempted to leave him; I thought that the pain he inflicted on me disturbed my prayer. Whenever I was resolved on leaving him, I used to feel instantly that I ought not to do so; and one reproach of our Lord would press more heavily upon me than all that my confessor did. Now and then, I was worn out—torture on the one hand, reproaches on the other. I required it all, for my will was but little subdued. Our Lord said to me once, that there was no obedience where there was no resolution to suffer; that I was to think of His sufferings, and then every thing would be easy.

5. One of my confessors, to whom I went in the beginning, advised me once, now that my spiritual state was known to be the work of God, to keep silence, and not speak of these things to any one, on the ground that it was safer to keep these graces secret. To me, the advice seemed good, because I felt it so much whenever I had to speak of them

[1] The Bollandists, n. 185, attribute some of the severity with which her confessor treated the Saint to the spirit of desolation with which he was then tried himself; and, in proof of it, refer to the account which F. Baltasar Alvarez gave of his own prayer to the General of the Society.

to my confessor;[1] I was also so ashamed of myself, that I felt it more keenly at times to speak of them than I should have done in confessing grave sins, particularly when the graces I had to reveal were great. I thought they did not believe me, and that they were laughing at me. I felt it so much,—for I look on this as an irreverent treatment of the marvels of God,—that I was glad to be silent. I learned then that I had been ill-advised by that confessor, because I ought never to hide any thing from my confessor; for I should find great security if I told every thing; and if I did otherwise, I might at any time fall into delusions.[2]

6. Whenever our Lord commanded me to do one thing in prayer, and if my confessor forbade it, our Lord Himself told me to obey my confessor. His Majesty afterwards would change the mind of that confessor, so that he would have me to do what he had forbidden before. When we were deprived of many books written in Spanish, and forbidden to read them,—I felt it deeply, for some of these books were a great comfort to me, and I could not read them in Latin, —our Lord said to me, "Be not troubled; I will give thee a living book." I could not understand why this was said to me, for at that time I had never had a vision.[3] But, a very few days afterwards, I understood it well enough; for I had so much to think of, and such reasons for self-recollection in what I saw before me, and our Lord dealt so lovingly with me, in teaching me in so many ways, that I had little or no need whatever of books. His Majesty has been to me a veritable Book, in which I saw all truth. Blessed be such a Book, which leaves behind an impression of what is read therein, and in such a way that it cannot be forgotten!

7. Who can look upon our Lord, covered with wounds, and bowed down under persecutions, without accepting, loving, and longing for them? Who can behold but a part of that glory which He will give to those who serve Him without confessing that all he may do, and all he may suffer, are altogether as nothing, when we may hope for such a reward? Who can look at the torments of lost souls without acknowledging the torments of this life to be joyous

[1] See *Relation,* vii. § 7.

[2] S. John of the Cross, *Mount Carmel,* bk. ii. ch. 22.

[3] The visions of the Saint began in 1558 (*De la Fuente*); or, according to Father Bouix, in 1559.

delights in comparison, and confessing how much they owe to our Lord in having saved them so often from the place of torments?[1] But as, by the help of God, I shall speak more at large of certain things, I wish now to go on with the story of my life. Our Lord grant that I have been clear enough in what I have hitherto said! I feel assured that he will understand me who has had experience herein, and that he will see I have partially succeeded; but as to him who has had no such experience, I should not be surprised if he regarded it all as folly. It is enough for him that it is I who say it, in order to be free from blame; neither will I blame any one who shall so speak of it. Our Lord grant that I may never fail to do His will! Amen.

CHAPTER XXVII.

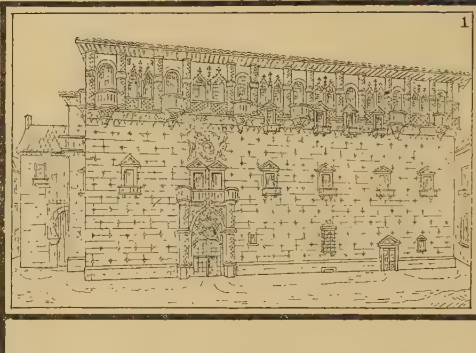
THE SAINT PRAYS TO BE DIRECTED BY A DIFFERENT WAY—INTELLECTUAL VISIONS.

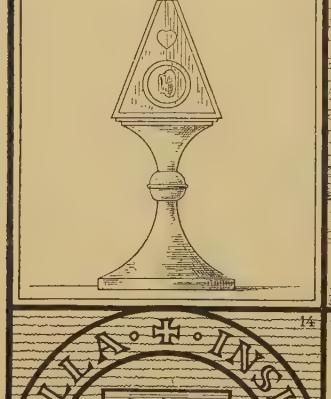
1. I NOW resume the story of my life. I was in great pain and distress; and many prayers, as I said,[2] were made on my behalf, that our Lord would lead me by another and a safer way; for this, they told me, was so suspicious. The truth is, that though I was praying to God for this, and wished I had a desire for another way, yet, when I saw the progress I was making, I was unable really to desire a change,—though I always prayed for it,—excepting on those occasions when I was extremely cast down by what people said to me, and by the fears with which they filled me.

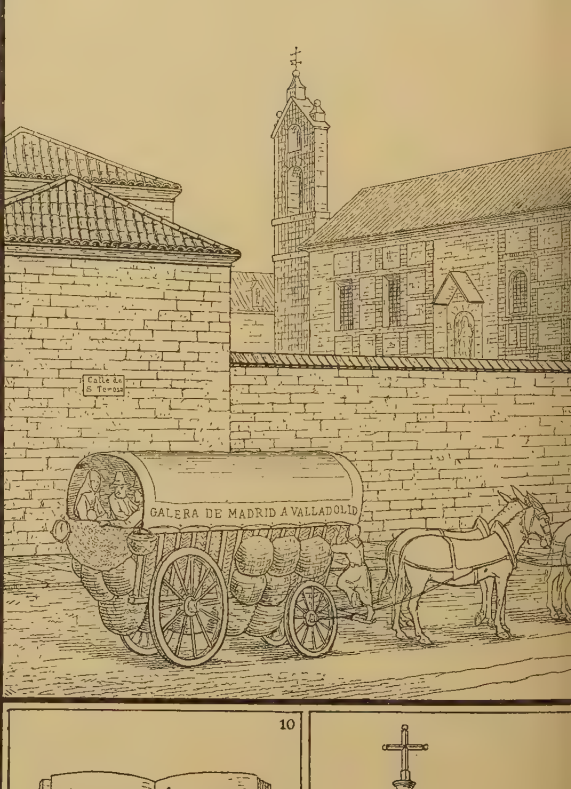
2. I felt that I was wholly changed; I could do nothing but put myself in the hands of God: He knew what was expedient for me; let Him do with me according to His will in all things. I saw that by this way I was directed heavenwards, and that formerly I was going down to hell. I could not force myself to desire a change, nor believe that I was under the influence of Satan. Though I was doing all I could to believe the one and to desire the other, it was not in my power to do so. I offered up all my actions, if there

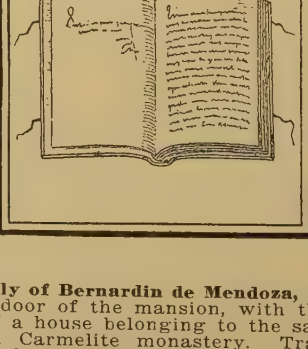
[1] S. Luke xvi. 23.

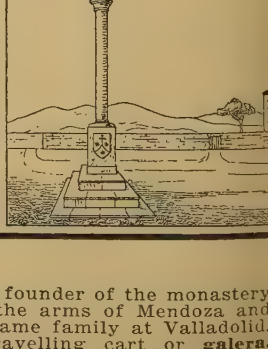
[2] Ch. xxv. § 20.











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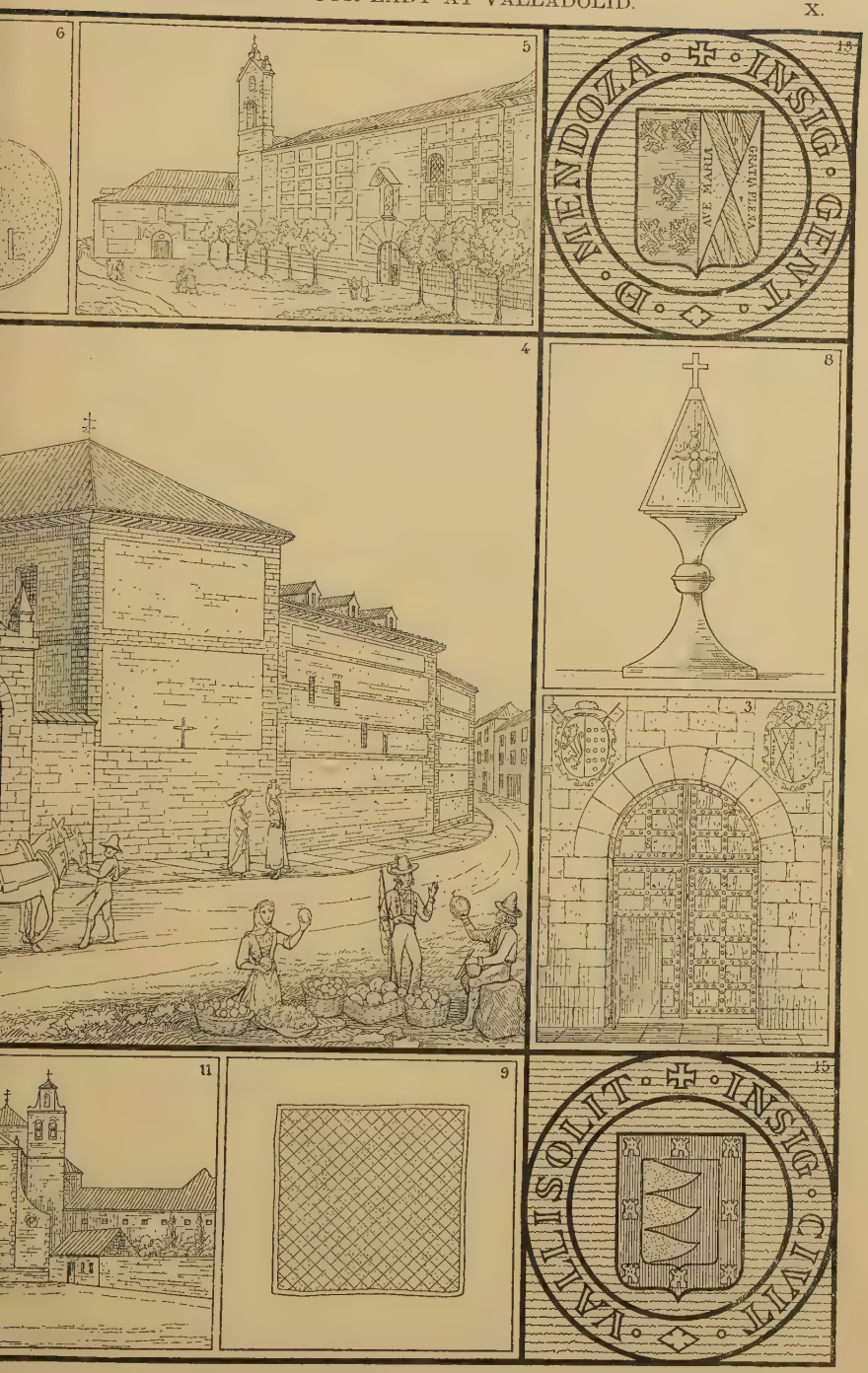
1. **Residence of the family of Bernardin de Mendoza,** founder of the monastery at Guadalajara. 2. Entrance door of the mansion, with the arms of Mendoza and de Luna. 3. Entrance door of a house belonging to the same family at Valladolid. 4. Entrance to the Discalced Carmelite monastery. Travelling cart or **galera.** Watermelon sellers. 5. View of the monastery church from the courtyard. 6. **Seal with death's head** which St. Teresa used at one time, and seals with the monogram of Jesus which she employed later. 7. Reliquary containing a relic of the flesh of St. Teresa and a piece of the true Cross. 8. **Cross from the Saint's rosary,** which



Bruges, P. Raoux, Sc

miraculously transformed, for her eyes alone, by Our Lord, into a cross of large precious stones, engraven with the Five Wounds of the Savior. 9. **St. sa's scapulary,** protected by a network of gold cord. 10. Original manuscript **e Way of Perfection.** 11. **Monastery of Discalced Carmelites.** 12. **Arms of the a family,** Counts of Buendia. 13. **Arms of the family of Cobos de Mendoza.** rms of the Padilla family. 15. **Arms of the city of Valladolid.** (See Appendix, 10.)

should be any good in them, for this end; I had recourse to the Saints for whom I had a devotion, that they might deliver me from the evil one; I made novenas; I commended myself to S. Hilarion, to the angel S. Michael, to whom I had recently become devout, for this purpose; and many other Saints I importuned, that our Lord might show me the way,—I mean, that they might obtain this for me from His Majesty.

3. At the end of two years spent in prayer by myself and others for this end, namely, that our Lord would either lead me by another way, or show the truth of this,—for now the locutions of our Lord were extremely frequent,—this happened to me. I was in prayer one day,—it was the feast of the glorious S. Peter,[1]—when I saw Christ close by me, or, to speak more correctly, felt Him; for I saw nothing with the eyes of the body, nothing with the eyes of the soul. He seemed to me to be close beside me; and I saw, too, as I believe, that it was He who was speaking to me. As I was utterly ignorant that such a vision was possible,[2] I was extremely afraid at first, and did nothing but weep; however, when He spoke to me but one word to reassure me, I recovered myself, and was, as usual, calm and comforted, without any fear whatever. Jesus Christ seemed to be by my side continually; and, as the vision was not imaginary, I saw no form; but I had a most distinct feeling that He was always on my right hand, a witness of all I did; and never at any time, if I was but slightly recollected, or not too much distracted, could I be ignorant of His near presence.[3]

4. I went at once to my confessor,[4] in great distress, to tell him of it. He asked in what form I saw our Lord. I told him I saw no form. He then said: "How did you know that it was Christ?" I replied, that I did not know how I knew it; but I could not help knowing that He was close beside me,—that I saw Him distinctly, and felt His presence,—that the recollectedness of my soul was deeper in the prayer of quiet, and more continuous,—that the effects thereof were very different from what I had hitherto ex-

[1] See ch. xxviii. § 4, and ch. xxix. § 4. The vision took place, it seems, on the 29th of June. See ch. xxix. § 6.

[2] See ch. vii. § 12.

[3] See Anton. a Spiritu Sancto, *Direct. Mystic.* tr. iii. disp. v. § 3.

[4] See *Inner Fortress*, vi. 8, 3.

perienced,—and that it was most certain. I could only make comparisons in order to explain myself; and certainly there are no comparisons, in my opinion, by which visions of this kind can be described. Afterwards I learnt from Friar Peter of Alcantara, a holy man of great spirituality,—of whom I shall speak by and by,[1]—and from others of great learning, that this vision was of the highest order, and one with which Satan can least interfere; and therefore there are no words whereby to explain,—at least, none for us women, who know so little: learned men can explain it better.

5. For if I say that I see Him neither with the eyes of the body, nor with those of the soul,—because it was not an imaginary vision,—how is it that I can understand and maintain that He stands beside me, and be more certain of it than if I saw Him? If it be supposed that it is as if a person were blind, or in the dark, and therefore unable to see another who is close to him, the comparison is not exact. There is a certain likelihood about it, however, but not much, because the other senses tell him who is blind of that presence: he hears the other speak or move, or he touches him; but in these visions there is nothing like this. The darkness is not felt; only He renders himself present to the soul by a certain knowledge of Himself which is more clear than the sun.[2] I do not mean that we now see either a sun or any brightness, only that there is a light not seen, which illumines the understanding so that the soul may have the fruition of so great a good. This vision brings with it great blessings.

6. It is not like that presence of God which is frequently felt, particularly by those who have attained to the prayer of union and of quiet, when we seem, at the very commencement of our prayer, to find Him with whom we would converse, and when we seem to feel that He hears us by the effects and the spiritual impressions of great love and faith of which we are then conscious, as well as by the good resolutions, accompanied by sweetness, which we then make. This is a great grace from God; and let him to whom He has given it esteem it much, because it is a very high degree of prayer; but it is not vision. God is understood to be present there by the effects He works in the soul: that is the way His Majesty makes His presence felt; but here, in

[1] § 17, *infra*. [2] See *Relation*, vii. § 26.

this vision, it is seen clearly that Jesus Christ is present, the Son of the Virgin. In the prayer of union and of quiet, certain inflowings of the Godhead are present; but in the vision, the Sacred Humanity also, together with them, is pleased to be our visible companion, and to do us good.

7. My confessor next asked me, who told me it was Jesus Christ.[1] I replied, that He often told me so Himself; but, even before He told me so, there was an impression on my understanding that it was He; and before this He used to tell me so, and I saw Him not. If a person whom I had never seen, but of whom I had heard, came to speak to me, and I were blind or in the dark, and told me who he was, I should believe him; but I could not so confidently affirm that he was that person, as I might do if I had seen him. But in this vision I could do so, because so clear a knowledge is impressed on the soul that all doubt seems impossible, though He is not seen. Our Lord wills that this knowledge be so graven on the understanding, that we can no more question His presence than we can question that which we see with our eyes: not so much even; for very often there arises a suspicion that we have imagined things we think we see; but here, though there may be a suspicion in the first instant, there remains a certainty so great, that the doubt has no force whatever. So also is it when God teaches the soul in another way, and speaks to it without speaking, in the way I have described.

8. There is so much of heaven in this language, that it cannot well be understood on earth, though we may desire ever so much to explain it, if our Lord will not teach it experimentally. Our Lord impresses in the innermost soul that which He wills that soul to understand; and He manifests it there without images or formal words, after the manner of the vision I am speaking of. Consider well this way in which God works, in order that the soul may understand what He means—His great truths and mysteries; for very often what I understand, when our Lord explains to me the vision, which it is His Majesty's pleasure to set before me, is after this manner; and it seems to me that this is a state with which the devil can least interfere, for these reasons; but if these reasons are not good, I must be under a delusion. The vision and the language are matters of

[1] *Inner Fortress*, vi. 8, § 3.

such pure spirituality, that there is no turmoil of the faculties, or of the senses, out of which—so it seems to me—the devil can derive any advantage.

9. It is only at intervals, and for an instant, that this occurs, for generally—so I think—the senses are not taken away, and the faculties are not suspended: they preserve their ordinary state. It is not always so in contemplation; on the contrary, it is very rarely so; but when it is so, I say that we do nothing whatever ourselves: no work of ours is then possible; all that is done is apparently the work of our Lord. It is as if food had been received into the stomach which had not first been eaten, and without our knowing how it entered; but we do know well that it is there, though we know not its nature, nor who it was that placed it there. In this vision, I know who placed it; but I do not know how He did it. I neither saw it, nor felt it; I never had any inclination to desire it, and I never knew before that such a thing was possible.

10. In the locutions of which I spoke before,[1] God makes the understanding attentive, though it may be painful to understand what is said; then the soul seems to have other ears wherewith it hears; and He forces it to listen, and will not let it be distracted. The soul is like a person whose hearing was good, and who is not suffered to stop his ears, while people standing close beside him speak to him with a loud voice. He may be unwilling to hear, yet hear he must. Such a person contributes something of his own; for he attends to what is said to him; but here there is nothing of the kind: even that little, which is nothing more than the bare act of listening, which is granted to it in the other case, is now out of its power. It finds its food prepared and eaten; it has nothing more to do but to enjoy it. It is as if one without ever learning, without taking the pains even to learn to read, and without studying any subject whatever, should find himself in possession of all knowledge, not knowing how or whence it came to him, seeing that he had never taken the trouble even to learn the alphabet. This last comparison seems to me to throw some light on this heavenly gift; for the soul finds itself learned in a moment, and the mystery of the most Holy Trinity so clearly revealed to it, together with other most deep doctrines, that there is

[1] Ch. xxv. § 1.

no theologian in the world with whom it would hesitate to dispute for the truth of these matters.

11. It is impossible to describe the surprise of the soul when it finds that one of these graces is enough to change it utterly, and make it love nothing but Him who, without waiting for any thing itself might do, renders it fit for blessings so high, communicates to it His secrets, and treats it with so much affection and love. Some of the graces He bestows are liable to suspicion because they are so marvellous, and given to one who has deserved them so little —incredible, too, without a most lively faith. I intend, therefore, to mention very few of those graces which our Lord has wrought in me, if I should not be ordered otherwise; but there are certain visions of which I shall speak, an account of which may be of some service. In doing so, I shall either dispel his fears to whom our Lord sends them, and who, as I used to do, thinks them impossible, or I shall explain the way, or the road, by which our Lord has led me; and that is what I have been commanded to describe.

12. Now, going back to speak of this way of understanding, what it is seems to me to be this: it is our Lord's will in every way that the soul should have some knowledge of what passes in heaven; and I think that, as the blessed there without speech understand one another,—I never knew this for certain till our Lord of His goodness made me see it; He showed it to me in a trance,—so is it here: God and the soul understand one another, merely because His Majesty so wills it, without the help of other means, to express the love there is between them both. In the same way on earth, two persons of sound sense, if they love each other much, can even, without any signs, understand one another only by their looks. It must be so here, though we do not see how, as these two lovers earnestly regard each the other: the bridegroom says so to the bride in the Canticle, so I believe, and I have heard that it is spoken of there.[1]

13. Oh, marvellous goodness of God, in that Thou permittest eyes which have looked upon so much evil as those of my soul to look upon Thee! May they never accustom themselves, after looking on Thee, to look upon vile things again! and may they have pleasure in nothing but in Thee,

[1] Cant. vi. 4. S. John of the Cross, *Mount Carmel*, bk. ii. ch. xxix, p. 192, Engl. trans.

O Lord! Oh, ingratitude of men, how far will it go! I know by experience that what I am saying is true, and that all we can say is exceedingly little, when we consider what Thou doest to the soul which Thou hast led to such a state as this. O souls, you who have begun to pray, and you who possess the true faith, what can you be in search of even in this life, let alone that which is for ever, that is comparable to the least of these graces? Consider, and it is true, that God gives Himself to those who give up every thing for Him. God is not a respecter of persons.[1] He loves all; there is no excuse for any one, however wicked he may be, seeing that He hath thus dealt with me, raising me to the state I am in. Consider that what I am saying is not even an iota of what may be said; I say only that which is necessary to show the kind of the vision and of the grace which God bestows on the soul; for that cannot be told which it feels when our Lord admits it to the understanding of His secrets and of His mighty works. The joy of this is so far above all conceivable joys, that it may well make us loathe all the joys of earth; for they are all but dross; and it is an odious thing to make them enter into the comparison, even if we might have them for ever. Those which our Lord gives, what are they? One drop only of the waters of the overflowing river which He is reserving for us.

14. It is a shame! And, in truth, I am ashamed of myself; if shame could have a place in heaven, I should certainly be the most ashamed there. Why do we seek blessings and joys so great, bliss without end, and all at the cost of our good Jesus? Shall we not at least weep with the daughters of Jerusalem,[2] if we do not help to carry His cross with the Cyrenean?[3] Is it by pleasure and idle amusements that we can attain to the fruition of what He purchased with so much blood? It is impossible. Can we think that we can, by preserving our honour, which is vanity, recompense Him for the sufferings He endured, that we might reign with Him for ever? This is not the way; we are going by the wrong road utterly, and we shall never arrive there. You, my father, must lift up your voice, and utter these truths aloud, seeing that God has taken from me the power of doing it. I should like to utter them to myself for ever. I listened to them myself, and came to the

[1] Acts x. 34. [2] S. Luke xxiii. 28. [3] S. Matt. xxvii. 32.

knowledge of God so late, as will appear by what I have written, that I am ashamed of myself when I speak of this; and so I should like to be silent.

15. Of one thing, however, I will speak, and I think of it now and then,—may it be the good pleasure of our Lord to bring me on, so that I may have the fruition of it! —what will be the accidental glory and the joy of the blessed who have entered on it, when they see that, though they were late, yet they left nothing undone which it was possible for them to do for God, who kept nothing back they could give Him, and who gave what they gave in every way they could, according to their strength and their measure,—they who had more, gave more. How rich will he be who gave up all his riches for Christ! How honourable will he be who, for His sake, sought no honours whatever, but rather took pleasure in seeing himself abased! How wise he will be who rejoiced when men accounted him as mad!—they did so of Wisdom Itself![1] How few there are of this kind now, because of our sins! Now, indeed, they are all gone whom people regarded as mad,[2] because they saw them perform heroic acts, as true lovers of Christ.

16. O world, world! how thou art gaining credit because they are few who know thee! But do we suppose that God is better pleased when men account us wise and discreet persons? We think forthwith that there is but little edification given when people do not go about, every one in his degree, with great gravity, in a dignified way. Even in the friar, the ecclesiastic, and the nun, if they wear old and patched garments, we think it a novelty, and a scandal to the weak; and even if they are very recollected and given to prayer. Such is the state of the world, and so forgotten are matters of perfection, and those grand impetuosities of the Saints. More mischief, I think, is done in this way, than by any scandal that might arise if the religious showed in their actions, as they proclaim it in words, that the world is to be held in contempt. Out of scandals such as this, our Lord obtains great fruit. If some people take scandal, others are filled with remorse: anyhow, we should have before us some likeness of that which our Lord and His Apostles endured; for we have need of it now more than ever.

[1] S. John x. 20.

[2] Sap. v. 4.

17. And what an excellent likeness in the person of that blessed friar, Peter of Alcantara, God has just taken from us![1] The world cannot bear such perfection now; it is said that men's health is grown feebler, and that we are not now in those former times. But this holy man lived in our day; he had a spirit strong as those of another age, and so he trampled on the world. If men do not go about barefooted, nor undergo sharp penances, as he did, there are many ways, as I have said before,[2] of trampling on the world; and our Lord teaches them when He finds the necessary courage. How great was the courage with which His Majesty filled the Saint I am speaking of! He did penance—oh, how sharp it was!—for seven-and-forty years, as all men know. I should like to speak of it, for I know it to be all true.

18. He spoke of it to me and to another person, from whom he kept few or no secrets. As for me, it was the affection he bore me that led him to speak; for it was our Lord's will that he should undertake my defence, and encourage me, at a time when I was in great straits, as I said before, and shall speak of again.[3] He told me, I think, that for forty years he slept but an hour and a half out of the twenty-four, and that the most laborious penance he underwent, when he began, was this of overcoming sleep. For that purpose, he was always either kneeling or standing. When he slept, he sat down, his head resting against a piece of wood driven into the wall. Lie down he could not, if he wished it; for his cell, as every one knows, was only four feet and a half in length. In all these years, he never covered his head with his hood, even when the sun was hottest, or the rain heaviest. He never covered his feet: the only garment he wore was made of sackcloth, and that was as tight as it could be, with nothing between it and his flesh; over this, he wore a cloak of the same stuff. He told me that, in the severe cold, he used to take off his cloak, and open the door and the window of his cell, in order that when he put his cloak on again, after shutting the door and the window, he might give some satisfaction to his body in the pleasure it might have in the increased warmth. His ordinary practice was to eat but once in three days. He said to me, "Why are you astonished

[1] 18th Oct., 1562. As the Saint finished the first relation of her life in June, 1562, this is one of the additions subsequently made.

[2] Ch. xiv. § 7. [3] Ch. xxvi. § 3, ch. xxxii. § 16.

at it? it is very possible for any one who is used to it." One of his companions told me that he would be occasionally eight days without eating: that must have been when he was in prayer; for he was subject to trances, and to the impetuosities of the love of God, of which I was once a witness myself.

19. His poverty was extreme; and his mortification, from his youth, was such,—so he told me,—that he was three years in one of the houses of his Order without knowing how to distinguish one friar from another, otherwise than by the voice; for he never raised his eyes: and so, when he was obliged to go from one part of the house to the other, he never knew the way, unless he followed the friars. His journeys, also, were made in the same way. For many years, he never saw a woman's face. He told me that it was nothing to him whether he saw it or not: but he was an aged man when I made his acquaintance; and his weakness was so great, that he seemed like nothing else but the roots of trees. With all his sanctity, he was very agreeable; though his words were few, unless when he was asked questions; he was very pleasant to speak to, for he had a most clear understanding.

20. Many other things I should like to say of him, if I were not afraid, my father, that you will say, Why does she meddle here? and it is in that fear I have written this. So I leave the subject, only saying that his last end was like his life—preaching to, and exhorting, his brethren. When he saw that the end was come, he repeated the Psalm,[1] "Lætatus sum in his quæ dicta sunt mihi;" and then, kneeling down, he died.

21. Since then, it has pleased our Lord that I should find more help from him than during his life. He advises me in many matters. I have often seen him in great glory. The first time he appeared to me, he said: "O blessed penance, which has merited so great a reward!" with other things. A year before his death, he appeared to me, being then far away. I knew he was about to die, and so I sent him word to that effect, when he was some leagues from here. When he died, he appeared to me, and said that he was going to his rest. I did not believe it. I spoke of it to some

[1] Ps. cxxi. The words in the MS. are: Lætatun sun yn is que dita sun miqui" (*De la Fuente*).

persons, and within eight days came the news that he was dead—or, to speak more correctly, that he had begun to live for evermore.[1]

22. Behold here, then, how that life of sharp penance is perfected in such great glory: and now he is a greater comfort to me, I do believe, than he was on earth. Our Lord said to me on one occasion, that persons could not ask Him anything in his name, and He not hear them. I have recommended many things to him that he was to ask of our Lord, and I have seen my petitions granted. God be blessed for ever! Amen.

23. But how I have been talking in order to stir you up never to esteem any thing in this life!—as if you did not know this, or as if you were not resolved to leave every thing, and had already done it! I see so much going wrong in the world, that though my speaking of it is of no other use than to weary me by writing of it, it is some relief to me that all I am saying makes against myself. Our Lord forgive me all that I do amiss herein; and you, too, my father, for wearying you to no purpose. It seems as if I would make you do penance for my sins herein.

CHAPTER XXVIII.

VISIONS OF THE SACRED HUMANITY, AND OF THE GLORIFIED BODIES—IMAGINARY VISIONS—GREAT FRUITS THEREOF WHEN THEY COME FROM GOD.

1. I NOW resume our subject. I spent some days, not many, with that vision[2] continually before me. It did me so much good, that I never ceased to pray. Even when I did cease, I contrived that it should be in such a way as that I should not displease Him whom I saw so clearly present, an eye-witness of my acts. And though I was occasionally afraid, because so much was said to me about delusions, that fear lasted not long, because our Lord reassured me.

2. It pleased our Lord, one day that I was in prayer, to show me His Hands, and His Hands only. The beauty

[1] See ch. xxx. § 2. [2] Ch. xxvii. § 3.

of them was so great, that no language can describe it. This put me in great fear; for every thing that is strange, in the beginning of any new grace from God, makes me very much afraid. A few days later, I saw His divine Face, and I was utterly entranced. I could not understand why our Lord showed Himself in this way, seeing that, afterwards, He granted me the grace of seeing His whole Person. Later on, I understood that His Majesty was dealing with me according to the weakness of my nature. May He be blessed for ever! A glory so great was more than one so base and wicked could bear; and our merciful Lord, knowing this, ordered it in this way.

3. You will think, my father, that it required no great courage to look upon Hands and Face so beautiful. But so beautiful are glorified bodies, that the glory which surrounds them renders those who see that which is so supernatural and beautiful beside themselves. It was so with me: I was in such great fear, trouble, and perplexity at the sight. Afterwards, there ensued a sense of safety and certainty, together with other results, so that all fear passed immediately away.[1]

4. On one of the feasts of S. Paul,[2] when I was at Mass, there stood before me the most Sacred Humanity,[3] as painters represent Him after the resurrection, in great beauty and majesty, as I particularly described it to you, my father, when you had insisted on it. It was painful enough to have

[1] Philip. a SS. Trinitate, *Theolog. Mystic.* par. 2, tr. 3, art. 8: "Quamvis in principio visiones a dæmone fictæ aliquam habeant pacem ac dulcedinem, in fine tamen confusionem et amaritudinem in anima relinquunt; cujus contrarium est in divinis visionibus, quæ sæpe turbant in principio, sed semper in fine pacem animæ relinquunt." S. John of the Cross, *Spiritual Canticle,* st. 14, p. 84: "In the spiritual passage from the sleep of natural ignorance to the wakefulness of the supernatural understanding, which is the beginning of trance or ecstasy, the spiritual vision then revealed makes the soul fear and tremble."

[2] See ch. xxix. § 4.

[3] "The Holy Mother, Teresa of Jesus, had these imaginary visions for many years, seeing our Lord continually present before her in great beauty, risen from the dead, with His wounds and the crown of thorns. She had a picture made of Him, which she gave to me, and which I gave to Don Fernando de Toledo, Duke of Alva" (Jerome Gratian, *Union del Alma,* cap. 5. Madrid, 1616).

to write about it, for I could not describe it without doing great violence to myself. But I described it as well as I could, and there is no reason why I should now recur to it. One thing, however, I have to say: if in heaven itself there were nothing else to delight our eyes but the great beauty of glorified bodies, that would be an excessive bliss, particularly the vision of the Humanity of Jesus Christ our Lord. If here below, where His Majesty shows Himself to us according to the measure which our wretchedness can bear, it is so great, what must it be there, where the fruition of it is complete!

5. This vision, though imaginary, I never saw with my bodily eyes, nor, indeed, any other, but only with the eyes of the soul. Those who understand these things better than I do, say that the intellectual vision is more perfect than this; and this, the imaginary vision, much more perfect than those visions which are seen by the bodily eyes. The latter kind of visions, they say, is the lowest; and it is by these that the devil can most delude us.[1] I did not know it then; for I wished, when this grace had been granted me, that it had been so in such a way that I could see it with my bodily eyes, in order that my confessor might not say that I indulged in fancies.

6. After the vision was over, it happened that I too imagined—the thought came at once—I had fancied these things; so I was distressed, because I had spoken of them to my confessor, thinking that I might have been deceiving him. There was another lamentation: I went to my confessor, and told him of my doubts. He would ask me whether I told him the truth so far as I knew it; or, if not, had I intended to deceive him? I would reply, that I told the truth; for, to the best of my belief, I did not lie, nor did I mean any thing of the kind; neither would I tell a lie for the whole world.[2] This he knew well enough; and, accordingly, he contrived to quiet me; and I felt so much the going

[1] Anton. a Sp. Sancto, *Direct. Mystic.* tr. iii. disp. 5, § 1, n. 315: "Visio corporea est infima, visio imaginaria est media, visio intellectualis est suprema." N. 322: "Apparitio visibilis, cum sit omnium infima, est magis exposita illusioni diaboli, nisi forte huic visioni corporali visio intellectualis adjungatur, ut in apparitione S. Gabrielis archangeli facta Beatæ Virgini."

[2] See ch. xxx. § 18.

to him with these doubts, that I cannot tell how Satan could have put it into my head that I invented those things for the purpose of tormenting myself.

7. But our Lord made such haste to bestow this grace upon me, and to declare the reality of it, that all doubts of the vision being a fancy on my part were quickly taken away, and ever since I see most clearly how silly I was. For if I were to spend many years in devising how to picture to myself any thing so beautiful, I should never be able, nor even know how, to do it; for it is beyond the reach of any possible imagination here below: the whiteness and brilliancy alone are inconceivable. It is not a brilliancy which dazzles, but a delicate whiteness and brilliancy infused, furnishing the most excessive delight to the eyes, never wearied therby, nor by the visible brightness which enables us to see a beauty so divine. It is a light so different from any light here below, that the very brightness of the sun we see, in comparison with the brightness and light before our eyes, seems to be something so obscure, that no one would ever wish to open his eyes again.

8. It is like most pellucid water running in a bed of crystal, reflecting the rays of the sun, compared with most muddy water on a cloudy day, flowing on the surface of the earth. Not that there is any thing like the sun present here, nor is the light like that of the sun: this light seems to be natural; and, in comparison with it, every other light is something artificial. It is a light which knows no night; but rather, as it is always light, nothing ever disturbs it. In short, it is such that no man, however gifted he may be, can ever, in the whole course of his life, arrive at any imagination of what it is. God puts it before us so instantaneously, that we could not open our eyes in time to see it, if it were necessary for us to open them at all. But whether our eyes be open or shut, it makes no difference whatever; for when our Lord wills, we must see it, whether we will or not. No distraction can shut it out, no power can resist it, nor can we attain to it by any diligence or efforts of our own. I know this by experience well, as I shall show you.

9. That which I wish now to speak of is the manner in which our Lord manifests Himself in these visions. I do not mean that I am going to explain how it is that a light so strong can enter the interior sense, or so distinct an image

the understanding, so as to seem to be really there; for this must be work for learned men. Our Lord has not been pleased to let me understand how it is. I am so ignorant myself, and so dull of understanding, that, although people have very much wished to explain it to me, I have never been able to understand how it can be.

10. This is the truth: though you, my father, may think that I have a quick understanding, it is not so; for I have found out, in many ways, that my understanding can take in only, as they say, what is given to it to eat. Sometimes my confessor used to be amazed at my ignorance: and he never explained to me—nor, indeed, did I desire to understand—how God did this, nor how it could be. Nor did I ever ask; though, as I have said,[1] I had converse for many years with men of great learning. But I did ask them if this or that were a sin or not: as for every thing else, the thought that God did it all was enough for me. I saw there was no reason to be afraid, but great reason to praise Him. On the other hand, difficulties increase my devotion; and the greater the difficulty, the greater the increase.

11. I will therefore relate what my experience has shown me; but how our Lord brought it about, you my father, will explain better than I can, and make clear all that is obscure, and beyond my skill to explain. Now and then it seemed to me that what I saw was an image; but most frequently it was not so. I thought it was Christ Himself, judging by the brightness in which He was pleased to show Himself. Sometimes the vision was so indistinct, that I thought it was an image; but still not like a picture, however well painted—and I have seen many good pictures. It would be absurd to suppose that the one bears any resemblance whatever to the other, for they differ as a living person differs from his portrait, which, however well drawn, cannot be lifelike, for it is plain that it is a dead thing. But let this pass, though to the purpose, and literally true.

12. I do not say this by way of comparison, for comparisons are never exact, but because it is the truth itself, as there is the same difference here that there is between a living subject and the portrait thereof, neither more nor less: for if what I saw was an image, it was a living image,—not a dead man, but the living Christ: and He makes me see

[1] Ch. xxv. § 18.

that He is God and man,—not as He was in the sepulchre, but as He was when He had gone forth from it, risen from the dead. He comes at times in majesty so great, that no one can have any doubt that it is our Lord Himself, especially after Communion: we know that He is then present, for faith says so. He shows Himself so clearly to be the Lord of that little dwelling-place, that the soul seems to be dissolved and lost in Christ. O my Jesus, who can describe the majesty wherein Thou showest Thyself! How utterly Thou art the Lord of the whole world, and of heaven, and of a thousand other and innumerable worlds and heavens, the creation of which is possible to Thee! The soul understands by that majesty wherein Thou showest Thyself that it is nothing for Thee to be Lord of all this.

13. Here it is plain, O my Jesus, how slight is the power of all the devils in comparison with Thine, and how he who is pleasing unto Thee is able to tread all hell under his feet. Here we see why the devils trembled when Thou didst go down to Limbus, and why they might have longed for a thousand hells still lower, that they might escape from Thy terrible Majesty. I see that it is Thy will the soul should feel the greatness of Thy Majesty, and the power of Thy most Sacred Humanity, united with Thy Divinity. Here, too, we see what the day of judgment will be when we shall behold the King in His majesty, and in the rigour of His justice against the wicked. Here we learn true humility, imprinted in the soul by the sight of its own wretchedness, of which now it cannot be ignorant. Here, also, is confusion of face, and true repentance for sins; for though the soul sees that our Lord shows how He loves it, yet it knows not where to go, and so is utterly dissolved.

14. My meaning is, that so exceedingly great is the power of this vision when our Lord shows the soul much of His grandeur and majesty, that it is impossible, in my opinion, for any soul to endure it, if our Lord did not succour it in a most supernatural way, by throwing it into a trance or ecstasy, whereby the vision of the divine presence is lost in the fruition thereof. It is true that afterwards the vision is forgotten; but there remains so deep an impression of the majesty and beauty of God, that it is impossible to forget it, except when our Lord is pleased that the soul should suffer from aridity and desolation, of which I shall speak

hereafter;[1] for then it seems to forget God Himself. The soul is itself no longer, it is always inebriated; it seems as if a living love of God, of the highest kind, made a new beginning within it; for though the former vision, which I said represented God without any likeness of Him,[2] is of a higher kind, yet because of our weakness, in order that the remembrance of the vision may last, and that our thoughts may be well occupied, it is a great matter that a presence so divine should remain and abide in our imagination. These two kinds of visions come almost always together, and they do so come; for we behold the excellency and beauty and glory of the most Holy Humanity with the eyes of the soul. And in the other way I have spoken of,—that of intellectual vision,—we learn how He is God, is mighty, can do all things, command all things, governs all things, and fills all things with His love.

15. This vision is to be esteemed very highly; nor is there, in my opinion, any risk in it, because the fruits of it show that the devil has no power here. I think he tried three or four times to represent our Lord to me, in this way, by a false image of Him. He takes the appearance of flesh, but he cannot counterfeit the glory which it has when the vision is from God. Satan makes his representations in order to undo the true vision which the soul has had: but the soul resists instinctively, is troubled, disgusted, and restless; it loses that devotion and joy it previously had, and cannot pray at all. In the beginning, it so happened to me three or four times. These satanic visions are very different things; and even he who shall have attained to the prayer of quiet only will, I believe, detect them by those results of them which I described when I was speaking of locutions.[3] They are most easily recognised; and if a soul consents not to its own delusion, I do not think that Satan will be able to deceive it, provided it walks in humility and singleness of heart. He who shall have had the true vision, coming from God, detects the false visions at once; for, though they begin with a certain sweetness and joy, the soul rejects them of itself; and the joy which Satan ministers must be, I think,

[1] Ch. xxx. §§ 9, 10. See S. John of the Cross, *Obscure Night*, bk. ii. ch. 7.

[2] Ch. xxvii. § 3.

[3] Ch. xxv. § 8.

very different—it shows no traces of pure and holy love: Satan very quickly betrays himself.

16. Thus, then, as I believe, Satan can do no harm to any one who has had experience of these things; for it is the most impossible of all impossible things that all this may be the work of the imagination. There is no ground whatever for the supposition; for the very beauty and whiteness of one of our Lord's Hands[1] are beyond our imagination altogether. How is it that we see present before us, in a moment, what we do not remember, what we have never thought of, and, moreover, what, in a long space of time, the imagination could not compass, because, as I have just said,[2] it far transcends any thing we can comprehend in this life? This, then, is not possible. Whether we have any power in the matter or not will appear by what I am now going to say.

17. If the vision were the work of a man's own understanding,—setting aside that such a vision would not accomplish the great results of the true one, nor, indeed, any at all,—it would be as the act of one who tries to go to sleep, and yet continues awake, because sleep has not come. He longs for it, because of some necessity or weakness in his head: and so he lulls himself to sleep, and makes efforts to procure it, and now and then thinks he has succeeded; but, if the sleep be not real, it will not support him, nor supply strength to his head: on the contrary, his head will very often be the worse for it. So will it be here, in a measure; the soul will be dissipated, neither sustained nor strengthened; on the contrary, it will be wearied and disgusted. But, in the true vision, the riches which abide in the soul cannot be described; even the body receives health and comfort.

18. I urged this argument, among others, when they told me that my visions came from the evil one, and that I imagined them myself,—and it was very often,—and made use of certain illustrations, as well as I could, and as our Lord suggested to me. But all was to little purpose; for as there were most holy persons in the place,—in comparison with whom I was a mass of perdition,—whom God did not lead by this way, they were at once filled with fear; they thought it all came through my sins. And so my state was talked about, and came to the knowledge of many; though I

[1] See § 2.

[2] § 7, *supra*.

had spoken of it to no one, except my confessor, or to those to whom he commanded[1] me to speak of it.

19. I said to them once, If they who thus speak of my state were to tell me that a person with whom I had just conversed, and whom I knew well, was not that person, but that I was deluding myself, and that they knew it, I should certainly trust them rather than my own eyes. But if that person left with me certain jewels,—and if, possessing none previously, I held the jewels in my hand as pledges of a great love,—and if I were now rich, instead of poor as before,—I should not be able to believe this that they said, though I might wish it. Those jewels I could now show them, for all who knew me saw clearly that my soul was changed,—and so my confessor said; for the difference was very great in every way—not a pretence, but such as all might most clearly observe. As I was formerly so wicked, I said, I could not believe that Satan, if he wished to deceive me and take me down to hell, would have recourse to means so adverse to his purpose as this of rooting out my faults, implanting virtues and spiritual strength; for I saw clearly that I had become at once another person through the instrumentality of these visions.

20. My confessor, who was, as I said before,[2] one of the fathers of the Society of Jesus, and a really holy man, answered them in the same way,—so I learnt afterwards. He was a most discreet man, and of great humility; but this great humility of his brought me into serious trouble: for, though he was a man much given to prayer, and learned, he never trusted his own judgment, because our Lord was not leading him by this way. He had, therefore, much to suffer on my account, in many ways. I knew they used to say to him that he must be on his guard against me, lest Satan should delude him through a belief in any thing I might say to him. They gave instances of others who were deluded.[3] All this distressed me. I began to be afraid I should find no one to hear my confession,[4] and that all would avoid me. I did nothing but weep.

[1] Ch. xxiii. § 14.

[2] Ch. xxiv. § 5.

[3] There were in Spain, and elsewhere, many women who were hypocrites, or deluded. Among others was the prioress of Lisbon, afterwards notorious, who deceived Luis of Granada (*De la Fuente*).

[4] *Inner Fortress*, vi. 1, § 4.

21. It was a providence of God that he was willing to stand by me and hear my confession. But he was so great a servant of God, that he would have exposed himself to any thing for His sake. So he told me that if I did not offend God, or swerve from the instructions he gave me, there was no fear I should be deserted by him. He encouraged me always, and quieted me. He bade me never to conceal any thing from him; and I never did.[1] He used to say that, so long as I did this, the devil, if it were the devil, could not hurt me; on the contrary, out of that evil which Satan wished to do me, our Lord would bring forth good. He laboured with all his might to make me perfect. As I was very much afraid myself, I obeyed him in every thing, though imperfectly. He had much to suffer on my account during three years of trouble and more, because he heard my confession all that time; for in the great persecutions that fell upon me, and the many harsh judgments of me which our Lord permitted,—many of which I did not deserve,—every thing was carried to him, and he was found fault with because of me,—he being all the while utterly blameless.

22. If he had not been so holy a man, and if our Lord had not been with him, it would have been impossible for him to bear so much; for he had to answer those who regarded me as one going to destruction; and they would not believe what he said to them. On the other hand, he had to quiet me, and relieve me of my fears; when my fears increased, he had again to reassure me; for, after every vision which was strange to me, our Lord permitted me to remain in great fear. All this was the result of my being then, and of having been, a sinner. He used to console me out of his great compassion; and, if he had trusted to his own convictions, I should not have had so much to suffer; for God revealed the whole truth to him. I believe that he received this light from the Blessed Sacrament.

23. Those servants of God who were not satisfied had many conversations with me.[2] As I spoke to them carelessly, so they misunderstood my meaning in many things. I had a great regard for one of them; for my soul owed him more than I can tell. He was a most holy man, and I felt it most acutely when I saw that he did not understand me. He

[1] Ch. xxvi. § 5; *Inner Fortress*, vi. 9, § 7. [2] See ch. xxv. § 18.

had a great desire for my improvement, and hoped our Lord would enlighten me. So, then, because I spoke, as I was saying, without careful consideration, they looked upon me as deficient in humility; and when they detected any of my faults—they might have detected many—they condemned me at once. They used to put certain questions to me, which I answered simply and carelessly. Then they concluded forthwith that I wished to teach them, and that I considered myself to be a learned woman. All this was carried to my confessor,—for certainly they desired my amendment,—and so he would reprimand me. This lasted some time, and I was distressed on many sides; but, with the graces which our Lord gave me, I bore it all.

24. I relate this in order that people may see what a great trial it is not to find any one who knows this way of the spirit by experience. If our Lord had not dealt so favourably with me, I know not what would have become of me. There were some things that were enough to take away my reason; and now and then I was reduced to such straits that I could do nothing but lift up my eyes to our Lord.[1] The contradiction of good people, which a wretched woman, weak, wicked, and timid as I am, must bear with, seems to be nothing when thus described; but I, who in the course of my life passed through very great trials, found this one of the heaviest.[2]

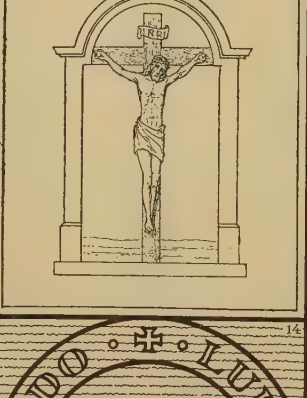
25. May our Lord grant that I may have pleased His Majesty a little herein; for I am sure that they pleased Him who condemned and rebuked me, and that it was all for my great good.

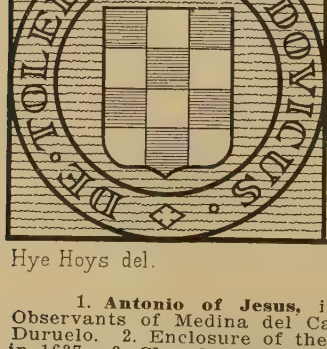
CHAPTER XXIX.

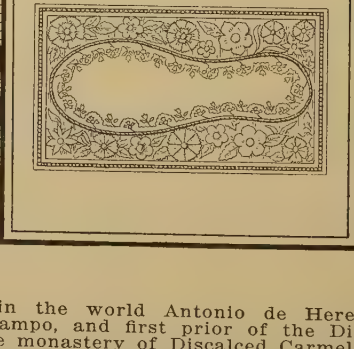
OF VISIONS—THE GRACES OUR LORD BESTOWED ON THE SAINT—THE ANSWERS OUR LORD GAVE HER FOR THOSE WHO TRIED HER.

1. I HAVE wandered far from the subject; for I undertook to give reasons why the vision was no work of the imagination. For how can we, by any efforts of ours, pic-

[1] 2 Paralip. xx. 12. [2] See ch. xxx. § 6.







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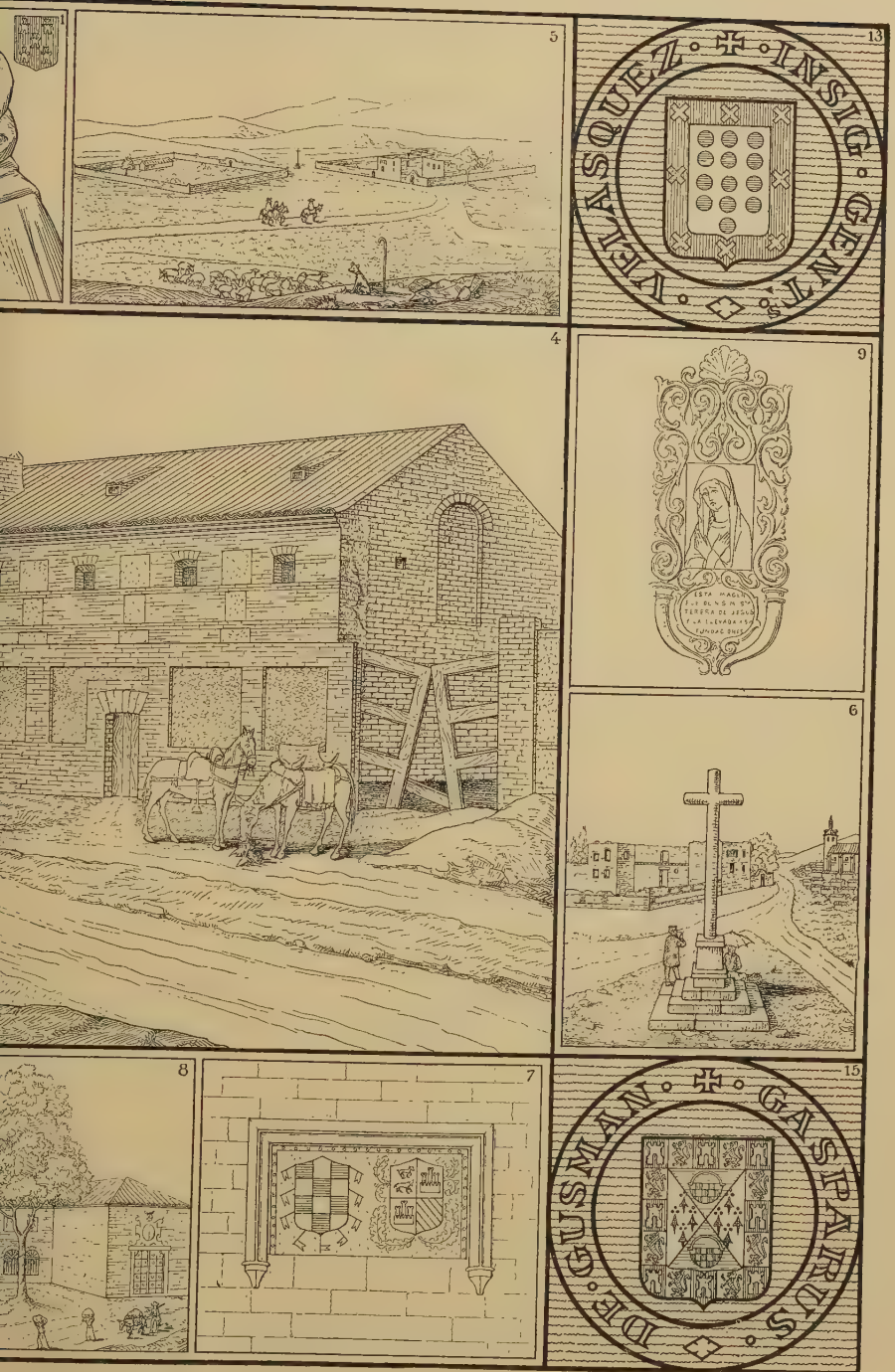
1. **Antonio of Jesus,** in the world Antonio de Heredia, ex-prior of the Observants of Medina del Campo, and first prior of the Discalced monastery at Duruelo. 2. Enclosure of the monastery of Discalced Carmelites, built at Duruelo in 1637. 3. **Church of the monastery at Duruelo,** after a vignette in the atlas of Provinces of the Reformed Carmelites, published at Rome in the XVIII. century. 4. Part of the monastery, now used for farming purposes. 5. Garden of the monastery of Mancera de Abajo. 6. Ruins of the monastery of Mancera. To the right, the village church. 7. **Carved escutcheons** still to be seen on the facade of this monastery. 8. **Discalced Carmelite church** and monastery of St. Teresa at Avila.



Bruges. P Raoux Sc

the left, mansion of Vela Nuñez, godfather of the Saint. 9. **Painting of Our Lady Solitude,** which St. Teresa carried with her to all her foundations. It is inscribed is image belonged to our sainted Mother Teresa of Jesus, who took it with to all her foundations." 10. **Crucifix** which the Saint always kept with her and ch she held in her hand when she died. 11. Leathern sole of a sandal belonging St. Teresa. 12. **Arms of the de Heredia family.** 13. **Arms of the Velasquez ily.** 14. **Arms of Luis de Toledo,** lord of Mancera. 15. **Arms of Gaspar de man,** duke of Olivares, patron of the convent of St. Teresa at Avila. (See endix, note 11.)

ture to ourselves the Humanity of Christ, and image His great beauty? No little time is necessary, if our conception is in any way to resemble it. Certainly, the imagination may be able to picture it, and a person may for a time contemplate that picture,—the form and the brightness of it,—and gradually make it more perfect, and so lay up that image in his memory. Who can hinder this, seeing that it could be fashioned by the understanding? But as to the vision of which I am speaking, there are no means of bringing it about; only we must behold it when our Lord is pleased to present it before us, as He wills and what He wills; and there is no possibility of taking any thing away from it, or of adding any thing to it; nor is there any way of effecting it, whatever we may do, nor of seeing it when we like, nor of abstaining from seeing; if we try to gaze upon it—part of the vision in particular—the vision of Christ is lost at once.

2. For two years and a half God granted me this grace very frequently; but it is now more than three years since He has taken away from me its continual presence, through another of a higher nature, as I shall perhaps explain hereafter.[1] And though I saw Him speaking to me, and though I was contemplating His great beauty, and the sweetness with which those words of His came forth from His divine mouth,—they were sometimes uttered with severity,—and though I was extremely desirous to behold the colour of His eyes, or the form of them, so that I might be able to describe them, yet I never attained to the sight of them, and I could do nothing for that end; on the contrary, I lost the vision altogether. And though I see that He looks upon me at times with great tenderness, yet so strong is His gaze, that my soul cannot endure it; I fall into a trance so deep, that I lose the beautiful vision, in order to have a greater fruition of it all.

3. Accordingly, willing or not willing the vision has nothing to do with it. Our Lord clearly regards nothing but humility and confusion of face, the acceptance of what He wishes to give, and the praise of Himself, the Giver. This is true of all visions without exception: we can contribute nothing towards them—we cannot add to them, nor can we take from them; our own efforts can neither make

[1] Ch. xl.

nor unmake them. Our Lord would have us see most clearly that it is no work of ours, but of His Divine Majesty; we are therefore the less able to be proud of it: on the contrary, it makes us humble and afraid; for we see that, as our Lord can take from us the power of seeing what we would see, so also can He take from us these mercies and His grace, and we may be lost for ever. We must therefore walk in His fear while we are living in this our exile.

4. Our Lord showed Himself to me almost always as He is after His resurrection. It was the same in the Host; only at those times when I was in trouble, and when it was His will to strengthen me, did He show His wounds. Sometimes I saw Him on the cross, in the Garden, crowned with thorns,—but that was rarely; sometimes also carrying His cross because of my necessities,—I may say so,—or those of others; but always in His glorified body. Many reproaches and many vexations have I borne while telling this—many suspicions and much persecution also. So certain were they to whom I spoke that I had an evil spirit, that some would have me exorcised. I did not care much for this; but I felt it bitterly when I saw that my confessors were afraid to hear me, or when I knew that they were told of any thing about me.

5. Notwithstanding all this, I never could be sorry that I had had these heavenly visions; nor would I exchange even one of them for all the wealth and all the pleasures of the world. I always regarded them as a great mercy from our Lord; and to me they were the very greatest treasure, —of this our Lord assured me often. I used to go to Him to complain of all these hardships; and I came away from prayer consoled, and with renewed strength. I did not dare to contradict those who were trying me; for I saw that it made matters worse, because they looked on my doing so as a failure in humility. I spoke of it to my confessor; he always consoled me greatly when he saw me in distress.

6. As my visions grew in frequency, one of those who used to help me before—it was to him I confessed when the father-minister[1] could not hear me—began to say that I was certainly under the influence of Satan. He bade me, now

[1] Baltasar Alvarez was father-minister of the house of S. Giles, Avila, in whose absence she had recourse to another father of that house (*Ribera*, i. ch. 10).

that I had no power of resisting, always to make the sign of the cross when I had a vision, to point my finger at it by way of scorn,[1] and be firmly persuaded of its diabolic nature. If I did this, the vision would not recur. I was to be without fear on the point; God would watch over me, and take the vision away.[2] This was a great hardship for me; for, as I could not believe that the vision did not come from God, it was a fearful thing for me to do; and I could not wish, as I said before, that the visions should be withheld. However, I did at last as I was bidden. I prayed much to our Lord, that He would deliver me from delusions. I was always praying to that effect, and with many tears. I had recourse also to S. Peter and S. Paul; for our Lord had said to me—it was on their feast that He had appeared to me the first time[3]—that they would preserve me from delusion. I used to see them frequently most distinctly on my left hand; but that vision was not imaginary. These glorious Saints were my very good lords.

7. It was to me a most painful thing to make a show of contempt whenever I saw our Lord in a vision; for when I saw Him before me, if I were to be cut in pieces, I could not believe it was Satan. This was to me, therefore, a heavy kind of penance; and accordingly, that I might not be so continually crossing myself, I used to hold a crucifix in my hand. This I did almost always; but I did not always make signs of contempt, because I felt that too much. It reminded me of the insults which the Jews heaped upon Him; and so I prayed Him to forgive me, seeing that I did so in obedience to him who stood in His stead, and not to lay the blame on me, seeing that he was one of those whom He had placed as His ministers in His Church. He said to me, that I was not to distress myself—that I did well to obey; but He would make them see the truth of the matter. He seemed to me to be angry when they made me give up my prayer.[4] He told me to say to them that this was

[1] Y diese higas. "Higa es una manera de menosprecio que hacemos cerrando el puño, y mostrando el dedo pulgar por entre el dedo indice, y el medio" (*Cobarruvias, in voce*).

[2] See *Book of the Foundations,* ch. viii. § 3, where the Saint refers to this advice, and to the better advice given her later by F. Dominic Bañes, one of her confessors. See also *Inner Fortress,* vi. 9, § 7.

[3] See ch. xxvii. § 3, and ch. xxviii. § 4.

[4] Ch. xxv. § 18.

tyranny. He gave me reasons for believing that the vision was not satanic; some of them I mean to repeat by and by.

8. On one occasion, when I was holding in my hand the cross of my rosary, He took it from me into His own hand. He returned it; but it was then four large stones incomparably more precious than diamonds; for nothing can be compared with what is supernatural. Diamonds seem counterfeits and imperfect when compared with these precious stones. The five wounds were delineated on them with most admirable art. He said to me, that for the future that cross would appear so to me always; and so it did. I never saw the wood of which it was made, but only the precious stones. They were seen, however, by no one else,—only by myself.[1]

9. When they had begun to insist on my putting my visions to a test like this, and resisting them, the graces I received were multiplied more and more. I tried to distract myself; I never ceased to be in prayer: even during sleep my prayer seemed to be continual; for now my love grew, I made piteous complaints to our Lord, and told Him I could not bear it. Neither was it in my power—though I desired, and, more than that, even strove—to give up thinking of Him. Nevertheless, I obeyed to the utmost of my power; but my power was little or nothing in the matter; and our Lord never released me from that obedience; but though He bade me obey my confessor, He reassured me in another way, and taught me what I was to say. He has continued to do so until now; and He gave me reasons so sufficient, that I felt myself perfectly safe.

10. Not long afterwards, His Majesty began, according to His promise, to make it clear that it was He Himself who appeared, by the growth in me of the love of God so strong, that I knew not who could have infused it; for it was most supernatural, and I had not attained to it by any efforts of my own. I saw myself dying with a desire to see God, and I knew not how to seek that life otherwise than by dying. Certain great impetuosities[2] of love, though not so intolerable as those of which I have spoken before,[3] nor

[1] The cross was made of ebony (*Ribera*). It is not known where that cross is now. The Saint gave it to her sister, Doña Juana de Ahumada, who begged it of her. Some say that the Carmelites of Madrid possess it; and others, those of Valladolid (*De la Fuente*).

[2] See *Relation*, i. § 3. [3] Ch. xx. § 11.

yet of so great worth, overwhelmed me. I knew not what to do; for nothing gave me pleasure, and I had no control over myself. It seemed as if my soul were really torn away from myself. Oh, supreme artifice of our Lord! how tenderly didst Thou deal with Thy miserable slave! Thou didst hide Thyself from me, and didst yet constrain me with Thy love, with a death so sweet, that my soul would never wish it over.

11. It is not possible for any one to understand these impetuosities if he has not experienced them himself. They are not an upheaving of the breast, nor those devotional sensations, not uncommon, which seem on the point of causing suffocation, and are beyond control. That prayer is of a much lower order; and those agitations should be avoided by gently endeavoring to be recollected; and the soul should be kept in quiet. This prayer is like the sobbing of little children, who seem on the point of choking, and whose disordered senses are soothed by giving them to drink. So here reason should draw in the reins, because nature itself may be contributing to it; and we should consider with fear that all this may not be perfect, and that much sensuality may be involved in it. The infant soul should be soothed by the caresses of love, which shall draw forth its love in a gentle way, and not, as they say, by force of blows. This love should be inwardly under control, and not as a caldron, fiercely boiling because too much fuel has been applied to it, and out of which every thing is lost. The source of the fire must be kept under control, and the flame must be quenched in sweet tears, and not with those painful tears which come out of these emotions, and which do so much harm.

12. In the beginning, I had tears of this kind. They left me with a disordered head and a wearied spirit, and for a day or two afterwards unable to resume my prayer. Great discretion, therefore, is necessary at first, in order that every thing may proceed gently, and that the operations of the spirit may be within; all outward manifestations should be carefully avoided.

13. These other impetuosities are very different. It is not we who apply the fuel; the fire is already kindled, and we are thrown into it in a moment to be consumed. It is by no efforts of the soul that it sorrows over the wound which the absence of our Lord has inflicted on it; it is far

otherwise; for an arrow is driven into the entrails to the very quick,[1] and into the heart at times, so that the soul knows not what is the matter with it, nor what it wishes for. It understands clearly enough that it wishes for God, and that the arrow seems tempered with some herb which makes the soul hate itself for the love of our Lord, and willingly lose its life for Him. It is impossible to describe or explain the way in which God wounds the soul, nor the very grievous pain inflicted, which deprives it of all self-consciousness; yet this pain is so sweet, that there is no joy in the world which gives greater delight. As I have just said,[2] the soul would wish to be always dying of this wound.

14. This pain and bliss together carried me out of myself, and I never could understand how it was. Oh, what a sight a wounded soul is!—a soul, I mean, so conscious of it, as to be able to say of itself that it is wounded for so good a cause; and seeing distinctly that it never did any thing whereby this love should come to it, and that it does come from that exceeding love which our Lord bears it. A spark seems to have fallen suddenly upon it, that has set it all on fire. Oh, how often do I remember, when in this state, those words of David: "Quemadmodum desiderat cervus ad fontes aquarum"![3] They seem to me to be literally true of myself.

15. When these impetuosities are not very violent, they seem to admit of a little mitigation—at least, the soul seeks some relief, because it knows not what to do—through certain penances; the painfulness of which, and even the shedding of its blood, are no more felt than if the body were dead. The soul seeks for ways and means to do something that may be felt, for the love of God; but the first pain is so great, that no bodily torture I know of can take it away. As relief is not to be had here, these medicines are too mean for so high a disease. Some slight mitigation may be had, and the pain may pass away a little, by praying God to relieve its sufferings: but the soul sees no relief except in death, by which it thinks to attain completely to the fruition of its good. At other times, these impetuosities are so violent, that the soul can do neither this nor any thing else;

[1] *Inner Fortress*, vi. 11, § 2; S. John of the Cross, *Spiritual Canticle*, st. 1, p. 22, Engl. trans.

[2] § 8.

[3] Ps. xli. 1.

the whole body is contracted, and neither hand nor foot can be moved: if the body be upright at the time, it falls down, as a thing that has no control over itself. It cannot even breathe; all it does is to moan—not loudly, because it cannot: its moaning, however, comes from a keen sense of pain.

16. Our Lord was pleased that I should have at times a vision of this kind: I saw an angel close by me, on my left side, in bodily form. This I am not accustomed to see, unless very rarely. Though I have visions of angels frequently, yet I see them only by an intellectual vision, such as I have spoken of before.[1] It was our Lord's will that in this vision I should see the angel in this wise. He was not large, but small of stature, and most beautiful—his face burning, as if he were one of the highest angels, who seem to be all of fire: they must be those whom we call cherubim.[2] Their names they never tell me; but I see very well that there is in heaven so great a difference between one angel and another, and between these and the others, that I cannot explain it.

17. I saw in his hand a long spear of gold, and at the iron's point there seemed to be a little fire. He appeared to me to be thrusting it at times into my heart,[3] and to pierce my very entrails; when he drew it out, he seemed to draw them out also, and to leave me all on fire with a great love of God. The pain was so great, that it made me moan; and yet so surpassing was the sweetness of this excessive pain, that I could not wish to be rid of it. The soul is satisfied now with nothing less than God. The pain is not bodily, but spiritual; though the body has its share in it, even a large one. It is a caressing of love so sweet which now takes place between the soul and God, that I pray God of His goodness to make him experience it who may think that I am lying.[4]

[1] Ch. xxvii. § 3.

[2] In the MS. of the Saint preserved in the Escurial, the word is "cherubines"; but all the editors before Don Vicente de la Fuente have adopted the suggestion, in the margin, of Bañes, who preferred "seraphim". F. Bouix, in his translation, corrected the mistake; but, with his usual modesty, did not call the reader's attention to it.

[3] See *Relation,* viii. § 16.

[4] "The most probable opinion is, that the piercing of the heart of the Saint took place in 1559. The hymn which she composed on that

18. During the days that this lasted, I went about as if beside myself. I wished to see, or speak with, no one, but only to cherish my pain, which was to me a greater bliss than all created things could give me.[1]

19. I was in this state from time to time, whenever it was our Lord's pleasure to throw me into those deep trances, which I could not prevent even when I was in the company of others, and which, to my deep vexation, came to be publicly known. Since then, I do not feel that pain so much, but only that which I spoke of before,—I do not remember the chapter,[2]—which is in many ways very different from it, and of greater worth. On the other hand, when this pain, of which I am now speaking, begins, our Lord seems to lay hold of the soul, and to throw it into a trance, so that there is no time for me to have any sense of pain or suffering, because fruition ensues at once. May He be blessed for ever, who hath bestowed such great graces on one who has responded so ill to blessings so great!

CHAPTER XXX.

S. PETER OF ALCANTARA COMFORTS THE SAINT—GREAT TEMPTATIONS AND INTERIOR TRIALS.

1. When I saw that I was able to do little or nothing towards avoiding these great impetuosities, I began also to be afraid of them, because I could not understand how this pain and joy could subsist together. I knew it was possible enough for bodily pain and spiritual joy to dwell together; but the coexistence of a spiritual pain so excessive as this, and of joy so deep, troubled my understanding. Still,

occasion was discovered in Seville in 1700 ('En las internas entrañas'). On the high altar of the Carmelite church in Alba de Tormes, the heart of the Saint thus pierced is to be seen; and I have seen it myself more than once" (*De la Fuente*).

[1] Brev. Rom. in fest. S. Teresiæ, Oct. 15, Lect. v.; "Tanto autem divini amoris incendio cor ejus conflagravit, ut merito viderit Angelum ignito jaculo sibi præcordia transverberantem." The Carmelites keep the feast of this piercing of the Saint's heart on the 27th of August.

[2] Ch. xx. § 11.

I tried to continue my resistance; but I was so little able, that I was now and then wearied. I used to take up the cross for protection, and try to defend myself against Him who, by the cross, is the Protector of us all. I saw that no one understood me. I saw it very clearly myself, but I did not dare to say so to any one except my confessor; for that would have been a real admission that I had no humility.

2. Our Lord was pleased to succour me in a great measure,—and, for the moment, altogether,—by bringing to the place where I was that blessed friar, Peter of Alcantara. Of him I spoke before, and said something of his penance.[1] Among other things, I have been assured that he wore continually, for twenty years, a girdle made of iron.[2] He is the author of certain little books, in Spanish, on prayer, which are now in common use; for, as he was much exercised therein, his writings are very profitable to those who are given to prayer. He kept the first rule of the blessed S. Francis in all its rigour, and did those things besides of which I spoke before.

3. When that widow, the servant of God and my friend, of whom I have already spoken,[3] knew that so great a man had come, she took her measures. She knew the straits I was in, for she was an eye-witness of my afflictions, and was a great comfort to me. Her faith was so strong, that she could not help believing that what others said was the work of the devil was really the work of the Spirit of God; and as she is a person of great sense and great caution, and one to whom our Lord is very bountiful in prayer, it pleased His Majesty to let her see what learned men failed to discern. My confessors gave me leave to accept relief in some things from her, because in many ways she was able to afford it. Some of those graces which our Lord bestowed on me fell to her lot occasionally, together with instructions most profitable for her soul. So, then, when she knew that the blessed man was come, without saying a word to me, she obtained leave from the Provincial for me to stay eight days in her house, in order that I might the more easily confer with him. In that house, and in one church or another, I had many

[1] Ch. xxvii. §§ 17, 18, 19.

[2] Hoja de lata, "cierta hoja de hierro muy delgada" (Cobarruvias, *Tesoro, in voce*).

[3] Ch. xxiv. § 5. Doña Guiomar de Ulloa.

conversations with him the first time he came here; for, afterwards, I had many communications with him at diverse times.

4. I gave him an account, as briefly as I could, of my life, and of my way of prayer, with the utmost clearness in my power. I have always held to this, to be perfectly frank and exact with those to whom I make known the state of my soul.[1] Even my first impulses I wish them to know; and as for doubtful and suspicious matters, I used to make the most of them by arguing against myself. Thus, then, without equivocation or concealment, I laid before him the state of my soul. I saw almost at once that he understood me, by reason of his own experience. That was all I required; for at that time I did not know myself as I do now, so as to give an account of my state. It was a later time that God enabled me to understand myself, and describe the graces which His Majesty bestows upon me. It was necessary, then, that he who would clearly understand and explain my state should have had experience of it himself.

5. The light he threw on the matter was of the clearest; for as to these visions, at least, which were not imaginary, I could not understand how they could be. And it seemed that I could not understand, too, how those could be which I saw with the eyes of the soul; for, as I said before,[2] those visions only seemed to me to be of consequence which were seen with the bodily eyes: and of these I had none. The holy man enlightened me on the whole question, explained it to me, and bade me not to be distressed, but to praise God, and to abide in the full conviction that this was the work of the Spirit of God; for, saving the faith, nothing could be more true, and there was nothing on which I could more firmly rely. He was greatly comforted in me, was most kind and serviceable, and ever afterwards took great care of me, and told me of his own affairs and labours; and when he saw that I had those very desires which in himself were fulfilled already,—for our Lord had given me very strong desires,—and also how great my resolution was, he delighted in conversing with me.

6. To a person whom our Lord has raised to this state, there is no pleasure or comfort equal to that of meeting with another whom our Lord has begun to raise in the same

[1] Ch. xxvi. § 5. [2] Ch. vii. § 12.

way. At that time, however, it must have been only a beginning with me, as I believe; and God grant I may not have gone back now. He was extremely sorry for me. He told me that one of the greatest trials in this world was that which I had borne,—namely, the contradiction of good people,[1]—and that more was in reserve for me: I had need, therefore, of some one—and there was no one in this city—who understood me; but he would speak to my confessor, and to that married nobleman, already spoken of,[2] who was one of those who tormented me most, and who, because of his great affection for me, was the cause of all these attacks. He was a holy but timid man, and could not feel safe about me, because he had seen how wicked I was, and that not long before. The holy man did so; he spoke to them both, explained the matter and gave them reasons why they should reassure themselves, and disturb me no more. My confessor was easily satisfied,—not so the nobleman; for though they were not enough to keep him quiet, yet they kept him in some measure from frightening me so much as he used to do.

7. We made an agreement that I should write to him and tell him how it fared with me, for the future, and that we should pray much for each other. Such was his humility, that he held to the prayers of a wretch like me. It made me very much ashamed of myself. He left me in the greatest consolation and joy, bidding me continue my prayer with confidence, and without any doubt that it was the work of God. If I should have any doubts, for my greater security, I was to make them known to my confessor, and, having done so, be in peace. Nevertheless, I was not able at all to feel that confidence, for our Lord was leading me by the way of fear; and so, when they told me that the devil had power over me, I believed them. Thus, then, not one of them was able to inspire me with confidence on the one hand, or fear on the other, in such a way as to make me believe either of them, otherwise than as our Lord allowed me. Accordingly, though the holy friar consoled and calmed me, I did not rely so much on him as to be altogether without fear, particularly when our Lord forsook me in the afflictions of my soul, of which I will now speak. Nevertheless, as I have said, I was very much consoled.

[1] See ch. xxviii. § 24.

[2] Ch. xxiii. § 7.

8. I could not give thanks enough to God, and to my glorious father S. Joseph, who seemed to me to have brought him here. He was the commissary-general of the custody[1] of S. Joseph, to whom, and to our Lady, I used to pray much.

9. I suffered at times—and even still, though not so often—the most grievous spiritual trials, together with bodily pains and afflictions arising from violent sicknesses; so much so, that I could scarcely control myself. At other times, my bodily sickness was more grievous; and, as I had no spiritual pain, I bore it with great joy: but, when both pains came upon me together, my distress was so heavy, that I was reduced to sore straits.

10. I forgot all the mercies our Lord had shown me, and remembered them only as a dream, to my great distress; for my understanding was so dull, that I had a thousand doubts and suspicions whether I had ever understood matters aright, thinking that perhaps all was fancy, and that it was enough for me to have deceived myself, without also deceiving good men. I looked upon myself as so wicked as to have been the cause, by my sins, of all the evils and all the heresies that had sprung up. This is but a false humility, and Satan invented it for the purpose of disquieting me, and trying whether he could thereby drive my soul to despair. I have now had so much experience, that I know this was his work; so he, seeing that I understand him, does not torment me in the same way as much as he used to do. That it is his work is clear from the restlessness and discomfort with which it begins, and the trouble it causes in the soul while it lasts; from the obscurity and distress, the aridity and indisposition for prayer and for every good work, which it produces. It seems to stifle the soul and trammel the body, so as to make them good for nothing.

11. Now, though the soul acknowledges itself to be miserable, and though it is painful to us to see ourselves as we are, and though we have most deep convictions of our own wickedness,—deep as those spoken of just now,[2] and really felt,—yet true humility is not attended with trouble; it does not disturb the soul; it causes neither obscurity nor aridity: on the contrary, it consoles. It is altogether different, bring-

[1] A "custody" is a division of the province, in the Order of S. Francis, comprising a certain number of convents.

[2] § 10.

ing with it calm, sweetness, and light. It is no doubt painful; but, on the other hand, it is consoling, because we see how great is the mercy of our Lord in allowing the soul to have that pain, and how well the soul is occupied. On the one hand, the soul grieves over its offences against God; on the other, His compassion makes it glad. It has light, which makes it ashamed of itself; and it gives thanks to His Majesty, who has borne with it so long. That other humility, which is the work of Satan, furnishes no light for any good work; it pictures God as bringing upon every thing fire and sword; it dwells upon His justice; and the soul's faith in the mercy of God—for the power of the devil does not reach so far as to destroy faith—is of such a nature as to give me no consolation: on the contrary, the consideration of mercies so great helps to increase the pain, because I look upon myself as bound to render greater service.

12. This invention of Satan is one of the most painful, subtle, and crafty that I have known him to possess; I should therefore like to warn you, my father, of it, in order that, if Satan should tempt you herein, you may have some light, and be aware of his devices, if your understanding should be left at liberty: because you must not suppose that learning and knowledge are of any use here; for though I have none of them myself, yet now that I have escaped out of his hands I see clearly that this is folly. What I understood by it is this: that it is our Lord's pleasure to give him leave and license, as He gave him of old to tempt Job;[1] though in my case, because of my wretchedness, the temptation is not so sharp.

13. It happened to me to be tempted once in this way; and I remember it was on the day before the vigil of Corpus Christi,—a feast to which I have great devotion, though not so great as I ought to have. The trial then lasted only till the day of the feast itself. But, on other occasions, it continued one, two, and even three weeks, and—I know not—perhaps longer. But I was specially liable to it during the Holy Weeks, when it was my habit to make prayer my joy. Then the devil seizes on my understanding in a moment; and occasionally, by means of things so trivial that I should laugh at them at any other time, he makes it stumble over any thing he likes. The soul, laid in fetters, loses all

[1] Job i.

control over itself, and all power of thinking of any thing but the absurdities he puts before it, which, being more or less unsubstantial, inconsistent, and disconnected, serve only to stifle the soul, so that it has no power over itself; and accordingly—so it seems to me—the devils make a football of it, and the soul is unable to escape out of their hands. It is impossible to describe the sufferings of the soul in this state. It goes about in quest of relief, and God suffers it to find none. The light of reason, in the freedom of its will, remains, but it is not clear; it seems to me as if its eyes were covered with a veil. As a person who, having travelled often by a particular road, knows, though it be night and dark, by his past experience of it, where he may stumble, and where he ought to be on his guard against that risk, because he has seen the place by day, so the soul avoids offending God: it seems to go on by habit—that is, if we put out of sight the fact that our Lord holds it by the hand, which is the true explanation of the matter.

14. Faith is then as dead, and asleep, like all the other virtues; not lost, however,—for the soul truly believes all that the Church holds; but its profession of the faith is hardly more than an outward profession of the mouth. And, on the other hand, temptations seem to press it down, and make it dull, so that its knowledge of God becomes to it as that of something which it hears of far away. So tepid is its love that, when it hears God spoken of, it listens and believes that He is what He is, because the Church so teaches; but it recollects nothing of its own former experience. Vocal prayer or solitude is only a greater affliction, because the interior suffering—whence it comes, it knows not—is unendurable, and, as it seems to me, in some measure a counterpart of hell. So it is, as our Lord showed me in a vision;[1] for the soul itself is then burning in the fire, knowing not who has kindled it, nor whence it comes, nor how to escape it, nor how to put it out: if it seeks relief from the fire by spiritual reading, it cannot find any, just as if it could not read at all. On one occasion, it occurred to me to read a life of a Saint, that I might forget myself, and be refreshed with the recital of what he had suffered. Four or five times, I read as many lines; and, though they were written in Spanish, I understood them less at the end than I did when I began:

[1] See ch. xxxii. § 1, &c.

so I gave it up. It so happened to me on more occasions than one, but I have a more distinct recollection of this.

15. To converse with any one is worse, for the devil then sends so offensive a spirit of bad temper, that I think I could eat people up; nor can I help myself. I feel that I do something when I keep myself under control; or rather our Lord does so, when He holds back with His hand any one in this state from saying or doing something that may be hurtful to his neighbours and offensive to God. Then, as to going to our confessor, that is of no use; for the certain result is—and very often has it happened to me—what I shall now describe. Though my confessors, with whom I had to do then, and have to do still, are so holy, they spoke to me and reproved me with such harshness, that they were astonished at it afterwards when I told them of it. They said that they could not help themselves; for, though they had resolved not to use such language, and though they pitied me also very much,—yea, even had scruples on the subject, because of my grievous trials of soul and body,—and were, moreover, determined to console me, they could not refrain. They did not use unbecoming words—I mean, words offensive to God; yet their words were the most offensive that could be borne with in confession. They must have aimed at mortifying me. At other times, I used to delight in this, and was prepared to bear it; but it was then a torment altogether. I used to think, too, that I deceived them; so I went to them, and cautioned them very earnestly to be on their guard against me, for it might be that I deceived them. I saw well enough that I would not do so advisedly, nor tell them an untruth;[1] but every thing made me afraid. One of them, on one occasion, when he had heard me speak of this temptation, told me not to distress myself; for, even if I wished to deceive him, he had sense enough not to be deceived. This gave me great comfort.

16. Sometimes, almost always,—at least, very frequently,—I used to find rest after Communion; now and then, even, as I drew near to the most Holy Sacrament, all at once my soul and body would be so well, that I was amazed.[2] It seemed to be nothing else but an instantaneous dispersion

[1] See ch. xxviii. § 6.

[2] See *Way of Perfection*, ch. lxi. § 2; but ch. xxxiv. § 8 of the earlier editions.

of the darkness that covered my soul: when the sun rose, I saw how silly I had been.

17. On other occasions, if our Lord spoke to me but one word, saying only, "Be not distressed, have no fear,"—as I said before,[1]—I was made whole at once; or, if I saw a vision, I was as if I had never been amiss. I rejoiced in God, and made my complaint to Him, because He permitted me to undergo such afflictions: yet the recompense was great; for almost always, afterwards, His mercies descended upon me in great abundance. The soul seemed to come forth as gold out of the crucible, more refined, and made glorious to behold, our Lord dwelling within it. These trials afterwards are light, though they once seemed to be unendurable; and the soul longs to undergo them again, if that be more pleasing to our Lord. And though trials and persecutions increase, yet, if we bear them without offending our Lord, rejoicing in suffering for His sake, it will be all the greater gain: I, however, do not bear them as they ought to be borne, but rather in a most imperfect way. At other times, my trials come upon me—they come still—in another form; and then it seems to me as if the very possibility of thinking a good thought, or desiring the accomplishment of it, were utterly taken from me: both soul and body are altogether useless and a heavy burden. However, when I am in this state, I do not suffer from the other temptations and disquietudes, but only from a certain loathing of I know not what, and my soul finds pleasure in nothing.

18. I used to try exterior good work, in order to occupy myself partly by violence; and I know well how weak a soul is when grace is hiding itself. It did not distress me much, because the sight of my own meanness gave me some satisfaction. On other occasions, I find myself unable to pray or to fix my thoughts with any distinctness upon God, or any thing that is good, though I may be alone; but I have a sense that I know Him. It is the understanding and the imagination, I believe, which hurts me here; for it seems to me that I have a good will, disposed for all good; but the understanding is so lost, that it seems to be nothing else but a raving lunatic, which nobody can restrain, and of which I am not mistress enough to keep it quiet for a minute.[2]

19. Sometimes I laugh at myself, and recognise my

[1] Ch. xx. § 23, ch. xxv. § 22, ch. xxvi. § 3. [2] "Un Credo."

wretchedness: I watch my understanding, and leave it alone to see what it will do. Glory be to God, for a wonder, it never runs on what is wrong, but only on different things, considering what is going on here, or there, or elsewhere. I see then, more and more, the exceeding great mercy of our Lord to me, when He keeps this lunatic bound in the chains of perfect contemplation. I wonder what would happen if those people who think I am good knew of my extravagance. I am very sorry when I see my soul in such bad company; I long to see it delivered therefrom, and so I say to our Lord: When, O my God, shall I see my whole soul praising Thee, that it may have the fruition of Thee in all its faculties? Let me be no longer, O Lord, thus torn to pieces, and every one of them, as it were, running in a different direction. This has been often the case with me, but I think that my scanty bodily health was now and then enough to bring it about.

20. I dwell much on the harm which original sin has done us; that is, I believe, what has rendered us incapable of the fruition of so great a good. My sins, too, must be in fault; for, if I had not committed so many, I should have been more perfect in goodness. Another great affliction which I suffered was this: all the books which I read on the subject of prayer, I thought I understood thoroughly, and that I required them no longer, because our Lord had given me the gift of prayer. I therefore ceased to read those books, and applied myself to lives of Saints, thinking that this would improve me and give me courage; for I found myself very defective in every kind of service which the Saints rendered unto God. Then it struck me that I had very little humility, when I could think that I had attained to this degree of prayer; and so, when I could not come to any other conclusion, I was greatly distressed, until certain learned persons, and the blessed friar, Peter of Alcantara, told me not to trouble myself about the matter.

21. I see clearly enough that I have not yet begun to serve God, though He showers down upon me those very graces which He gives to many good people. I am a mass of imperfection, except in desire and in love; for herein I see well that our Lord has been gracious to me, in order that I may please Him in some measure. I really think that I love Him; but my conduct, and the many imperfections I discern in myself, make me sad.

22. My soul, also, is subject occasionally to a certain foolishness,—that is the right name to give it,—when I seem to be doing neither good nor evil, but following in the wake of others, as they say, without pain or pleasure, indifferent to life and death, pleasure and pain. I seem to have no feeling. The soul seems to me like a little ass, which feeds and thrives, because it accepts the food which is given it, and eats it without reflection. The soul in this state must be feeding on some great mercies of God, seeing that its miserable life is no burden to it, and that it bears it patiently; but it is conscious of no sensible movements or results, whereby it may ascertain the state it is in.

23. It seems to me now like sailing with a very gentle wind, when one makes much way without knowing how; for in the other states, so great are the effects, that the soul sees almost at once an improvement in itself, because the desires instantly are on fire, and the soul is never satisfied. This comes from those great impetuosities of love, spoken of before,[1] in those to whom God grants them. It is like those little wells I have seen flowing, wherein the upheaving of the sand never ceases. This illustration and comparison seem to me to be a true description of those souls who attain to this state; their love is ever active, thinking what it may do; it cannot contain itself, as the water remains not in the earth, but is continually welling upwards. So is the soul, in general; it is not at rest, nor can it contain itself, because of the love it has: it is so saturated therewith, that it would have others drink of it, because there is more than enough for itself, in order that they might help it to praise God.

24. I call to remembrance—oh, how often!—that living water of which our Lord spoke to the Samaritan woman. That Gospel[2] has a great attraction for me; and, indeed, so it had even when I was a little child, though I did not understand it then as I do now. I used to pray much to our Lord for that living water; and I had always a picture of it, representing our Lord at the well, with this inscription, "Lord, give me this water."[3]

[1] Ch. xxix. § 11.

[2] S. John iv. 5-42: the Gospel of Friday after the Third Sunday in Lent, where the words are, "hanc aquam."

[3] S. John iv. 15 See ch. i. § 6; and *Way of Perfection*, ch. xxix. § 5; ch. xix. § 5 of the earlier editions.

25. This love is also like a great fire, which requires fuel continually, in order that it may not burn out. So those souls I am speaking of, however much it may cost them, will always bring fuel, in order that the fire may not be quenched. As for me, I should be glad, considering what I am, if I had but straw even to throw upon it. And so it is with me occasionally—and, indeed, very often. At one time, I laugh at myself; and at another, I am very much distressed. The inward stirring of my love urges me to do something for the service of God; and I am not able to do more than adorn images with boughs and flowers, clean or arrange an oratory, or some such trifling acts, so that I am ashamed of myself. If I undertook any penitential practice, the whole was so slight, and was done in such a way, that if our Lord did not accept my good will, I saw it was all worthless, and so I laughed at myself. The failure of bodily strength, sufficient to do something for God, is no light affliction for those souls to whom He, in His goodness, has communicated this fire of His love in its fulness. It is a very great penance; for when souls are not strong enough to heap fuel on this fire, and die of fear that the fire may go out, it seems to me that they become fuel themselves, are reduced to ashes, or dissolved in tears, and burn away: and this is suffering enough, though it be sweet.

26. Let him, then, praise our Lord exceedingly, who has attained to this state; who has received the bodily strength requisite for penance; who has learning, ability, and power to preach, to hear confessions, and to draw souls unto God. Such a one neither knows nor comprehends the blessing he possesses, unless he knows by experience what it is to be powerless to serve God in any thing, and at the same time to be receiving much from Him. May He be blessed for ever, and may the angels glorify Him! Amen.

27. I know not if I do well to write so much in detail. But as you, my father, bade me again not to be troubled by the minuteness of my account, nor to omit any thing, I go on recounting clearly and truly all I can call to mind. But I must omit much; for if I did not, I should have to spend more time—and, as I said before,[1] I have so little to spend, and perhaps, after all, nothing will be gained.

[1] Ch. xiv. § 12.

CHAPTER XXXI.

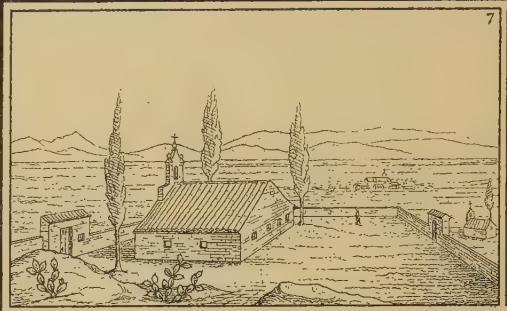
OF CERTAIN OUTWARD TEMPTATIONS AND APPEARANCES OF SATAN—OF THE SUFFERINGS THEREBY OCCASIONED—COUNSELS FOR THOSE WHO GO ON UNTO PERFECTION.

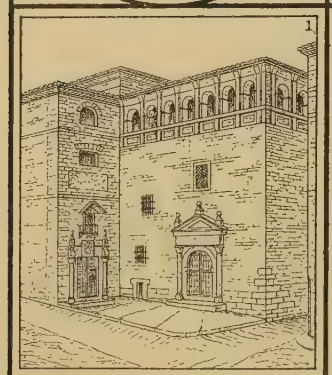
1. Now that I have described certain temptations and troubles, interior and secret, of which Satan was the cause, I will speak of others which he wrought almost in public, and in which his presence could not be ignored.[1]

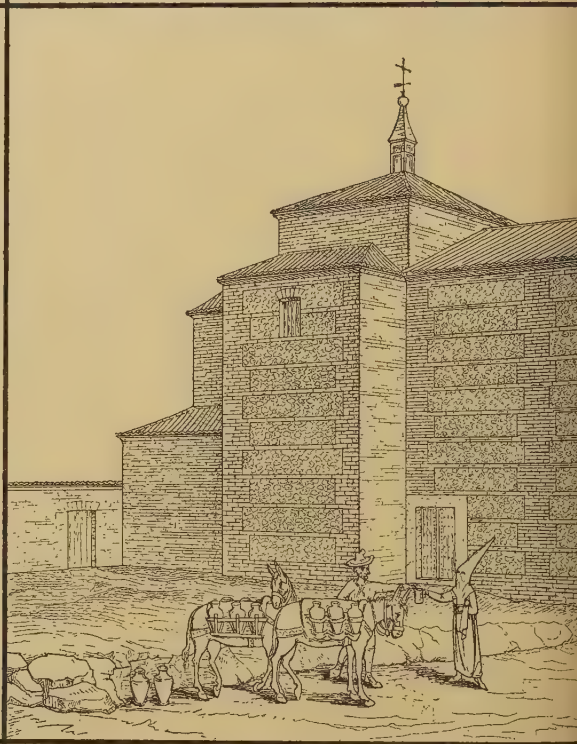
2. I was once in an oratory, when Satan, in an abominable shape, appeared on my left hand. I looked at his mouth in particular, because he spoke, and it was horrible. A huge flame seemed to issue out of his body, perfectly bright, without any shadow. He spoke in a fearful way, and said to me that, though I had escaped out of his hands, he would yet lay hold of me again. I was in great terror, made the sign of the cross as well as I could, and then the form vanished—but it reappeared instantly. This occurred twice. I did not know what to do; there was some holy water at hand; I took some, and threw it in the direction of the figure, and then Satan never returned.

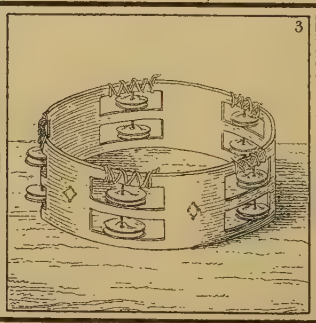
3. On another occasion, I was tortured for five hours with such terrible pains, such inward and outward sufferings, that it seemed to me as if I could not bear them. Those who were with me were frightened; they knew not what to do, and I could not help myself. I am in the habit, when these pains and my bodily suffering are most unendurable, to make interior acts as well as I can, imploring our Lord, if it be His will, to give me patience, and then to let me suffer on, even to the end of the world. So, when I found myself suffering so cruelly, I relieved myself by making those acts and resolutions, in order that I might be able to endure the pain. It pleased our Lord to let me understand that it was the work of Satan; for I saw close beside me a most frightful little negro, gnashing his teeth in despair at losing what he attempted to seize. When I saw him, I laughed, and had no fear; for there were some then present who were helpless, and knew of no means whereby so great a pain could be

[1] 2 Cor. ii. 11.









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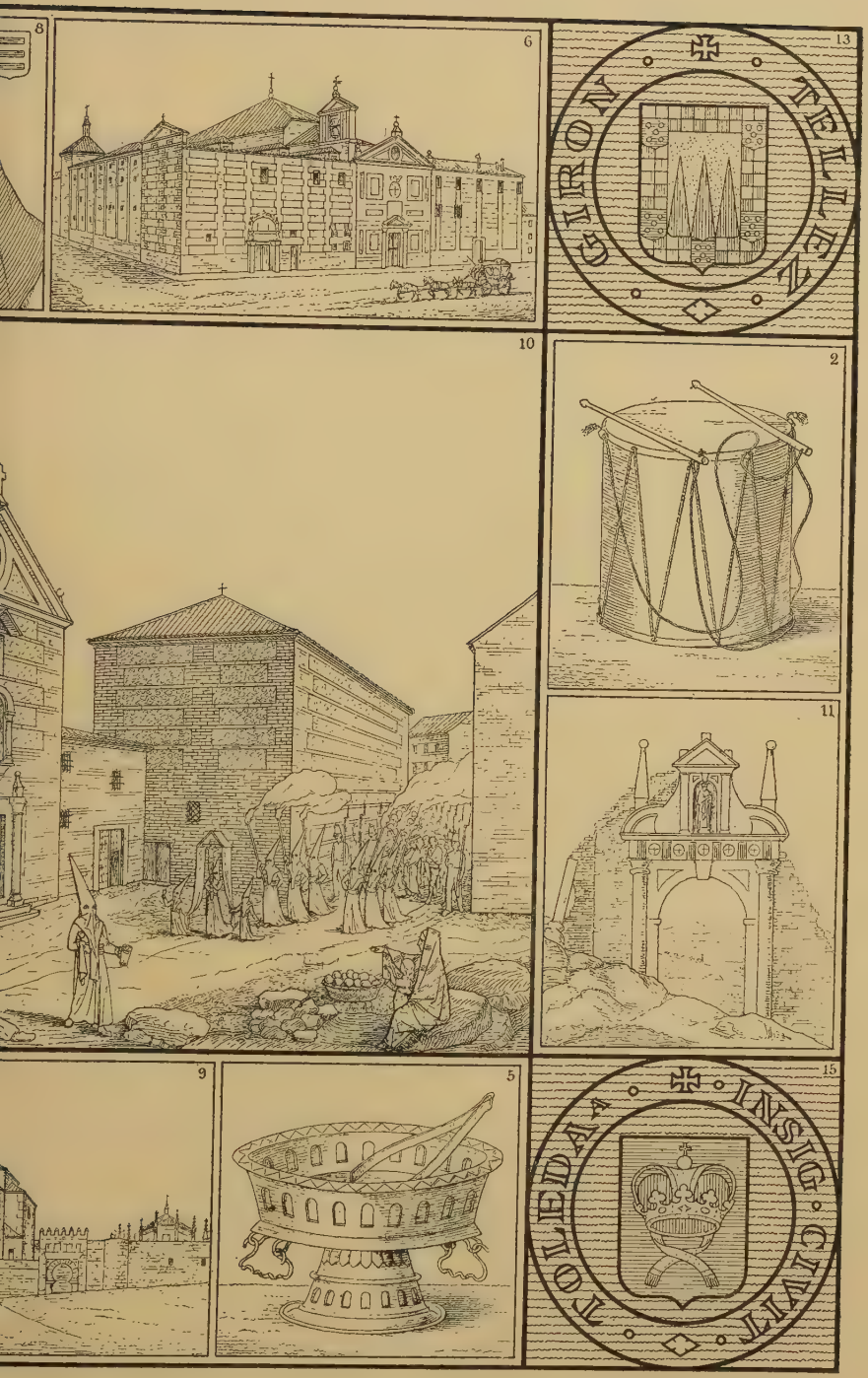
1. **Church of St. Joseph.** The adjoining house is built on the original site of the convent. 2. Drum used in the monastery on certain days of recreation in the time of St. Teresa. 3. Tambourine of the same period. 4. **Impression of a seal** engraved on a steel used by St. Teresa. Slightly different from those at Valladolid, larger, and with the monogram of our Lord supported by an eagle. 5. Copper hand-warmer used by St Teresa during the winter of 1576, when she was writing her book of **Foundations.** 6. **Monastery of Discalced Carmelites of St. Clare,** called **The Royal Discalced** at Madrid, which St Teresa visited in 1567



ermitages of la Sierra-Morena near Cordova, in 1845. 8. **Beatrix of Jesus,** niece of Teresa, prioress of the monastery at Toledo, in 1607. 9. **Monastery of Discalced nelites,** as seen from the side of the **Vega baja.** 10. **Monastery.** Group of ists being led through the town to execution in the Civil War of 1836. 11. s (in 1862) of the **Observant monastery,** where St. John of the Cross was im- ned. 12. **Arms of de Mascareñes family.** 13. **Arms of the Tello Giron family. Arms of the family of de la Cerda.** 15. **Arms of the imperial city of Toledo.** Appendix, note 12.)

relieved. My body, head, and arms were violently shaken; I could not help myself: but the worst of all was the interior pain, for I could find no ease in any way. Nor did I dare to ask for holy water, lest they who were with me should be afraid, and find out what the matter really was.

4. I know by frequent experience that there is nothing which puts the devils to flight like holy water. They run away before the sign of the cross also, but they return immediately: great, then, must be the power of holy water. As for me, my soul is conscious of a special and most distinct consolation whenever I take it. Indeed, I feel almost always a certain refreshing, which I cannot describe, together with an inward joy, which comforts my whole soul. This is no fancy, nor a thing which has occurred once only; for it has happened very often, and I have watched it very carefully. I may compare what I feel with that which happens to a person in great heat, and very thirsty, drinking a cup of cold water—his whole being is refreshed. I consider that every thing ordained by the Church is very important; and I have a joy in reflecting that the words of the Church are so mighty, that they endow water with power, so that there shall be so great a difference between holy water and water that has never been blessed. Then, as my pains did not cease, I told them, if they would not laugh, I would ask for some holy water. They brought me some, and sprinkled me with it; but I was no better. I then threw some myself in the direction of the negro, when he fled in a moment. All my sufferings ceased, just as if some one had taken them from me with his hand; only I was wearied, as if I had been beaten with many blows. It was of great service to me to learn that if, by our Lord's permission, Satan can do so much evil to a soul and body not in his power, he can do much more when he has them in his possession. It gave me a renewed desire to be delivered from a fellowship so dangerous.

5. Another time, and not long ago, the same thing happened to me, though it did not last so long, and I was alone at the moment. I asked for holy water; and they who came in after the devil had gone away,—they were two nuns, worthy of all credit, and who would not tell a lie for any thing,—perceived a most offensive smell, like that of brimstone. I smelt nothing myself; but the odour lasted long enough to become sensible to them.

6. On another occasion, I was in choir, when, in a moment, I became profoundly recollected. I went out, in order that the sisters might know nothing of it; yet those who were near heard the sound of heavy blows where I was, and I heard voices myself, as of persons in consultation, but I did not hear what they said: I was so absorbed in prayer, that I understood nothing, neither was I at all afraid. This took place almost always when our Lord was pleased that some soul or other, persuaded by me, advanced in the spiritual life. Certainly, what I am now about to describe happened to me once; there are witnesses to testify to it, particularly my present confessor, for he saw the account in a letter. I did not tell him from whom the letter came, but he knew perfectly who the person was.

7. There came to me a person who, for two years and a half, had been living in mortal sin of the most abominable nature I ever heard. During the whole of that time, he neither confessed it nor ceased from it; and yet he said Mass. He confessed his other sins; but of this one he used to say, How can I confess so foul a sin? He wished to give it up, but he could not prevail on himself to do so. I was very sorry for him, and it was a great grief to me to see God offended in such a way. I promised him that I would pray to God for his amendment, and get others who were better than I to do the same. I wrote to one person, and the priest undertook to get the letter delivered. It came to pass that he made a full confession at the first opportunity; for our Lord God was pleased, on account of the prayers of those most holy persons to whom I had recommended him, to have pity on this soul. I, too, wretched as I am, did all I could for the same end.

8. He wrote to me, and said that he was so far improved, that he had not for some days repeated his sin; but he was so tormented by the temptation, that it seemed to him as if he were in hell already, so great were his sufferings. He asked me to pray to God for him. I recommended him to my sisters, through whose prayers I must have obtained this mercy from our Lord; for they took the matter greatly to heart; and he was a person whom no one could find out. I implored His Majesty to put an end to these torments and temptations, and to let the evil spirits torment me instead, provided I did not offend our Lord. Thus it was that for one

month I was most grievously tormented; and then it was that those two assaults of Satan, of which I have just spoken, took place.

9. Our Lord was pleased to deliver him out of this temptation, so I was informed; for I told him what happened to myself that month. His soul gained strength, and he continued free; he could never give thanks enough to our Lord and to me, as if I had been of any service—unless it be that the belief he had that our Lord granted me such graces was of some advantage to him. He said that, when he saw himself in great straits, he would read my letters, and then the temptation left him. He was very much astonished at my sufferings, and at the manner of his own deliverance: even I myself am astonished, and I would suffer as much for many years for the deliverance of that soul. May our Lord be praised for ever! for the prayers of those who serve Him can do great things; and I believe the sisters of this house do serve Him. The devils must have been more angry with me only because I asked them to pray, and because our Lord permitted it on account of my sins. At that time, too, I thought the evil spirits would have suffocated me one night, and when the sisters threw much holy water about I saw a great troop of them rush away as if tumbling over a precipice. These cursed spirits have tormented me so often, and I am now so little afraid of them,—because I see they cannot stir without our Lord's permission,—that I should weary both you, my father, and myself, if I were to speak of these things in detail.

10. May this I have written be of use to the true servant of God, who ought to despise these terrors, which Satan sends only to make him afraid! Let him understand that each time we despise those terrors, their force is lessened, and the soul gains power over them. There is always some great good obtained; but I will not speak of it, that I may not be too diffuse. I will speak, however, of what happened to me once on the night of All Souls. I was in an oratory, and, having said one Nocturn, was saying some very devotional prayers at the end of our Breviary, when Satan put himself on the book before me, to prevent my finishing my prayer. I made the sign of the cross, and he went away. I then returned to my prayer, and he, too, came back; he did so, I believe, three times, and I was not able to finish the prayer without throwing holy water at him. I saw certain souls at

that moment come forth out of purgatory—they must have been near their deliverance, and I thought that Satan might in this way have been trying to hinder their release. It was very rarely that I saw Satan assume a bodily form; I know of his presence through the vision I have spoken of before,[1] the vision wherein no form is seen.

11. I wish also to relate what follows, for I was greatly alarmed at it: on Trinity Sunday, in the choir of a certain monastery, and in a trance, I saw a great fight between evil spirits and the angels. I could not make out what the vision meant. In less than a fortnight, it was explained clearly enough by the dispute that took place between persons given to prayer and many who were not, which did great harm to that house; for it was a dispute that lasted long, and caused much trouble. On another occasion, I saw a great multitude of evil spirits round about me, and, at the same time, a great light, in which I was enveloped, which kept them from coming near me. I understood it to mean that God was watching over me, that they might not approach me so as to make me offend Him. I knew the vision was real by what I saw occasionally in myself. The fact is, I know now how little power the evil spirits have, provided I am not out of the grace of God; I have scarcely any fear of them at all, for their strength is as nothing; if they do not find the souls they assail give up the contest, and become cowards, it is in this case that they show their power.

12. Now and then, during the temptations I am speaking of, it seemed to me as if all my vanity and weakness in times past had become alive again within me; so I had reason enough to commit myself into the hands of God. Then I was tormented by the thought that, as these things came back to my memory, I must be utterly in the power of Satan, until my confessor consoled me; for I imagined that even the first movement towards an evil thought ought not to have come near one who had received from our Lord such great graces as I had.

13. At other times, I was much tormented—and even now I am tormented—when I saw people make much of me, particularly great people, and when they spake well of me. I have suffered, and still suffer, much in this way. I think at once of the life of Christ and of the Saints, and then my

[1] Ch. xxvii. § 4.

life seems the reverse of theirs, for they received nothing but contempt and ill-treatment. All this makes me afraid; I dare not lift up my head, and I wish nobody saw me at all. It is not thus with me when I am persecuted; then my soul is so conscious of strength, though the body suffers, and though I am in other ways afflicted, that I do not know how this can be; but so it is,—and my soul seems then to be a queen in its kingdom, having every thing under its feet.

14. I had such a thought now and then—and, indeed, for many days together. I regarded it as a sign of virtue and of humility; but I see clearly now that it was nothing else but a temptation. A Dominican friar, of great learning, showed it to me very plainly. When I considered that the graces which our Lord had bestowed upon me might come to the knowledge of the public, my sufferings became so excessive as greatly to disturb my soul. They went so far, that I made up my mind, while thinking of it, that I would rather be buried alive than have these things known. And so, when I began to be profoundly recollected, or to fall into a trance, which I could not resist even in public, I was so ashamed of myself, that I would not appear where people might see me.

15. Once, when I was much distressed at this, our Lord said to me, What was I afraid of? one of two things must happen—people would either speak ill of me, or give glory to Him. He made me understand by this, that those who believed in the truth of what was going on in me would glorify Him; and that those who did not would condemn me without cause: in both ways I should be the gainer, and I was therefore not to distress myself.[1] This made me quite calm, and it comforts me whenever I think of it.

16. This temptation became so excessive, that I wished to leave the house, and take my dower to another monastery, where enclosure was more strictly observed than in that wherein I was at this time. I had heard great things of that other house, which was of the same Order as mine, it was also at a great distance, and it would have been a great consolation to me to live where I was not known; but my confessor would never let me go. These fears deprived me in a great measure of all liberty of spirit; and I understood afterwards that this was not true humility, because it dis-

[1] See *Inner Fortress*, vi. ch. iv. § 12.

turbed me so much. And our Lord taught me this truth: if I was convinced, and certainly persuaded, that all that was good in me came wholly and only from God, and if it did not distress me to hear the praises of others,—yea, rather, if I was pleased and comforted when I saw that God was working in them,—then neither should I be distressed if He showed forth His works in me.

17. I fell, too, into another extreme. I begged of God, and made it a particular subject of prayer, that it might please His Majesty, whenever any one saw any good in me, that such a one might also become acquainted with my sins, in order that he might see that His graces were bestowed on me without any merit on my part: and I always greatly desire this. My confessor told me not to do it. But almost to this day, if I saw that any one thought well of me, I used in a roundabout way, or anyhow, as I could, to contrive he should know of my sins:[1] that seemed to relieve me. But they have made me very scrupulous on this point. This, it appears to me, was not an effect of humility, but oftentimes the result of temptation. It seemed to me that I was deceiving every body—though, in truth, they deceived themselves, by thinking that there was any good in me.[2] I did not wish to deceive them, nor did I ever attempt it, only our Lord permitted it for some end; and so, even with my confessors, I never discussed any of these matters if I did not see the necessity of it, for that would have occasioned very considerable scruples.

18. All these little fears and distresses, and semblance of humility, I now see clearly were mere imperfections, and the result of my unmortified life; for a soul left in the hands of God cares nothing about evil or good report, if it clearly comprehends, when our Lord is pleased to bestow upon it His grace, that it has nothing of its own. Let it trust the Giver; it will know hereafter why He reveals His gifts, and prepare itself for persecution, which in these times is sure to come, when it is our Lord's will it should be known of any one that He bestows upon him graces such as these; for a thousand eyes are watching that soul, while a thousand

[1] *Way of Perfection*, ch. lxv. § 2; but ch. xxxvi. of the previous editions.

[2] See ch. x. § 10.

souls of another order are observed of none. In truth, there was no little ground for fear, and that fear should have been mine: I was therefore not humble, but a coward; for a soul which God permits to be thus seen of men may well prepare itself to be the world's martyr—because, if it will not die to the world voluntarily, that very world will kill it.

19. Certainly, I see nothing in the world that seems to me good except this, that it tolerates no faults in good people, and helps them to perfection by dint of complaints against them. I mean, that it requires greater courage in one not yet perfect to walk in the way of perfection than to undergo an instant martyrdom; for perfection is not attained to at once, unless our Lord grant that grace by a special privilege: yet the world, when it sees any one beginning to travel on that road, insists on his becoming perfect at once, and a thousand leagues off detects in him a fault, which after all may be a virtue. He who finds fault is doing the very same thing,—but, in his own case, viciously,—and he pronounces it to be so wrong in the other. He who aims at perfection, then, must neither eat nor sleep,—nor, as they say, even breathe; and the more men respect such a one, the more do they forget that he is still in the body; and, though they may consider him perfect, he is living on the earth, subject to its miseries, however much he may tread them under his feet. And so, as I have just said, great courage is necessary here; for, though the poor soul have not yet begun to walk, the world will have it fly; and, though its passions be not wholly overcome, men will have it that they must be under restraint, even upon trying occasions, as those of the Saints are, of whom they read, after they are confirmed in grace.

20. All this is a reason for praising God, and also for great sorrow of heart, because very many go backwards who, poor souls, know not how to help themselves; and I too, I believe, would have gone back also, if our Lord had not so mercifully on His part done every thing for me. And until He, of His goodness, had done all, nothing was done by me, as you, my father, may have seen already, beyond falling and rising again. I wish I knew how to explain it, because many souls, I believe, delude themselves in this matter; they would fly before God gives them wings.

21. I believe I have made this comparison on another

occasion,[1] but it is to the purpose here, for I see certain souls are very greatly afflicted on that ground. When these souls begin, with great fervour, courage, and desire, to advance in virtue,—some of them, at least outwardly, giving up all for God,—when they see in others, more advanced than themselves, greater fruits of virtue given them by our Lord,—for we cannot acquire these of ourselves,—when they see in all the books written on prayer and on contemplation an account of what we have to do in order to attain thereto, but which they cannot accomplish themselves,—they lose heart. For instance, they read that we must not be troubled when men speak ill of us, that we are to be then more pleased than when they speak well of us; that we must despise our own good name, be detached from our kindred, avoid their company, which should be wearisome to us, unless they be given to prayer; with many other things of the same kind. The disposition to practise this must be, in my opinion, the gift of God; for it seems to me a supernatural good, contrary to our natural inclinations. Let them not distress themselves; let them trust in our Lord: what they now desire, His Majesty will enable them to attain to by prayer, and by doing what they can themselves; for it is very necessary for our weak nature that we should have great confidence, that we should not be faint-hearted, nor suppose that, if we do our best, we shall fail to obtain the victory at last. And as my experience here is large, I will say, by way of caution to you, my father, do not think—though it may seem so—that a virtue is acquired when we have not tested it by its opposing vice: we must always be suspicious of ourselves, and never negligent while we live; for much evil clings to us if, as I said before,[2] grace be not given to us fully to understand what every thing is: and in this life there is nothing without great risks.

22. I thought a few years ago, not only that I was detached from my kindred, but that they were a burden to me; and certainly it was so, for I could not endure their conversation. An affair of some importance had to be settled, and I had to remain with a sister of mine, for whom I had always before had a great affection. The conversation we had together, though she is better than I am, did not please

[1] Ch. xiii. § 3. [2] Ch. xx. § 33.

me; for it could not always be on subjects I preferred, owing to the difference of our conditions—she being married. I was therefore as much alone as I could; yet I felt that her troubles gave me more trouble than did those of my neighbours, and even some anxiety. In short, I found out that I was not so detached as I thought, and that it was necessary for me to flee from dangerous occasions, in order that the virtue which our Lord had begun to implant in me might grow; and so, by His help, I have striven to do from that time till now.

23. If our Lord bestows any virtue upon us, we must make much of it, and by no means run the risk of losing it; so it is in those things which concern our good name, and many other matters. You, my father, must believe that we are not all of us detached, though we think we are; it is necessary for us never to be careless on this point. If any one detects in himself any tenderness about his good name, and yet wishes to advance in the spiritual life, let him believe me and throw this embarrassment behind his back, for it is a chain which no file can sever; only the help of God, obtained by prayer and much striving on his part, can do it. It seems to me to be a hindrance on the road, and I am astonished at the harm it does. I see some persons so holy in their works, and they are so great as to fill people with wonder. O my God, why is their soul still on the earth? Why has it not arrived at the summit of perfection? What does it mean? What keeps him back who does so much for God? Oh, there it is!—self-respect; and the worst of it is, that these persons will not admit that they have it, merely because Satan now and then convinces them that they are under an obligation to observe it.

24. Well, then, let them believe me: for the love of our Lord, let them give heed to the little ant, who speaks because it is His pleasure. If they take not this caterpillar away, though it does not hurt the whole tree, because some virtues remain, the worm will eat into every one of them. Not only is the tree not beautiful, but it also never thrives, neither does it suffer the others near it to thrive; for the fruit of good example which it bears is not sound, and endures but a short time. I say it again and again, let our self-respect be ever so slight, it will have the same results as the missing of a note on the organ when it is played,—the whole music

is out of tune. It is a thing which hurts the soul exceedingly in every way, but it is a pestilence in the way of prayer.

25. Are we striving after union with God? and do we wish to follow the counsels of Christ,—who was loaded with reproaches and falsely accused,—and, at the same time, to keep our own reputation and credit untouched? We cannot succeed, for these things are inconsistent one with another. Our Lord comes to the soul when we do violence to ourselves, and strive to give up our rights in many things. Some will say, I have nothing that I can give up, nor have I any opportunity of doing so. I believe that our Lord will never suffer any one who has made so good a resolution as this to miss so great a blessing. His Majesty will make so many arrangements for him, whereby he may acquire this virtue,—more frequently, perhaps, than he will like. Let him put his hand to the work. I speak of the little nothings and trifles which I gave up when I began—or, at least, of some of them: the straws which I said[1] I threw into the fire; for I am not able to do more. All this our Lord accepted: may He be blessed for evermore!

26. One of my faults was this: I had a very imperfect knowledge of my Breviary and of my duties in choir, simply because I was careless and given to vanities: and I knew the other novices could have taught me. But I never asked them, that they might not know how little I knew. It suggested itself to me at once, that I ought to set a good example: this is very common. Now, however, that God has opened my eyes a little, even when I know a thing, but yet am very slightly in doubt about it, I ask the children. I have lost neither honour nor credit by it—on the contrary I believe our Lord has been pleased to strengthen my memory. My singing of the Office was bad, and I felt it much if I had not learned the part intrusted to me,—not because I made mistakes before our Lord, which would have been a virtue, but because I made them before the many nuns who heard me. I was so full of my own reputation, that I was disturbed, and therefore did not sing what I had to sing even so well as I might have done. Afterwards, I ventured, when I did not know it very well, to say so. At first, I felt it very much; but afterwards I found pleasure in doing it. So, when I began to be indifferent about its being known that

[1] Ch. xxx. § 25.

I could not sing well, it gave me no pain at all, and I sang much better. This miserable self-esteem took from me the power of doing that which I regarded as an honour, for every one regards as honourable that which he likes.

27. By trifles such as these, which are nothing,—and I am altogether nothing myself, seeing that this gave me pain,—by little and little, doing such actions, and by such slight performances,—they become of worth because done for God,—His Majesty helps us on towards greater things; and so it happened to me in the matter of humility. When I saw that all the nuns except myself were making great progress,—I was always myself good for nothing,—I used to fold up their mantles when they left the choir. I looked on myself as doing service to angels who had been there praising God. I did so till they—I know not how—found it out; and then I was not a little ashamed, because my virtue was not strong enough to bear that they should know of it. But the shame arose, not because I was humble, but because I was afraid they would laugh at me, the matter being so trifling.

28. O Lord, what a shame for me to lay bare so much wickedness, and to number these grains of sand, which yet I did not raise up from the ground in Thy service without mixing them with a thousand meannesses! The waters of Thy grace were not as yet flowing beneath them, so as to make them ascend upwards. O my Creator, oh, that I had any thing worth recounting amid so many evil things, when I am recounting the great mercies I received at Thy hands! So it is, O my Lord. I know not how my heart could have borne it, nor how any one who shall read this can help having me in abhorrence when he sees that mercies so great had been so ill-requited, and that I have not been ashamed to speak of these services. Ah! they are only mine, O my Lord; but I am ashamed I have no hing else to say of myself; and that it is that makes me speak of these wretched beginnings, in order that he who has begun more nobly may have hope that our Lord, who has made much of mine, will make more of his. May it please His Majesty to give me this grace, that I may not remain for ever at the beginning! Amen.[1]

[1] Don Vicente de la Fuente thinks the first "Life" ended here: that which follows was written under obedience to her confessor, F. Garcia of Toledo, and after the foundation of the monastery of S. Joseph, Avila.

CHAPTER XXXII.

OUR LORD SHOWS S. TERESA THE PLACE WHICH SHE HAD BY HER SINS DESERVED IN HELL—THE TORMENTS THERE—HOW THE MONASTERY OF S. JOSEPH WAS FOUNDED.

1. Some considerable time after our Lord had bestowed upon me the graces I have been describing, and others also of a higher nature, I was one day in prayer, when I found myself in a moment, without knowing how, plunged apparently into hell. I understood that it was our Lord's will I should see the place which the devils kept in readiness for me, and which I had deserved by my sins. It was but a moment, but it seems to me impossible I should ever forget it even if I were to live many years.

2. The entrance seemed to be by a long and narrow pass, like a furnace, very low, dark, and close. The ground seemed to be saturated with water, mere mud, exceedingly foul, sending forth pestilential odours, and covered with loathsome vermin. At the end was a hollow place in the wall, like a closet, and in that I saw myself confined. All this was even pleasant to behold in comparison with what I felt there. There is no exaggeration in what I am saying.

3. But as to what I then felt, I do not know where to begin, if I were to describe it; it is utterly inexplicable. I felt a fire in my soul. I cannot see how it is possible to describe it. My bodily sufferings were unendurable. I have undergone most painful sufferings in this life, and, as the physicians say, the greatest that can be borne, such as the contraction of my sinews when I was paralysed,[1] without speaking of others of different kinds, yea, even those of which I have also spoken,[2] inflicted on me by Satan; yet all these were as nothing in comparison with what I felt then, especially when I saw that there would be no intermission, nor any end to them.

4. These sufferings were nothing in comparison with the anguish of my soul, a sense of oppression, of stifling, and of pain so keen, accompanied by so hopeless and cruel an infliction, that I know not how to speak of it. If I said

[1] See ch. v. § 14, ch. vi. § 1. [2] Ch. xxxi. § 3.

that the soul is continually being torn from the body, it would be nothing, for that implies the destruction of life by the hands of another; but here it is the soul itself that is tearing itself in pieces. I cannot describe that inward fire or that despair, surpassing all torments and all pain. I did not see who it was that tormented me, but I felt myself on fire, and torn to pieces, as it seemed to me; and, I repeat it, this inward fire and despair are the greatest torments of all.

5. Left in that pestilential place, and utterly without the power to hope for comfort, I could neither sit nor lie down; there was no room. I was placed as it were in a hole in the wall; and those walls, terrible to look on of themselves, hemmed me in on every side. I could not breathe. There was no light, but all was thick darkness. I do not understand how it is; though there was no light, yet every thing that can give pain by being seen was visible.

6. Our Lord at that time would not let me see more of hell. Afterwards, I had another most fearful vision, in which I saw the punishment of certain sins. They were most horrible to look at; but, because I felt none of the pain, my terror was not so great. In the former vision, our Lord made me really feel those torments, and that anguish of spirit, just as if I had been suffering them in the body there. I know not how it was, but I understood distinctly that it was a great mercy that our Lord would have me see with mine own eyes the very place from which His compassion saved me. I have listened to people speaking of these things, and I have at other times dwelt on the various torments of hell, though not often, because my soul made no progress by the way of fear; and I have read of the diverse tortures, and how the devils tear the flesh with red-hot pincers. But all is as nothing before this; it is a wholly different matter. In short, the one is a reality, the other a picture; and all burning here in this life is as nothing in comparison with the fire that is there.

7. I was so terrified by that vision,—and that terror is on me even now while I am writing,—that though it took place nearly six years ago,[1] the natural warmth of my body is chilled by fear even now when I think of it. And so, amid all the pain and suffering which I may have had to

[1] In 1558 (*De la Fuente*).

bear, I remember no time in which I do not think that all we have to suffer in this world is as nothing. It seems to me that we complain without reason. I repeat it, this vision was one of the grandest mercies of our Lord. It has been to me of the greatest service, because it has destroyed my fear of trouble and of the contradiction of the world, and because it has made me strong enough to bear up against them, and to give thanks to our Lord, who has been my Deliverer, as it now seems to me, from such fearful and everlasting pains.

8. Ever since that time, as I was saying, every thing seems endurable in comparison with one instant of sufferings such as those I had then to bear in hell. I am filled with fear when I see that, after frequently reading books which describe in some manner the pains of hell, I was not afraid of them, nor made any account of them. Where was I? How could I possibly take any pleasure in those things which led me directly to so dreadful a place? Blessed for ever be Thou, O my God! and, oh, how manifest is it that Thou didst love me much more than I did love Thee! How often, O Lord, didst Thou save me from that fearful prison! and how I used to get back to it contrary to Thy will!

9. It was that vision that filled me with the very great distress which I feel at the sight of so many lost souls, especially of the Lutherans,—for they were once members of the Church by baptism,—and also gave me the most vehement desires for the salvation of souls; for certainly I believe that, to save even one from those overwhelming torments, I would most willingly endure many deaths. If here on earth we see one whom we specially love in great trouble or pain, our very nature seems to bid us compassionate him; and if those pains be great, we are troubled ourselves. What, then, must it be to see a soul in danger of pain, the most grievous of all pains for ever? Who can endure it? It is a thought no heart can bear without great anguish. Here we know that pain ends with life at last, and that there are limits to it; yet the sight of it moves our compassion so greatly. That other pain has no ending; and I know not how we can be calm, when we see Satan carry so many souls daily away.

10. This also makes me wish that, in a matter which concerns us so much, we did not rest satisfied with doing

less than we can do on our part,—that we left nothing undone. May our Lord vouchsafe to give us His grace for that end! When I consider that, notwithstanding my very great wickedness, I took some pains to please God, and abstained from certain things which I know the world makes light of, —that, in short, I suffered grievous infirmities, and with great patience, which our Lord gave me; that I was not inclined to murmur or to speak ill of any body; that I could not—I believe so—wish harm to any one; that I was not, to the best of my recollection, either avaricious or envious, so as to be grievously offensive in the sight of God; and that I was free from many other faults,—for, though so wicked, I had lived constantly in the fear of God,—I had to look at the very place which the devils kept ready for me. It is true, that, considering my faults, I had deserved a still heavier chastisement; but for all that, I repeat it, the torment was fearful, and we run a great risk whenever we please ourselves. No soul should take either rest or pleasure that is liable to fall every moment into mortal sin. Let us, then, for the love of God, avoid all occasions of sin, and our Lord will help us, as He has helped me. May it please His Majesty never to let me out of His hands, lest I should turn back and fall, now that I have seen the place where I must dwell if I do. I entreat our Lord, for His Majesty's sake, never to permit it. Amen.

11. When I had seen this vision, and had learned other great and hidden things which our Lord, of His goodness, was pleased to show me,—namely, the joy of the blessed and the torment of the wicked,—I longed for the way and the means of doing penance for the great evil I had done, and of meriting in some degree, so that I might gain so great a good; and therefore I wished to avoid all society, and to withdraw myself utterly from the world. I was in spirit restless, yet my restlessness was not harassing, but rather pleasant. I saw clearly that it was the work of God, and that His Majesty had furnished my soul with fervour, so that I might be able to digest other and stronger food than I had been accustomed to eat. I tried to think what I could do for God, and thought that the first thing was to follow my vocation to a religious life, which His Majesty had given me, by keeping my rule in the greatest perfection possible.

12. Though in that house in which I then lived there were many servants of God, and God was greatly served therein, yet, because it was very poor, the nuns left it very often and went to other places, where, however, we could serve God in all honour and observances of religion. The rule also was kept, not in its original exactness, but according to the custom of the whole Order, authorised by the Bull of Mitigation. There were other inconveniences also: we had too many comforts, as it seemed to me; for the house was large and pleasant. But this inconvenience of going out, though it was I that took most advantage of it, was a very grievous one for me; for many persons, to whom my superiors could not say no, were glad to have me with them. My superiors, thus importuned, commanded me to visit these persons; and thus it was so arranged that I could not be long together in the monastery. Satan, too, must have had a share in this, in order that I might not be in the house, where I was of great service to those of my sisters to whom I continually communicated the instructions which I received from my confessors.

13. It occurred once to a person with whom I was speaking to say to me and the others that it was possible to find means for the foundation of a monastery, if we were prepared to become nuns like those of the Barefooted Orders.[1] I, having this desire, began to discuss the matter with that widowed lady who was my companion,—I have spoken of her before,[2]—and she had the same wish that I had. She began to consider how to provide a revenue for the home. I see now that this was not the way,—only the wish we had to do so made us think it was; but I, on the other hand, seeing that I took the greatest delight in the house in which I was then living, because it was very pleasant to me, and, in my own cell, most convenient for my purpose, still held back. Nevertheless, we agreed to commit the matter with all earnestness to God.

14. One day, after Communion, our Lord commanded me to labour with all my might for this end. He made me

[1] This was said by Maria de Ocampo, niece of S. Teresa, then living in the monastery of the Incarnation, but not a religious; afterwards Maria Bautista, Prioress of the Carmelites at Valladolid (*Ribera*, i. 13).

[2] Ch. xxiv. § 7. Doña Guiomar de Ulloa.

great promises,—that the monastery would be certainly built; that He would take great delight therein; that it should be called S. Joseph's; that S. Joseph would keep guard at one door, and our Lady at the other; that Christ would be in the midst of us; that the monastery would be a star shining in great splendour; that, though the religious Orders were then relaxed, I was not to suppose that He was scantily served in them,—for what would become of the world, if there were no religious in it?—I was to tell my confessor what He commanded me, and that He asked him not to oppose nor thwart me in the matter.

15. So efficacious was the vision, and such was the nature of the words our Lord spoke to me, that I could not possibly doubt that they came from Him. I suffered most keenly, because I saw in part the great anxieties and troubles that the work would cost me, and I was also very happy in the house I was in then; and though I used to speak of this matter in past times, yet it was not with resolution nor with any confidence that the thing could ever be done. I saw that I was now in a great strait; and when I saw that I was entering on a work of great anxiety, I hesitated; but our Lord spoke of it so often to me, and set before me so many reasons and motives, which I saw could not be gainsaid,—I saw, too, that such was His will; so I did not dare do otherwise than put the whole matter before my confessor, and give him an account in writing of all that took place.

16. My confessor did not venture definitely to bid me abandon my purpose; but he saw that naturally there was no way of carrying it out; because my friend, who was to do it, had very little or no means available for that end. He told me to lay the matter before my superior,[1] and do what he might bid me do. I never spoke of my visions to my superior, but that lady who desired to found the monastery communicated with him. The Provincial was very much pleased, for he loves the whole Order, gave her every help that was necessary, and promised to acknowledge the house. Then there was a discussion about the revenues of the monastery, and for many reasons we never would allow more than thirteen sisters together. Before we began our arrangements, we wrote to the holy friar, Peter of Alcantara, telling him

[1] The Provincial of the Carmelites: Fr. Angel de Salasar (*De la Fuente*).

all that was taking place; and he advised us not to abandon our work, and gave us his sanction on all points.

17. As soon as the affair began to be known here, there fell upon us a violent persecution, which cannot be very easily described—sharp sayings and keen jests. People said it was folly in me, who was so well off in my monastery; as to my friend, the persecution was so continuous, that it wearied her. I did not know what to do, and I thought that people were partly in the right. When I was thus heavily afflicted, I commended myself to God, and His Majesty began to console and encourage me. He told me that I could then see what the Saints had to go through who founded the religious Orders: that I had much heavier persecutions to endure than I could imagine, but I was not to mind them. He told me also what I was to say to my friend; and what surprised me most was, that we were consoled at once as to the past, and resolved to withstand every body courageously. And so it came to pass; for among people of prayer, and indeed in the whole neighbourhood, there was hardly one who was not against us, and who did not think our work the greatest folly.

18. There was so much talking and confusion in the very monastery wherein I was, that the Provincial began to think it hard for him to set himself against every body; so he changed his mind, and would not acknowledge the new house. He said that the revenue was not certain, and too little, while the opposition was great. On the whole, it seemed that he was right; he gave it up at last, and would have nothing to do with it. It was a very great pain to us,—for we seemed now to have received the first blow, and in particular to me, to find the Provincial against us; for when he approved of the plan, I considered myself blameless before all. They would not give absolution to my friend, if she did not abandon the project; for they said she was bound to remove the scandal.

19. She went to a very learned man, and a very great servant of God, of the Order of S. Dominic,[1] to whom she gave an account of all this matter. This was even before the Provincial had withdrawn his consent; for in this place we had no one who would give us advice; and so they said that it all proceeded solely from our obstinacy. That lady gave

[1] F. Pedro Ibañez (*De la Fuente*).

an account of every thing, and told the holy man how much she received from the property of her husband. Having a great desire that he would help us,—for he was the most learned man here, and there are few in his Order more learned than he,—I told him myself all we intended to do, and some of my motives. I never said a word of any revelation whatever, speaking only of the natural reasons which influenced me; for I would not have him give an opinion otherwise than on those grounds. He asked us to give him eight days before he answered, and also if we had made up our minds to abide by what he might say. I said we had; but though I said so, and though I thought so, I never lost a certain confidence that the monastery would be founded. My friend had more faith than I; nothing they could say could make her give it up. As for myself, though, as I said, it seemed to me impossible that the work should be finally abandoned, yet my belief in the truth of the revelation went no further than in so far as it was not against what is contained in the sacred writings, nor against the laws of the Church, which we are bound to keep. Though the revelation seemed to me to have come really from God, yet, if that learned man had told me that we could not go on without offending God and going against our conscience, I believe I should have given it up, and looked out for some other way; but our Lord showed me no other way than this.

20. The servant of God told me afterwards that he had made up his mind to insist on the abandonment of our project, for he had already heard the popular cry: moreover, he, as every body did, thought it folly; and a certain nobleman also, as soon as he knew that we had gone to him, had sent him word to consider well what he was doing, and to give us no help; that when he began to consider the answer he should make us, and to ponder on the matter, the object we had in view, our manner of life, and the Order, he became convinced that it was greatly for the service of God, and that we must not give it up. Accordingly, his answer was that we should make haste to settle the matter. He told us how and in what way it was to be done; and if our means were scanty, we must trust somewhat in God. If any one made any objections, they were to go to him—he would answer them; and in this way he always helped us, as I shall show by and by.[1]

[1] Ch. xxxiii. § 8.

21. This answer was a great comfort to us; so also was the conduct of certain holy persons who were usually against us; they were now pacified, and some of them even helped us. One of them was the saintly nobleman[1] of whom I spoke before;[2] he looked on it—so, indeed, it was—as a means of great perfection, because the whole foundation was laid in prayer. He saw also very many difficulties before us, and no way out of them,—yet he gave up his own opinion, and admitted that the work might be of God. Our Lord Himself must have touched his heart, as He also did that of the doctor, the priest and servant of God, to whom, as I said before,[3] I first spoke, who is an example to the whole city,—being one whom God maintains there for the relief and progress of many souls: he, too, came now to give us his assistance.

22. When matters had come to this state, and always with the help of many prayers, we purchased a house, in a convenient spot; and though it was small, I cared not at all for that, for our Lord had told me to go into it as well as I could,—that I should see afterwards what He would do; and how well I have seen it! I saw, too, how scanty were our means; and yet I believed our Lord would order these things by other ways, and be gracious unto us.

CHAPTER XXXIII.

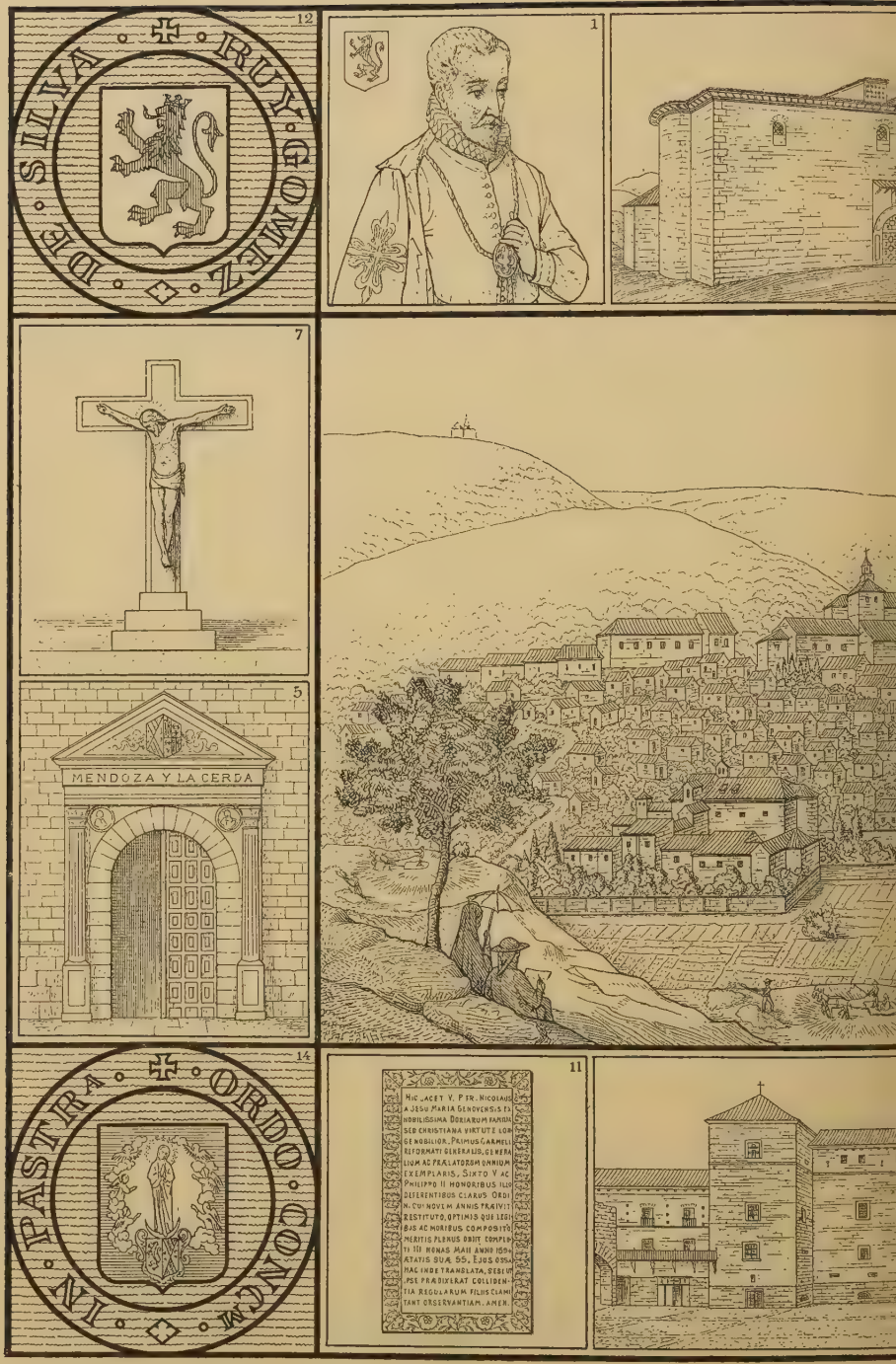
THE FOUNDATION OF THE MONASTERY HINDERED—OUR LORD CONSOLES THE SAINT.

1. When the matter was in this state—so near its conclusion, that on the very next day the papers were to be signed—then it was that the Father-Provincial changed his mind. I believe that the change was divinely ordered—so it appeared afterwards; for while so many prayers were made, our Lord was perfecting His work and arranging its execution in another way. When the Provincial refused us, my confessor bade me forthwith to think no more of it, notwithstanding the great trouble and distress which our Lord knows

[1] Francisco de Salcedo.

[2] Ch. xxiii. § 6.

[3] Gaspar Daza. See ch. xxiii. § 6.



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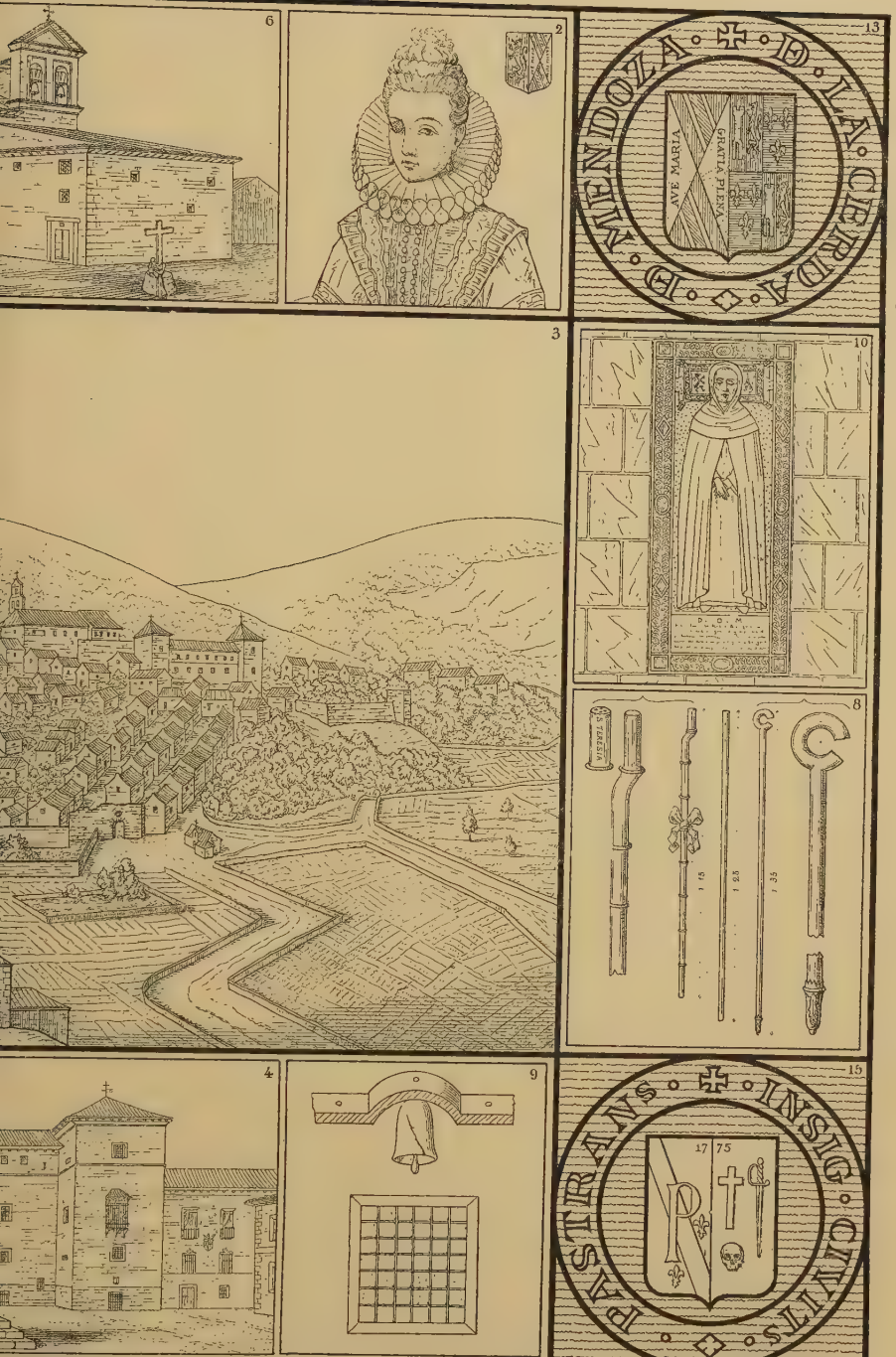
1. **Portrait of Ruy Gomez de Silva,** prince of Eboli and Duke of Pastrana. 2. **Portrait of Anna de Mendoza y la Cerda,** his wife. 3. **City of Pastrana,** taken from the valley to the southward. Above, the college; to the right, the ducal palace; below, to the left, the former monastery of the Discalced Carmelites, seen from the back. Threshing, according to the Moorish fashion, still in use in Spain. 4. **Palace of the Dukes of Pastrana.** 5. Main entrance to the palace, surmounted by the divided arms of Mendoza de la Vega and de la Cerda. 6. **Church and monastery of the Conceptionists,** since 1576, formerly belonging to the Carmelites. 7. **Crucifix of Caterina of Cardona,** at whose command she retired to the desert. 8. **Travelling staffs** carried by St. Teresa at Avila, at Alcala de Henares and



Bruges, P. Raoux Sc.

astrana. 9. **Bell** hung by St. Teresa in the monastery of St. Joseph at Avila. ransported later to the monastery of Discalced Carmelites at Pastrana, it was sed to convoke the general chapters of the Order. Wicket in the door of the iscalced monastery at Pastrana. 10. **Tomb of Fr. Rossi or Rubeo,** General of the der at the time of the Reform, in the crypt of St. Martin's of the Mount in Rome, longing to the Carmelite Friars. 11. **Tomb of Nicholas Doria,** first General of the eformed Order, in the Chapel of St. Teresa, in the church formerly of the Discalced uns at Pastrana. 12. **Arms of the family of de Silva.** 13. **Arms of the family Mendoza de la Vega y la Cerda.** 14. **Seal of the Conceptionists of Pastrana. Modern escutcheon of the city of Pastrana.** (See Appendix, note 13.)

it cost me to bring it to this state. When the work was given up and abandoned, people were the more convinced that it was altogether the foolishness of women; and the complaints against me were multiplied, although I had until then this commandment of my Provincial to justify me.

2. I was now very much disliked throughout the whole monastery, because I wished to found another with stricter enclosure. It was said I insulted my sisters; that I could serve God among them as well as elsewhere, for there were many among them much better than I; that I did not love the house, and that it would have been better if I had procured greater resources for it than for another. Some said I ought to be put in prison; others—but they were not many—defended me in some degree. I saw well enough that they were for the most part right, and now and then I made excuses for myself, though, as I could not tell them the chief reason, which was the commandment of our Lord, I knew not what to do, and so was silent.

3. In other respects God was most merciful unto me, for all this caused me no uneasiness; and I gave up our design with much readiness and joy, as if it cost me nothing. No one could believe it, not even those men of prayer with whom I conversed; for they thought I was exceedingly pained and sorry: even my confessor himself could hardly believe it. I had done, as it seemed to me, all that was in my power. I thought myself obliged to do no more than I had done to fulfil our Lord's commandment, and so I remained in the house where I was, exceedingly happy and joyful; though, at the same time, I was never able to give up my conviction that the work would be done. I had now no means of doing it, nor did I know how or when it would be done; but I firmly believed in its accomplishment.

4. I was much distressed at one time by a letter which my confessor wrote to me, as if I had done any thing in the matter contrary to his will. Our Lord also must have meant that suffering should not fail me there where I should feel it most; and so, amid the multitude of my persecutions, when, as it seemed to me, consolations should have come from my confessor, he told me that I ought to recognise in the result that all was a dream; that I ought to lead a new life by ceasing to have any thing to do for the future with it, or even to speak of it any more, seeing the scandal it had occasioned.

He made some further remarks, all of them very painful. This was a greater affliction to me than all the others together. I considered whether I had done any thing myself, and whether I was to blame for any thing that was an offence unto God; whether all my visions were illusions, all my prayers a delusion, and I, therefore, deeply deluded and lost. This pressed so heavily upon me, that I was altogether disturbed and most grievously distressed. But our Lord, who never failed me in all the trials I speak of, so frequently consoled and strengthened me, that I need not speak of it here. He told me then not to distress myself; that I had pleased God greatly, and had not sinned against Him throughout the whole affair; that I was to do what my confessors required of me, and be silent on the subject till the time came to resume it. I was so comforted and so happy, that the persecution which had befallen me seemed to be as nothing at all.

5. Our Lord now showed me what an exceedingly great blessing it is to be tried and persecuted for His sake; for the growth of the love of God in my soul, which I now discerned, as well as of many other virtues, was such as to fill me with wonder. It made me unable to abstain from desiring trials, and yet those about me thought I was exceedingly disheartened; and I must have been so, if our Lord in that extremity had not succoured me with His great compassion. Now was the beginning of those more violent impetuosities of the love of God of which I have spoken before,[1] as well as of those profounder trances. I kept silence, however, and never spoke of those graces to any one. The saintly Dominican[2] was as confident as I was that the work would be done; and as I would not speak of it, in order that nothing might take place contrary to the obedience I owed my confessor, he communicated with my companion, and they wrote letters to Rome and made their preparations.

6. Satan also contrived now that persons should hear one from another that I had had a revelation in the matter; and people came to me in great terror, saying that the times were dangerous, that something might be laid to my charge, and that I might be taken before the Inquisitors. I heard this with pleasure, and it made me laugh, because I never was afraid of them; for I knew well enough that in matters

[1] Ch. xxi. § 8, ch. xxix. §§ 8, 9.

[2] Pedro Ibañez. See ch. xxxviii. § 15.

of faith I would not break the least ceremony of the Church, that I would expose myself to die a thousand times rather than that any one should see me go against it or against any truth of Holy Writ. So I told them I was not afraid of that, for my soul must be in a very bad state if there was any thing the matter with it of such a nature as to make me fear the Inquisition; I would go myself and give myself up, if I thought there was any thing amiss; and if I should be denounced, our Lord would deliver me, and I should gain much.

7. I had recourse to my Dominican father; for I could rely upon him, because he was a learned man. I told him all about my visions, my way of prayer, the great graces our Lord had given me, as clearly as I could, and I begged him to consider the matter well, and tell me if there was any thing therein at variance with the Holy Writings, and give me his opinion on the whole matter. He reassured me much, and, I think, profited himself; for though he was exceedingly good, yet, from this time forth, he gave himself more and more to prayer, and retired to a monastery of his Order which was very lonely, that he might apply himself more effectually to prayer, where he remained more than two years. He was dragged out of his solitude by obedience, to his great sorrow: his superiors required his services; for he was a man of great abilities. I, too, on my part, felt his retirement very much, because it was a great loss to me, though I did not disturb him. But I knew it was a gain to him; for when I was so much distressed at his departure, our Lord bade me be comforted, not to take it to heart, for he was gone under good guidance.

8. So, when he came back, his soul had made such great progress, and he was so advanced in the ways of the spirit, that he told me on his return he would not have missed that journey for any thing in the world. And I, too, could say the same thing; for where he reassured and consoled me formerly by his mere learning, he did so now through that spiritual experience he had gained of supernatural things. And God, too, brought him here in time; for He saw that his help would be required in the foundation of the monastery which His Majesty willed should be laid.

9. I remained quiet after this for five or six months, neither thinking nor speaking of the matter; nor did our Lord once speak to me about it. I know not why, but I

could never rid myself of the thought that the monastery would be founded. At the end of that time, the then Rector[1] of the Society of Jesus having gone away, His Majesty brought into his place another,[2] of great spirituality, high courage, strong understanding, and profound learning, at the very time when I was in great straits. As he who then heard my confession had a superior over him—the fathers of the Society are extremely strict about the virtue of obedience, and never stir but in conformity with the will of their superiors—so he would not dare, though he perfectly understood my spirit, and desired the accomplishment of my purpose, to come to any resolution; and he had many reasons to justify his conduct. I was at the same time subject to such great impetuosities of spirit, that I felt my chains extremely heavy; nevertheless, I never swerved from the commandment he gave me.

10. One day, when in great distress, because I thought my confessor did not trust me, our Lord said to me, Be not troubled; this suffering will soon be over. I was very much delighted, thinking I should die shortly; and I was very happy whenever I recalled those words to remembrance. Afterwards I saw clearly that they referred to the coming of the rector of whom I am speaking, for never again had I any reason to be distressed. The rector that came never interfered with the father-minister who was my confessor. On the contrary, he told him to console me,—that there was nothing to be afraid of,—and not to direct me along a road so narrow, but to leave the operations of the Spirit of God alone; for now and then it seemed as if these great impetuosities of the spirit took away the very breath of the soul.

11. The rector came to see me, and my confessor bade me speak to him in all freedom and openness. I used to feel the very greatest repugnance to speak of this matter; but so it was, when I went into the confessional, I felt in my soul something, I know not what. I do not remember to have felt so either before or after towards any one. I cannot

[1] Dionisio Vasquez. Of him the Bollandists say that he was very austere and harsh to his subjects, notwithstanding his great learning: "homini egregie docto ac rebus gestis claro, sed in subditos, ut ex historia Societatis Jesu liquet, valde immiti" (§ 309).

Gaspar de Salazar was made rector of the house in Avila in 1561, therein succeeding Vasquez (*Bollandists, ibid*).

tell what it was, nor do I know of any thing with which I could compare it. It was a spiritual joy, and a conviction in my soul that his soul must understand mine, that it was in unison with it, and yet, as I have said, I knew not how. If I had ever spoken to him, or had heard great things of him, it would have been nothing out of the way that I should rejoice in the conviction that he would understand me; but he had never spoken to me before, nor I to him, and, indeed, he was a person of whom I had no previous knowledge whatever.

12. Afterwards, I saw clearly that my spirit was not deceived; for my relations with him were in every way of the utmost service to me and my soul, because his method of direction is proper for those persons whom our Lord seems to have led far on the way, seeing that He makes them run, and not to crawl step by step. His plan is to render them thoroughly detached and mortified, and our Lord has endowed him with the highest gifts herein as well as in many other things beside. As soon as I began to have to do with him, I knew his method at once, and saw that he had a pure and holy soul, with a special grace of our Lord for the discernment of spirits. He gave me great consolation. Shortly after I had begun to speak to him, our Lord began to constrain me to return to the affair of the monastery, and to lay before my confessor and the father-rector many reasons and considerations why they should not stand in my way. Some of these reasons made them afraid, for the father-rector never had a doubt of its being the work of the Spirit of God, because he regarded the fruits of it with great care and attention. At last, after much consideration, they did not dare to hinder me.[1]

13. My confessor gave me leave to prosecute the work with all my might. I saw well enough the trouble I exposed myself to, for I was utterly alone, and able to do so very little. We agreed that it should be carried on with the utmost secrecy; and so I contrived that one of my sisters,[2] who

[1] S. Teresa was commanded by our Lord to ask F. Baltasar Alvarez to make a meditation on Ps. xci. 6: "Quam magnificata sunt opera Tua." The Saint obeyed, and the meditation was made From that moment, as F. Alvarez afterwards told Father de Ribera (*Life of S. Teresa,* i. ch. xiv.), there was no further hesitation on the part of the Saint's confessor.

[2] Juana de Ahumada, wife of Juan de Ovalle.

lived out of the town, should buy a house, and prepare it as if for herself, with money which our Lord gave us in a strange way for the purchase. It would take too much time to say how our Lord provided for us.[1] I made it a great point to do nothing against obedience; but I knew that if I spoke of it to my superiors all was lost, as on the former occasion, and worse even might happen. In holding the money, in finding the house, in treating for it, in putting it in order, I had so much to suffer; and, for the most part, I had to suffer alone, though my friend did what she could: she could do but little, and that was almost nothing. Beyond giving her name and her countenance, the whole of the trouble was mine; and that fell upon me in so many ways, that I am astonished now how I could have borne it.[2] Sometimes, in my affliction, I used to say: O my Lord, how is it that Thou commandest me to do that which seems impossible?—for, though I am a woman, yet, if I were free, it might be done; but when I am tied up in so many ways, without money, or the means of procuring it, either for the purpose of the Brief or for any other,—what, O Lord, can I do?

14. Once, when I was in one of my difficulties, not knowing what to do, unable to pay the workmen, S. Joseph, my true father and lord, appeared to me, and gave me to understand that money would not be wanting, and I must hire the workmen. So I did, though I was penniless; and our Lord, in a way that filled those who heard of it with wonder, provided for me. The house offered me was too small,—so much so, that it seemed as if it could never be made into a monastery,—and I wished to buy another, but had not the means, and there was neither way nor means to do so. I knew not what to do. There was another little house close to the one we had, which might have formed a small church. One day, after Com-

[1] The money was a present from her brother, Don Lorenzo de Cepeda; and the Saint acknowledges the receipt of it, and confesses the use made of it, in a letter to her brother, written in Avila, Dec. 31, 1561 (*De la Fuente*).

[2] One day, she went with her sister—she was staying in her house—to hear a sermon in the church of St. Thomas. The zealous preacher denounced visions and revelations; and his observations were so much to the point, that there was no need of his saying that they were directed against S. Teresa, who was present. Her sister was greatly hurt, and persuaded the Saint to return to the monastery at once (*Reforma*, i. ch. xl. § 1).

munion, our Lord said to me, I have already bidden thee to go in anyhow. And then, as if exclaiming, said: Oh, covetousness of the human race, thinking that even the whole earth is too little for it! how often have I slept in the open air, because I had no place to shelter Me![1] I was alarmed, and saw that He had good reasons to complain. I went to the little house, arranged the divisions of it, and found that it would make a sufficient, though small, monastery. I did not care now to add to the site by purchase, and so I did nothing but contrive to have it prepared in such a way that it could be lived in. Every thing was coarse, and nothing more was done to it than to render it not hurtful to health—and that must be done every where.

15. As I was going to Communion on her feast, S. Clare appeared to me in great beauty, and bade me take courage, and go on with what I had begun; she would help me. I began to have a great devotion to S. Clare; and she has so truly kept her word, that a monastery of nuns of her Order in our neighbourhood helped us to live; and, what is of more importance, by little and little she so perfectly fulfilled my desire, that the poverty which the blessed Saint observes in her own house is observed in this, and we are living on alms. It cost me no small labour to have this matter settled by the plenary sanction and authority of the Holy Father,[2] so that it shall never be otherwise, and we possess no revenues. Our Lord is doing more for us—perhaps we owe it to the prayers of this blessed Saint; for, without our asking any body, His Majesty supplies most abundantly all our wants. May He be blessed for ever! Amen.

16. On one of these days—it was the Feast of the Assumption of our Lady—I was in the church of the monastery of the Order of the glorious S. Dominic, thinking of the events of my wretched life, and of the many sins which in times past I had confessed in that house. I fell into so profound a trance, that I was as it were beside myself. I sat down, and it seemed as if I could neither see the Elevation nor hear Mass. This afterwards became a scruple to me. I thought then, when I was in that state, that I saw myself clothed with a garment of excessive whiteness and splendour.

[1] S. Luke ix. 58.

[2] Pius IV., on Dec. 5, 1562 (*Bouix*). See ch. xxxix. § 19.

At first I did not see who was putting it on me. Afterwards I saw our Lady on my right hand, and my father S. Joseph, on my left, clothing me with that garment. I was given to understand that I was then cleansed from my sins. When I had been thus clad—I was filled with the utmost delight and joy—our Lady seemed at once to take me by both hands. She said that I pleased her very much by being devout to the glorious S. Joseph; that I might rely on it my desires about the monastery were accomplished, and that our Lord and they too would be greatly honoured in it; that I was to be afraid of no failure whatever, though the obedience under which it would be placed might not be according to my mind, because they would watch over us, and because her Son had promised to be with us[1]—and, as a proof of this, she would give me that jewel. She then seemed to throw around my neck a most splendid necklace of gold, from which hung a cross of great value. The stones and gold were so different from any in this world, that there is nothing wherewith to compare them. The beauty of them is such as can be conceived by no imagination,—and no understanding can find out the materials of the robe, nor picture to itself the splendours which our Lord revealed, in comparison with which all the splendours of earth, so to say, are a daubing of soot. This beauty, which I saw in our Lady, was exceedingly grand, though I did not trace it in any particular feature, but rather in the whole form of her face. She was clothed in white, and her garments shone with excessive lustre, which was not dazzling, but soft. I did not see S. Joseph so distinctly, though I saw clearly that he was there, as in the visions of which I spoke before,[2] in which nothing is seen. Our Lady seemed to be very young.

17. When they had been with me for a while,—I, too, in the greatest delight and joy, greater than I had ever had before, as I think, and with which I wished never to part,—I saw them, so it seemed, ascend up to heaven, attended by a great multitude of angels. I was left in great loneliness, though so comforted and raised up, so recollected in prayer and softened, that I was for some time unable to move or speak—being, as it were, beside myself. I was now possessed by a strong desire to be consumed for the love of God, and by other affections of the same kind. Every thing took place in such a way that I could never have a doubt—though I

[1] Ch. xxxii. § 14.

[2] See ch. xxvii.

often tried—that the vision came from God.[1] It left me in the greatest consolation and peace.

18. As to that which the Queen of the Angels spoke about obedience, it is this: it was painful to me not to subject the monastery to the Order, and our Lord had told me that it was inexpedient to do so. He told me the reasons why it was in no wise convenient that I should do it, but I must send to Rome in a certain way, which He also explained; He would take care that I found help there: and so I did. I sent to Rome, as our Lord directed me,—for we should never have succeeded otherwise,—and most favourable was the result.

19. And as to subsequent events, it was very convenient to be under the Bishop,[2] but at that time I did not know him, nor did I know what kind of a superior he might be. It pleased our Lord that he should be as good and favourable to this house as it was necessary he should be on account of the great opposition it met with at the beginning, as I shall show hereafter,[3] and also for the sake of bringing it to the condition it is now in. Blessed be He who has done it all! Amen.

CHAPTER XXXIV.

THE SAINT LEAVES HER MONASTERY OF THE INCARNATION FOR A TIME, AT THE COMMAND OF HER SUPERIOR—CONSOLES AN AFFLICTED WIDOW.

1. Now, though I was very careful that no one should know what we were doing, all this work could not be carried on so secretly as not to come to the knowledge of divers persons; some believed in it, others did not. I was in great fear lest the Provincial should be spoken to about it when he came, and find himself compelled to order me to give it up;

[1] "Nuestro Señor," "our Lord," though inserted in the printed editions after the word "God," is not in the MS., according to Don V. de la Fuente.

[2] Don Alvaro de Mendoza, Bishop of Avila, afterwards of Palencia.

[3] See ch. xxxvi. § 19; *Way of Perfection*, ch. v. § 10; *Foundations*, ch. xxxi. § 1.

and if he did so, it would have been abandoned at once. Our Lord provided against it in this way. In a large city, more than twenty leagues distant, was a lady in great distress on account of her husband's death.[1] She was in such extreme affliction, that fears were entertained about her life. She had heard of me, a poor sinner,—for our Lord had provided that,—and men spoke well to her of me, for the sake of other good works which resulted from it. This lady knew the Provincial well; and as she was a person of some consideration, and knew that I lived in a monastery the nuns of which were permitted to go out, our Lord made her desire much to see me. She thought that my presence would be a consolation to her, and that she could not be comforted otherwise. She therefore strove by all the means in her power to get me into her house, sending messages to the Provincial, who was at a distance far away.

2. The Provincial sent me an order, charging me in virtue of my obedience to go immediately, with one companion. I knew of it on Christmas night. It caused me some trouble and much suffering to see that they sent for me because they thought there was some good in me; I, knowing myself to be so wicked, could not bear it. I commended myself earnestly to God, and during Matins, or the greater part of them, was lost in a profound trance. Our Lord told me I must go without fail, and give no heed to the opinions of people, for they were few who would not be rash in their counsel; and though I should have troubles, yet God would be served greatly: as to the monastery, it was expedient I should be absent till the Brief came, because Satan had contrived a great plot against the coming of the Provincial; that I was to have no fear,—He would help me. I repeated this to the rector, and he told me that I must go by all means, though others were saying I ought not to go, that it was a trick of Satan to bring some evil upon me there, and that I ought to send word to the Provincial.

3. I obeyed the rector, and went without fear, because of what I had understood in prayer, though in the greatest confusion when I thought of the reasons why they sent for me,

[1] Doña Luisa de la Cerda, sister of the Duke of Medina-Cœli, was now the widow of Arias Pardo, Marshal of Castille, Lord of Malagon and Paracuellos. Don Arias was nephew of Cardinal Tabera, Archbishop of Toledo (*De la Fuente*).

and how very much they were deceived. It made me more and more importunate with our Lord that He would not abandon me. It was a great comfort that there was a house of the Society of Jesus there whither I was going, and so I thought I should be in some degree safe under the direction of those fathers, as I had been here.

4. It was the good pleasure of our Lord that the lady who sent for me should be so much consoled, that a visible improvement was the immediate result: she was comforted every day more and more. This was very remarkable, because, as I said before, her suffering had reduced her to great straits. Our Lord must have done this in answer to the many prayers which the good people of my acquaintance made for me, that I might prosper in my work. She had a profound fear of God, and was so good, that her great devotion supplied my deficiencies. She conceived a great affection for me—I, too, for her, because of her goodness; but all was as it were a cross for me; for the comforts of her house were a great torment, and her making so much of me made me afraid. I kept my soul continually recollected—I did not dare to be careless: nor was our Lord careless of me; for while I was there, He bestowed the greatest graces upon me, and those graces made me so free, and filled me with such contempt for all I saw,—and the more I saw, the greater my contempt,—that I never failed to treat those ladies, whom to serve would have been a great honour for me, with as much freedom as if I had been their equal.

5. I derived very great advantages from this, and I said so. I saw that she was a woman, and as much liable to passion and weakness as I was; that rank is of little worth, and the higher it is, the greater the anxiety and trouble it brings. People must be careful of the dignity of their state, which will not suffer them to live at ease; they must eat at fixed hours and by rule, for every thing must be according to their state, and not according to their constitutions, and they have frequently to take food fitted more for their state than for their liking.

6. So it was that I came to hate the very wish to be a great lady. God deliver me from this wicked, artificial life!—though I believe that this lady, notwithstanding that she was one of the chief personages of the realm, was a woman of great simplicity, and that few were more humble than she

was. I was very sorry for her, for I saw how often she had to submit to much that was disagreeable to her, because of the requirements of her rank. Then, as to servants, though this lady had very good servants, how slight is that little trust that may be put in them! One must not be conversed with more than another; otherwise, he who is so favoured is envied by the rest. This of itself is a slavery, and one of the lies of the world is that it calls such persons masters, who, in my eyes, are nothing else but slaves in a thousand ways.

7. It was our Lord's pleasure that the household of that lady improved in the service of His Majesty during my stay there, though I was not exempted from some trials and some jealousies on the part of some of its members, because of the great affection their mistress had for me. They perhaps must have thought I had some personal interest to serve. Our Lord must have permitted such matters, and others of the same kind, to give me trouble, in order that I might not be absorbed in the comforts which otherwise I had there; and He was pleased to deliver me out of it all with great profit to my soul.

8. When I was there, a religious person of great consideration, and with whom I had conversed occasionally some years ago,[1] happened to arrive. When I was at Mass, in a monastery of this Order, near the house in which I was staying, I felt a longing to know the state of his soul,—for I wished him to be a great servant of God,—and I rose up in order to go and speak to him. But as I was then recollected in prayer, it seemed to me a waste of time—for what had I to do in that matter?—and so I returned to my place. Three times, I think, I did this, and at last my good angel prevailed over the evil one, and I went and asked for him; and he came to speak to me in one of the confessionals. We began by asking one another of our past lives, for we had not seen one another for many years. I told him that my life had been one in which my soul had had many trials. He insisted much on my telling him what those trials were. I said that they were

[1] F. Vicente Barron, Dominican (see ch. v. § 8), according to F. Bouix, on the authority of Ribera and Yepez; but the Carmelite Father, Fr. Antonio of S. Joseph, in his note on the first Fragment (*Letters*, vol. iv. p. 408), says that it was Fr. Garcia of Toledo, brother of Don Fernando, Duke of Alva; and Don Vicente de la Fuente thinks the opinion of Fr. Antonio the more probable.

not to be told, and that I was not to tell them. He replied that the Dominican father,[1] of whom I have spoken, knew them, and that, as they were great friends, he could learn them from him, and so I had better tell them without hesitation.

9. The fact is, that it was not in his power not to insist nor in mine, I believe, to refuse to speak; for notwithstanding all the trouble and shame I used to feel formerly, I spoke of my state to him, and to the rector whom I have referred to before,[2] without any difficulty whatever; on the contrary, it was a great consolation to me; and so I told him all in confession. He seemed to me then more prudent than ever, though I had always looked upon him as a man of great understanding. I considered what high gifts and endowments for great services he had, if he gave himself wholly unto God. I had this feeling now for many years, so that I never saw any one who pleased me much without wishing at once he were given wholly unto God; and sometimes I feel this so keenly, that I can hardly contain myself. Though I long to see every body serve God, yet my desire about those who please me is very vehement, and so I importune our Lord on their behalf.

10. So it happened with respect to this religious. He asked me to pray much for him to God. There was no necessity for his doing so, because I could not do any thing else, and so I went back to my place where I was in the habit of praying alone, and began to pray to our Lord, being extremely recollected, in that my simple, silly way, when I speak without knowing very often what I am saying. It is love that speaks, and my soul is so beside itself, that I do not regard the distance between it and God. That love which I know His Majesty has for it makes it forget itself, and think itself to be one with Him; and so, as being one with Him, and not divided from Him, the soul speaks foolishly. When I had prayed with many tears that the soul of this religious might serve Him truly,—for, though I considered it good, it was not enough for me; I would have it much better,—I remember I said, "O Lord, Thou must not refuse me this grace; behold him,—he is a fit person to be our friend."

11. Oh, the great goodness and compassion of God! How He regards not the words, but the desire and the will

[1] Pedro Ibañez (*Bouix*). [2] Ch. xxxiii. § 11.

with which they are spoken! How He suffered such a one as I am to speak so boldly before His Majesty! May He be blessed for evermore!

12. I remember that during those hours of prayer on that very night I was extremely distressed by the thought whether I was in the grace of God, and that I could never know whether I was so or not,—not that I wished to know it; I wished, however, to die, in order that I might not live a life in which I was not sure that I was not dead in sin, for there could be no death more dreadful for me than to think that I had sinned against God. I was in great straits at this thought. I implored Him not to suffer me to fall into sin, with great sweetness, dissolved in tears. Then I heard that I might console myself, and trust[1] that I was in a state of grace, because a love of God like mine, together with the graces and feelings with which His Majesty filled my soul, was of such a nature as to be inconsistent with a state of mortal sin.

13. I was now confident that our Lord would grant my prayer as to that religious. He bade me repeat certain words to him. This I felt much, because I knew not how to speak to him; for this carrying messages to a third person, as I have said,[2] is what I have always felt the most, especially when I did not know how that person would take them, nor whether he would not laugh at me. This placed me in great difficulties, but at last I was so convinced I ought to do it, that I believe I made a promise to God I would not neglect that message; and because of the great shame I felt, I wrote it out, and gave it in that way. The result showed clearly enough that it was a message from God, for that religious resolved with great earnestness to give himself to prayer,

[1] Father Bouix says that here the word "confiar," "trust," in the printed text, has been substituted by some one for the words "estar cierta," "be certain," which he found in the MS. But Don Vicente de la Fuente retains the old reading "confiar," and makes no observation on the alleged discrepancy between the MS. and the printed text. The observation of F. Bouix, however, is more important, and deserves credit,—for Don Vicente may have failed, through mere inadvertence, to see what F. Bouix saw; and it is also to be remembered that Don Vicente does not say that the MS. on this point has been so closely inspected as to throw any doubt on the positive testimony of F. Bouix.

[2] Ch. xxxiii. § 12.

though he did not do so at once. Our Lord would have him for Himself, so He sent me to tell him certain truths which, without my understanding them, were so much to the purpose that he was astonished. Our Lord must have prepared him to receive them as from His Majesty; and though I am but a miserable sinner myself, yet I made many supplications to our Lord to convert him thoroughly, and to make him hate the pleasures and the things of this life. And so he did—blessed be God!—for every time that he spoke to me I was in a manner beside myself; and if I had not seen it, I should never have believed that our Lord would have given him in so short a time graces so matured, and filled him so full of God, that he seemed to be alive to nothing on earth.

14. May His Majesty hold him in His hand! If he will go on—and I trust in our Lord he will do so, now that he is so well grounded in the knowledge of himself—he will be one of the most distinguished servants of God, to the great profit of many souls, because he has in a short time had great experience in spiritual things: that is a gift of God, which He gives when He will and as He will, and it depends not on length of time nor extent of service. I do not mean that time and service are not great helps, but very often our Lord will not give to some in twenty years the grace of contemplation, while He gives it to others in one,—His Majesty knoweth why. We are under a delusion when we think that in the course of years we shall come to the knowledge of that which we can in no way attain to but by experience; and thus many are in error, as I have said[1] when they would understand spirituality without being spiritual themselves. I do not mean that a man who is not spiritual, if he is learned, may not direct one that is spiritual; but it must be understood that in outward and inward things, in the order of nature, the direction must be an act of reason; and in supernatural things, according to the teachings of the sacred writings. In other matters, let him not distress himself, nor think that he can understand that which he understandeth not; neither let him quench the Spirit;[2] for now another Master, greater than he, is directing these souls, so that they are not left without authority over them.

15. He must not be astonished at this, nor think it impossible: all things are possible to our Lord;[3] he must strive

[1] Ch. xiv. § 10. [2] 1 Thess. v. 19. [3] S. Matt. xix. 27.

rather to strengthen his faith, and humble himself, because in this matter our Lord imparts perhaps a deeper knowledge to some old woman than to him, though he may be a very learned man. Being thus humble, he will profit souls and himself more than if he affected to be a contemplative without being so; for, I repeat it, if he have no experience, if he have not a most profound humility, whereby he may see that he does not understand, and that the thing is not for that reason impossible, he will do himself but little good, and still less to his penitent. But if he is humble, let him have no fear that our Lord will allow either the one or the other to fall into delusion.

16. Now as to this father I am speaking of, as our Lord has given him light in many things, so has he laboured to find out by study that which in this matter can be by study ascertained; for he is a very learned man, and that of which he has no experience himself he seeks to find out from those who have it, and our Lord helps him by increasing his faith, and so he has greatly benefited himself and some other souls, of whom mine is one. As our Lord knew the trials I had to undergo His Majesty seems to have provided that, when He took away unto Himself some of those who directed me, others might remain, who helped me in my great afflictions, and rendered me great services.

17. Our Lord wrought a complete change in this father, so much so that he scarcely knew himself, so to speak. He has given him bodily health, so that he may do penance, such as he never had before; for he was sickly. He has given him courage to undertake good works, with other gifts, so that he seems to have received a most special vocation from our Lord. May He be blessed for ever!

18. All these blessings, I believe, came to him through the graces our Lord bestowed upon him in prayer; for they are real. It has been our Lord's pleasure already to try him in certain difficulties, out of which he has come forth like one who knows the true worth of that merit which is gained by suffering persecutions. I trust in the munificence of our Lord that great good will, by his means, accrue to some of his Order and to the Order itself. This is beginning to be understood. I have had great visions on the subject, and our Lord has told me wonderful things of him and of the Rector of the Society of Jesus, whom I am speaking of,[1] and also of two other

[1] F. Gaspar de Salazar.

religious of the Order of S. Dominic, particularly of one who, to his own profit, has actually learned of our Lord certain things which I had formerly understood of him. But there were greater things made known of him to whom I am now referring: one of them I will now relate.

19. I was with him once in the parlour, when in my soul and spirit I felt what great love burned within him, and became as it were lost in ecstasy by considering the greatness of God, who had raised that soul in so short a time to a state so high. It made me ashamed of myself when I saw him listen with so much humility to what I was saying about certain matters of prayer, when I had so little myself that I could speak on the subject to one like him. Our Lord must have borne with me in this on account of the great desire I had to see that religious making great progress. My interview with him did me great good,—it seems as if it left a new fire in my soul, burning with desire to serve our Lord as in the beginning. O my Jesus! what is a soul on fire with Thy love! How we ought to prize it, and implore our Lord to let it live long upon earth! He who has this love should follow after such souls, if it be possible.

20. It is a great thing for a person ill of this disease to find another struck down by it,—it comforts him much to see that he is not alone; they help one another greatly to suffer and to merit. They are strong with a double strength who are resolved to risk a thousand lives for God, and who long for an opportunity of losing them. They are like soldiers who, to acquire booty, and therewith enrich themselves, wish for war, knowing well that they cannot become rich without it. This is their work—to suffer. Oh, what a blessing it is when our Lord gives light to understand how great is the gain of suffering for Him! This is never understood till we have left all things; for if any body is attached to any one thing, that is a proof that he sets some value upon it; and if he sets any value upon it, it is painful to be compelled to give it up. In that case, every thing is imperfect and lost. The saying is to the purpose here,—he who follows what is lost, is lost himself; and what greater loss, what greater blindness, what greater calamity, can there be than making much of that which is nothing!

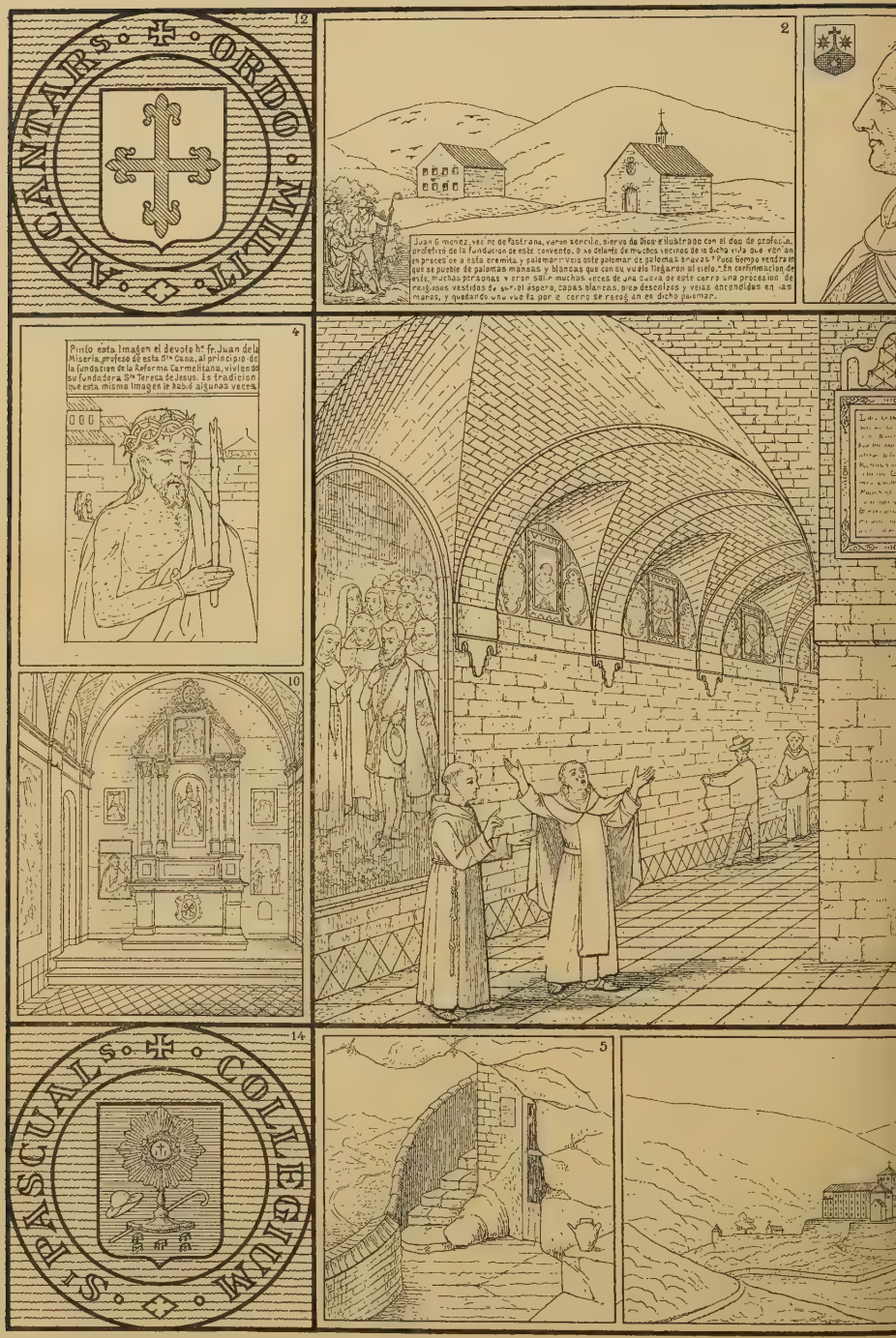
21. I now return to that which I had begun to speak of. I was in the greatest joy, beholding that soul. It seemed as

if our Lord would have me see clearly the treasures He had laid up in it; and so, when I considered the favour our Lord had shown me, in that I should be the means of so great a good, I recognised my own unworthiness for such an end. I thought much of the graces our Lord had given him, and held myself as indebted for them more than if they had been given to myself. So I gave thanks to our Lord, when I saw that His Majesty had fulfilled my desires and heard my petition that He would raise up persons like him. And now my soul, no longer able to bear the joy that filled it, went forth out of itself, losing itself that it might gain the more. It lost sight of the reflections it was making; and the hearing of that divine language which the Holy Ghost seemed to speak threw me into a deep trance, which almost deprived me of all sense, though it did not last long. I saw Christ, in exceeding great majesty and glory, manifesting His joy at what was then passing. He told me as much, and it was His pleasure that I should clearly see that He was always present at similar interviews, and how much He was pleased when people thus found their delight in speaking of Him.

22. On another occasion, when far away from this place, I saw him carried by angels in great glory. I understood by that vision that his soul was making great progress: so it was; for an evil report was spread abroad against him by one to whom he had rendered a great service, and whose reputation and whose soul he had saved. He bore it with much joy. He did also other things greatly to the honour of God, and underwent more persecutions. I do not think it expedient now to speak further on this point; if, however, you, my father, who know all, should hereafter think otherwise, more might be said to the glory of our Lord.

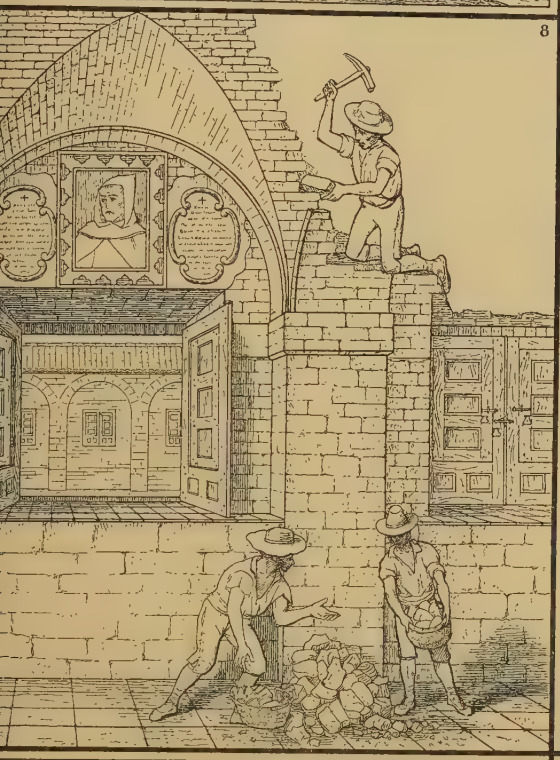
23. All the prophecies spoken of before,[1] relating to this house, as well as others, of which I shall speak hereafter, relating to it and to other matters, have been accomplished. Some of them our Lord revealed to me three years before they became known, others earlier, and others later. But I always made them known to my confessor, and to the widow my friend; for I had leave to communicate with her, as I said before.[2] She, I know, repeated them to others, and these know that I lie not. May God never permit me in any matter

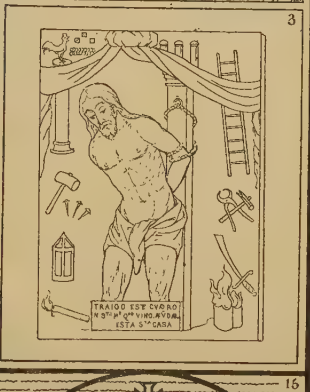
[1] Ch. xxvi. § 3. [2] Ch. xxx. § 3. Doña Guiomar de Ulloa.

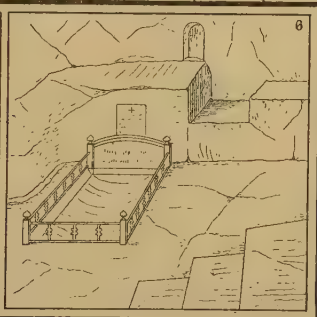

12
ORDO · MILIT · ANCIANAR ·
2
Juan G.mendez, vecino de Pastrana, varon sercolo, siervo de Dios e ilustrado con el don de profecia, predefeo de la fundacion de este convento. D se debate de muchos vecinos de la dicha villa que ven an en proces on a esta ermita, y palomar: Veis este palomar de palomas bravas? Pues dempo vendra en que se pueble de palomas mansas y blancas que con su vuelo llegaren al cielo. En confirmacion de este, muchas personas veran salir muchas veces de una cueva de este cerro una procesion de ranissos vestidos de sayal aspero, capas blancas, pies descalzos y velas encendidas en las manos, y quedando una vuelta por el cerro se recoja en es dicho palomar.
4
Pinto esta Imagen el devoto hº fr. Juan de la Miseria, profeso de esta Stª Casa, al principio de la fundacion de la Reforma Carmelitana, viviendo su fundadora Stª Teresa de Jesus. Es tradicion que esta misma Imagen le habló algunas veces.
10
14
S. PASCUAL · COLLEGIUM ·
5

Hye Hoys del

1. **Ambrosio Mariano.** 2. The **Dove-cote and chapel of St Peter,** original dwelling of the Discalced Friars, after an ancient painting. 3. **Painting of Our Lord bound to the column,** given by St. Teresa to this foundation, and inscribed "Our holy Mother Teresa brought this picture to this monastery when she founded it." 4. **Ecce Homo,** an authentic fresco by Fr. Juan de la Miseria in the oratory of St Peter, inscribed, "This picture was painted by the devout Fr. Juan de la Miseria, Religious of this blessed house, in the first years of the Carmelite Reform, and during the lifetime of St. Teresa of Jesus, its foundress. According to tradition this picture sometimes spoke to her." 5. Entrance to the grotto of St. John of the Cross at Pastrana. 6. Interior of this grotto. The Spanish [illegible]







Bruges, P Raoux Sc.

earance of the grottoes which have fallen in To the left, entrance to the of St. John of the Cross. 8. **Ruins of the Discalced Monastery.** 9. Present ect of the ancient dove-cote, now St. Peter's Oratory. At the back, ancient rway; on the right, a mulberry tree said to have been planted by St. Teresa. **Interior of St Peter's Oratory** as restored by the Alcantarists. 11. General w of the former site of the Discalced Carmelite monastery. The building on left is St. Pascal's College, built by the Alcantarists. 12. **Coat of arms of the ltary order of Alacantara,** of which the Prince of Eboli was a chevalier. **Arms of the Duke of Pastrana,** patron of the present church. 14. **Seal of Pascal's College.** 15. **Arms of the military order of Calatrava,** to which province trana formerly belonged. (See Appendix, note 14.)

whatever,—much more in things of this importance,—to say any thing but the whole truth!

24. One of my brothers-in-law[1] died suddenly; and as I was in great distress at this, because he had no opportunity of making his confession, our Lord said to me in prayer that my sister also was to die in the same way; that I must go to her, and make her prepare herself for such an end. I told this to my confessor; but as he would not let me go, I heard the same warning again; and now, when he saw this, he told me I might go, and that I should lose nothing by going. My sister was living in the country; and as I did not tell her why I came, I gave her what light I could in all things. I made her go frequently to confession, and look to her soul in every thing. She was very good, and did as I asked her. Four or five years after she had begun this practice, and keeping a strict watch over her conscience, she died, with nobody near her, and without being able to go to confession. This was a blessing to her, for it was little more than a week since she had been to her accustomed confession. It was a great joy to me when I heard of her death. She was but a short time in purgatory.

25. I do not think it was quite eight days afterwards when, after Communion, our Lord appeared to me, and was pleased that I should see Him receive my sister into glory. During all those years, after our Lord had spoken to me, until her death, what I then learnt with respect to her was never forgotten either by myself or by my friend, who, when my sister was thus dead, came to me in great amazement at the fulfilment of the prophecy. God be praised for ever, who takes such care of souls that they may not be lost!

[1] Don Martin de Guzman y Barrientos, husband of Maria de Cepeda, the Saint's sister.

CHAPTER XXXV.

THE FOUNDATION OF THE HOUSE OF S. JOSEPH—THE OBSERVANCE OF HOLY POVERTY THEREIN—HOW THE SAINT LEFT TOLEDO.

1. When I was staying with this lady,[1] already spoken of, in whose house I remained more than six months, our Lord ordained that a holy woman[2] of our Order should hear of me, who was more than seventy leagues away from the place. She happened to travel this way, and went some leagues out of her road that she might see me. Our Lord had moved her in the same year, and in the same month of the year, that He had moved me, to found another monastery of the Order; and as He had given her this desire, she sold all she possessed, and went to Rome to obtain the necessary faculties. She went on foot, and barefooted. She is a woman of great penance and prayer, and one to whom our Lord gave many graces; and our Lady appeared to her, and commanded her to undertake this work. Her progress in the service of

[1] Doña Luisa de la Cerda.

[2] Maria of Jesus was the daughter of a Reporter of Causes in the Chancery of Granada; but his name and that of his wife are not known. Maria married, but became a widow soon afterwards. She then became a novice in the Carmelite monastery in Granada, and during her noviciate had revelations, like those of S. Teresa, about a reform of the Order. Her confessor made light of her revelations, and she then referred them to F. Gaspar de Salazar, a confessor of S. Teresa, who was then in Granada. He approved of them, and Maria left the noviciate and went to Rome with two holy women of the Order of St. Francis. The three made the journey on foot, and, moreover, barefooted. Pope Pius IV. heard her prayer, and, looking at her torn and bleeding feet, said to her, "Woman of strong courage, let it be as thou wilt." She returned to Granada, but both the Carmelites and the city refused her permission to found her house there, and some went so far as to threaten to have her publicly whipped. Doña Leonor de Mascareñas gave her a house in Alcala de Henares, of which she took possession Sept. 11, 1562; but the house was formally constituted July 23, 1563, and subjected to the Bishop ten days after (*Reforma*, i. c. 56; and *Don Vicente*, vol. i. p. 255). The latter says that the Chronicler is in error when he asserts that this monastery of Maria of Jesus was endowed.

our Lord was so much greater than mine, that I was ashamed to stand in her presence. She showed me Briefs she brought from Rome, and during the fortnight she remained with me we laid our plan for the founding of these monasteries.

2. Until I spoke to her, I never knew that our rule, before it was mitigated, required of us that we should possess nothing;[1] nor was I going to found a monastery without revenue,[2] for my intention was that we should be without anxiety about all that was necessary for us, and I did not think of the many anxieties which the possession of property brings in its train. This holy woman, taught of our Lord, perfectly understood—though she could not read—what I was ignorant of, notwithstanding my having read the Constitutions[3] so often; and when she told me of it, I thought it right, though I feared they would never consent to this, but would tell me I was committing follies, and that I ought not to do any thing whereby I might bring suffering upon others. If this concerned only myself, nothing should have kept me back,—on the contrary, it would have been my great joy to think that I was observing the counsels of Christ our Lord; for His Majesty had already given me great longings for poverty.[4]

3. As for myself, I never doubted that this was the better part; for I had now for some time wished it were possible in my state to go about begging, for the love of God—to have no house of my own, nor any thing else. But I was afraid that others—if our Lord did not give them the same desire—might live in discontent. Moreover, I feared that it might be the cause of some distraction; for I knew some poor monasteries not very recollected, and I did not consider that their not being recollected was the cause of their poverty, and that their poverty was not the cause of their distraction: distraction never makes people richer, and God never fails those who serve Him. In short, I was weak in faith; but not so this servant of God.

[1] The fourth chapter of the rule is: "Nullus fratrum dicat sibi aliquid esse proprium, sed sint vobis omnia communia."

[2] See ch. xxxii. § 16 .

[3] The Constitutions which the Saint read in the monastery of the Incarnation must have been the Constitutions grounded on the Mitigated Rule which was sanctioned by Eugenius IV. (*Romani Pontificis*, A. D. 1432).

[4] See *Relation*, i. § 10.

4. As I took the advice of many in every thing, I found scarcely any one of this opinion—neither my confessor, nor the learned men to whom I spoke of it. They gave me so many reasons the other way, that I did not know what to do. But when I saw what the rule required, and that poverty was the more perfect way, I could not persuade myself to allow an endowment. And though they did persuade me now and then that they were right, yet, when I returned to my prayer, and saw Christ on the cross, so poor and destitute, I could not bear to be rich, and I implored Him with tears so to order matters that I might be poor as He was.

5. I found that so many inconveniences resulted from an endowment, and saw that it was the cause of so much trouble, and even distraction, that I did nothing but dispute with the learned. I wrote to that Dominican friar[1] who was helping us, and he sent back two sheets by way of reply, full of objections and theology against my plan, telling me that he had thought much on the subject. I answered that, in order to escape from my vocation, the vow of poverty I had made, and the perfect observance of the counsels of Christ, I did not want any theology to help me, and in this case I should not thank him for his learning. If I found any one who would help me, it pleased me much. The lady in whose house I was staying was a great help to me in this matter. Some at first told me that they agreed with me; afterwards, when they had considered the matter longer, they found in it so many inconveniences, that they insisted on my giving it up. I told them that, though they changed their opinion so quickly, I would abide by the first.

6. At this time, because of my entreaties,—for the lady had never seen the holy friar, Peter of Alcantara,—it pleased our Lord to bring him to her house. As he was a great lover of poverty, and had lived in it for so many years, he knew well the treasures it contains, and so he was a great help to me; he charged me on no account whatever to give up my purpose. Now, having this opinion and sanction,—no one was better able to give it, because he knew what it was by long experience,—I made up my mind to seek no further advice.

7. One day, when I was very earnestly commending the matter to God, our Lord told me that I must by no means

[1] F. Pedro Ibañez.

give up my purpose of founding the monastery in poverty; it was His will, and the will of His Father: He would help me. I was in a trance; and the effects were such, that I could have no doubt it came from God. On another occasion, He said to me that endowments bred confusion, with other things in praise of poverty; and assured me that whosoever served Him would never be in want of the necessary means of living: and this want, as I have said,[1] I never feared myself. Our Lord changed the dispositions also of the licentiate,—I am speaking of the Dominican friar,[2]—who, as I said, wrote to me that I should not found the monastery without an endowment. Now, I was in the greatest joy at hearing this; and having these opinions in my favour, it seemed to me nothing less than the possession of all the wealth of the world, when I had resolved to live in poverty for the love of God.

8. At this time, my Provincial withdrew the order and the obedience, in virtue of which I was staying in that house.[3] He left it to me to do as I liked: if I wished to return, I might do so; if I wished to remain, I might also do so for a certain time. But during that time the elections in my monastery[4] would take place, and I was told that many of the nuns wished to lay on me the burden of superiorship. The very thought of this alone was a great torment to me; for, though I was resolved to undergo readily any kind of martyrdom for God, I could not persuade myself at all to accept this; for, putting aside the great trouble it involved,—because the nuns were so many,—and other reasons, such as that I never wished for it, nor for any other office,—on the contrary, had always refused them,—it seemed to me that my conscience would be in great danger; and so I praised God that I was not then in my convent. I wrote to my friends, and asked them not to vote for me.

9. When I was rejoicing that I was not in that trouble, our Lord said to me that I was on no account to keep away; that as I longed for a cross, there was one ready for me, and that a heavy one: that I was not to throw it away, but go on with resolution; He would help me, and I must go at once. I was very much distressed, and did nothing but

[1] Ch. xi. § 2.
[2] F. Pedro Ibañez.
[3] The house of Doña Luisa, in Toledo.
[4] The monastery of the Incarnation, Avila.

weep, because I thought that my cross was to be the office of prioress; and, as I have just said, I could not persuade myself that it would be at all good for my soul—nor could I see any means by which it could be. I told my confessor of it, and he commanded me to return at once: that to do so was clearly the more perfect way; and that, because the heat was very great,—it would be enough if I arrived before the election,—I might wait a few days, in order that my journey might do me no harm.

10. But our Lord had ordered it otherwise. I had to go at once, because the uneasiness I felt was very great; and I was unable to pray, and thought I was failing in obedience to the commandments of our Lord, and that, as I was happy and contented where I was, I would not go to meet trouble. All my service of God there was lip-service: why did I, having the opportunity of living in greater perfection, neglect it? If I died on the road, let me die. Besides, my soul was in great straits, and our Lord had taken from me all sweetness in prayer. In short, I was in such a state of torment, that I begged the lady to let me go; for my confessor, when he saw the plight I was in, had already told me to go, God having moved him as He had moved me. The lady felt my departure very much, and that was another pain to bear; for it had cost her much trouble, and diverse importunities of the Provincial, to have me in her house.

11. I considered it a very great thing for her to have given her consent, when she felt it so much; but, as she was a person who feared God exceedingly,—and as I told her, among many other reasons, that my going away tended greatly to His service, and held out the hope that I might possibly return,—she gave way, but with much sorrow. I was now not sorry myself at coming away, for I knew that it was an act of greater perfection, and for the service of God. So the pleasure I had in pleasing God took away the pain of quitting that lady,—whom I saw suffering so keenly,—and others to whom I owed much, particularly my confessor of the Society of Jesus, in whom I found all I needed. But the greater the consolations I lost for our Lord's sake, the greater was my joy in losing them. I could not understand it, for I had a clear consciousness of these two contrary feelings—pleasure, consolation, and joy in that which weighed down my soul with sadness. I was joyful and tranquil, and had op-

portunities of spending many hours in prayer; and I saw that I was going to throw myself into a fire; for our Lord had already told me that I was going to carry a heavy cross,—though I never thought it would be so heavy as I afterwards found it to be,—and yet I went forth rejoicing. I was distressed because I had not already begun the fight, since it was our Lord's will that I should be in it. Thus His Majesty gave me strength, and established it in my weakness.[1]

12. As I have just said, I could not understand how this could be. I thought of this illustration: if I were possessed of a jewel, or any other thing which gave me great pleasure, and it came to my knowledge that a person whom I loved more than myself, and whose satisfaction I preferred to my own, wished to have it, it would give me great pleasure to deprive myself of it, because I would give all I possessed to please that person. Now, as the pleasure of giving pleasure to that person surpasses any pleasure I have in that jewel myself, I should not be distressed in giving away that or any thing else I loved, nor at the loss of that pleasure which the possession of it gave me. So now, though I wished to feel some distress when I saw that those whom I was leaving felt my going so much, yet, notwithstanding my naturally grateful disposition,—which, under other circumstances, would have been enough to cause me great pain,—at this time, though I wished to feel it, I could feel none.

13. The delay of another day was so serious a matter in the affairs of this holy house, that I know not how they could have been settled if I had waited. Oh, God is great! I am often lost in wonder when I consider and see the special help which His Majesty gave me towards the establishment of this little cell of God,—for such I believe it to be,—the lodging wherein His Majesty delights; for once, when I was in prayer, He told me that this house was the paradise of His delight.[2] It seems, then, that His Majesty has chosen these whom he has drawn hither, among whom I am living very much ashamed of myself.[3] I could not have even wished for souls such as they are for the purpose of this house, where enclosure, poverty, and prayer are so strictly observed; they submit with so much joy and contentment, that every one of them thinks

[1] 2 Cor. xii. 9.

[2] See *Way of Perfection,* ch. xxii.; but ch. xiii. ed. Doblado.

[3] See *Foundations,* ch. i. § 1.

herself unworthy of the grace of being received into it,—some of them particularly; for our Lord has called them out of the vanity and dissipation of the world, in which, according to its laws, they might have lived contented. Our Lord has multiplied their joy, so that they see clearly how He has given them a hundredfold for the one thing they have left[1] and for which they cannot thank His Majesty enough. Others He has advanced from well to better. To the young He gives courage and knowledge, so that they may desire nothing else, and also to understand that to live away from all things of this life is to live in greater peace even here below. To those who are no longer young, and whose health is weak, He gives—and has given—the strength to undergo the same austerities and penances with all the others.

14. O my Lord! how Thou dost show Thy power! There is no need to seek reasons for Thy will; for with Thee, against all natural reason, all things are possible: so that Thou teachest clearly there is no need of any thing but of loving Thee[2] in earnest, and really giving up every thing for Thee, in order that Thou, O my Lord, mightest make every thing easy. It is well said that Thou feignest to make Thy law difficult:[3] I do not see it, nor do I feel that the way that leadeth unto Thee is narrow. I see it as a royal road, and not a pathway; a road upon which whosoever really enters, travels most sincerely. No mountain passes and no cliffs are near it:

[1] S. Matt. xix. 29.

[2] When the workmen were busy with the building, a nephew of the Saint, the child of her sister and Don Juan de Ovalle, was struck by some falling stones, and killed. The workmen took the child to his mother; and the Saint, then in the house of Doña Guiomar de Ulloa, was sent for. Doña Guiomar took the dead boy into her arms, gave him to the Saint, saying that it was a grievous blow to the father and mother, and that she must obtain his life from God. The Saint took the body, and, laying it in her lap, ordered those around her to cease their lamentations, of whom her sister was naturally the loudest, and be silent. Then, covering her face and her body with her veil, she prayed to God, and God gave the child his life again. The little boy soon after ran up to his aunt and thanked her for what she had done. In after years the child used to say to the Saint that as she had deprived him of the bliss of heaven by bringing him back to life, she was bound to see that he did not suffer loss. Don Gonzalo died three years after S. Teresa, when he was twenty-eight years of age (*Reforma*, i. c. 40, § 2).

[3] Ps. xciii. 20.

these are the occasions of sin. I call that a pass,—a dangerous pass,—and a narrow road, which has on one side a deep hollow, into which one stumbles, and on the other a precipice, over which they who are careless fall, and are dashed to pieces. He who loves Thee, O my God, travels safely by the open and royal road, far away from the precipice: he has scarcely stumbled at all, when Thou stretchest forth Thy hand to save him. One fall—yea, many falls—if he does but love Thee, and not the things of the world, are not enough to make him perish; he travels in the valley of humility. I cannot understand what it is that makes men afraid of the way of perfection.

15. May our Lord of His mercy make us see what a poor security we have in the midst of dangers so manifest, when we live like the rest of the world; and that true security consists in striving to advance in the way of God! Let us fix our eyes upon Him, and have no fear that the Sun of Justice will ever set, or suffer us to travel to our ruin by night, unless we first look away from Him. People are not afraid of living in the midst of lions, every one of whom seems eager to tear them: I am speaking of honours, pleasures, and the like joys, as the world calls them: and herein the devil seems to make us afraid of ghosts. I am astonished a thousand times, and ten thousand times would I relieve myself by weeping, and proclaim aloud my own great blindness and wickedness, if, perchance, it might help in some measure to open their eyes. May He, who is almighty, of His goodness open their eyes, and never suffer mine to be blind again!

CHAPTER XXXVI.

THE FOUNDATION OF THE MONASTERY OF S. JOSEPH—PERSECUTION AND TEMPTATIONS—GREAT INTERIOR TRIAL OF THE SAINT, AND HER DELIVERANCE.

1. HAVING now left that city,[1] I travelled in great joy, resolved to suffer most willingly whatever our Lord might be pleased to lay upon me. On the night of my arrival here,[2] came also from Rome the commission and the Brief for the

[1] Toledo. [2] Avila. In the beginning of June, 1562.

erection of the monastery.[1] I was astonished myself, and so were those who knew how our Lord had hastened my coming, when they saw how necessary it was, and in what a moment our Lord had brought me back.[2] I found here the Bishop[3] and the holy friar, Peter of Alcantara, and that nobleman,[4] the great servant of God, in whose house the holy man was staying; for he was a man who was in the habit of receiving the servants of God in his house. These two prevailed on the Bishop to accept the monastery, which was no small thing, because it was founded in poverty; but he was so great a lover of those whom he saw determined to serve our Lord, that he was immediately drawn to give them His protection. It was the approbation of the holy old man,[5] and the great trouble he took to make now this one, now that one, help us, that did the whole work. If I had not come at the moment, as I have just said, I do not see how it could have been done; for the holy man was here but a short time,—I think not quite eight days,—during which he was also ill; and almost immediately afterwards our Lord took him to Himself.[6] It seems as if His Majesty reserved him till this affair was ended, because now for some time—I think for more than two years—he had been very ill.

2. Every thing was done in the utmost secrecy; and if it had not been so, I do not see how any thing could have been done at all; for the people of the city were against us, as it appeared afterwards. Our Lord ordained that one of my brothers-in-law[7] should be ill, and his wife away, and himself in such straits that my superiors gave me leave to remain with him. Nothing, therefore, was found out, though some

[1] See ch. xxxiv. § 2. The Brief was dated Feb. 7, 1562, the third year of Pius IV. (*De la Fuente*).

[2] The Brief was addressed to Doña Aldonza de Guzman, and to Doña Guiomar de Ulloa, her daughter.

[3] Don Alvaro de Mendoza (*De la Fuente*).

[4] Don Francisco de Salcedo.

[5] S. Peter of Alcantara. "Truly this is the house of S. Joseph," were the Saint's words when he saw the rising monastery; "for I see it is the little hospice of Bethlehem" (*De la Fuente*).

[6] In less than three months, perhaps; for S. Peter died in the sixty-third year of his age, Oct. 18, 1562, and in less than eight weeks after the foundation of the monastery of S. Joseph.

[7] Señor Juan de Ovalle.

persons had their suspicions; still, they did not believe. It was very wonderful, for his illness lasted only no longer than was necessary for our affair; and when it was necessary he should recover his health, that I might be disengaged, and he leave the house empty, our Lord restored him; and he was astonished at it himself.[1]

3. I had much trouble in persuading this person and that to allow the foundation; I had to nurse the sick man, and obtain from the workmen the hasty preparation of the house, so that it might have the form of a monastery: but much remained still to be done. My friend was not here,[2] for we thought it best she should be away, in order the better to hide our purpose. I saw that every thing depended on haste, for many reasons, one of which was that I was afraid I might be ordered back to my monastery at any moment. I was troubled by so many things, that I suspected my cross had been sent me, though it seemed but a light one in comparison with that which I understood our Lord meant me to carry.

4. When every thing was settled, our Lord was pleased that some of us should take the habit on S. Bartholomew's Day. The most Holy Sacrament began to dwell in the house at the same time.[3] With full sanction and authority, then, our monastery of our most glorious father S. Joseph was founded in the year 1562.[4] I was there myself to give the habit, with two nuns[5] of the house to which we belonged,

[1] When he saw that the Saint had made all her arrangements, he knew the meaning of his illness, and said to her, "It is not necessary I should be ill any longer" (*Ribera,* i. c. 17).

[2] Doña Guiomar de Ulloa was now in her native place, Ciudad Toro.

[3] The Mass was said by Gaspar Daza. See *infra,* § 18; *Reforma,* i. c. xliv. § 3.

[4] The bell which the Saint had provided for the convent weighed less than three pounds, and remained in the monastery for a hundred years, till it was sent, by order of the General, to the monastery of Pastrana, where the general chapters were held. There the friars assembled at the sound of the bell, which rang for the first Mass of the Carmelite Reform (*Reforma,* i. c. xliv §1).

[5] They were Doña Ines and Doña Ana de Tapia, cousins of the Saint. There were present also Don Gonzalo de Aranda, Don Francisco Salcedo, Julian of Avila, priest; Doña Juana de Ahumada, the Saint's sister; with her husband, Juan de Ovalle. The Saint herself retained her own habit, making no change, because she had not the permission of her superiors (*Reforma,* i. c. xliv. § 3).

who happened then to be absent from it. As the house which thus became a monastery was that of my brother-in-law—I said before[1] that he had bought it, for the purpose of concealing our plan—I was there myself with the permission of my superiors; and I did nothing without the advice of learned men, in order that I might not break, in a single point, my vow of obedience. As these persons considered what I was doing to be most advantageous for the whole Order, on many accounts, they told me—though I was acting secretly, and taking care my superiors should know nothing—that I might go on. If they had told me that there was the slightest imperfection in the whole matter, I would have given up the founding of a thousand monasteries,—how much more, then, this one! I am certain of this; for though I longed to withdraw from every thing more and more, and to follow my rule and vocation in the greatest perfection and seclusion, yet I wished to do so only conditionally; for if I should have learnt that it would be for the greater honour of our Lord to abandon it, I would have done so as I did before on one occasion,[2] in all peace and contentment.

5. I felt as if I were in bliss, when I saw the most Holy Sacrament reserved, with four poor orphans,[3]—for they were received without a dowry,—and great servants of God, established in the house. It was our aim from the beginning to receive only those who, by their example, might be the foundation on which we could build up what we had in view—great perfection and prayer—and effect a work which I believed to be for the service of our Lord, and to the honour of the habit of His glorious Mother. This was my anxiety.

[1] Ch. xxxiii. § 14.

[2] Ch. xxxiii. § 3.

[3] The first of these was Antonio de Henao, a penitent of S. Peter of Alcantara, and who wished to enter a religious house far away from Avila, her home. S. Peter kept her for S. Teresa. She was called from this day forth Antonia of the Holy Ghost. The second was Maria de la Paz, brought up by Doña Guiomar de Ulloa. Her name was Maria of the Cross. The third was Ursola de los Santos. She retained her family name as Ursola of the Saints. It was Gaspar Daza who brought her to the Saint. The fourth was Maria de Avila, sister of Julian the priest, and she was called Mary of S. Joseph. It was at this house, too, that the Saint herself exchanged her ordinary designation of Doña Teresa de Ahumada for Teresa of Jesus (*Reforma*, i. c. xliv. § 2).

It was also a great consolation to me that I had done that which our Lord had so often commanded me to do, and that there was one church more in this city dedicated to my glorious father S. Joseph. Not that I thought I had done any thing myself, for I have never thought so, and do not think so even now; I always looked upon it as the work of our Lord. My part in it was so full of imperfections, that I look upon myself rather as a person in fault than as one to whom any thanks are due. But it was a great joy to me when I saw His Majesty make use of me, who am so worthless, as His instrument in so grand a work. I was therefore in great joy,—so much so, that I was, as it were, beside myself, lost in prayer.

6. When all was done—it might have been about three or four hours afterwards—Satan returned to the spiritual fight against me, as I shall now relate. He suggested to me that perhaps I had been wrong in what I had done; perhaps I had failed in my obedience, in having brought it about without the commandment of the Provincial. I did certainly think that the Provincial would be displeased because I had placed the monastery under the jurisdiction of the Bishop[1] without telling him of it beforehand; though, as he would not acknowledge the monastery himself, and as I had not changed mine, it seemed to me that perhaps he would not care much about the matter. Satan also suggested whether the nuns would be contented to live in so strict a house, whether they could always find food, whether I had not done a silly thing, and what had I to do with it, when I was already in a monastery? All our Lord had said to me, all the opinions I had heard, and all the prayers which had been almost uninterrupted for more than two years, were completely blotted out of my memory, just as if they had never been. The only thing I remembered was my opinion; and every virtue, with faith itself, was then suspended within me, so that I was without strength to practise any one of them, or to defend myself against so many blows.

7. The devil also would have me ask myself how I could think of shutting myself up in so strict a house, when I was subject to so many infirmities; how could I bear so penitential a life, and leave a house large and pleasant, where I had been always so happy, and where I had so many friends?—perhaps I might not like those of the new monastery; I had taken

[1] See *Foundations*, ch. ii. § 1, and ch. xxxi. § 1.

on myself a heavy obligation, and might possibly end in despair. He also suggested that perhaps it was he himself who had contrived it, in order to rob me of my peace and rest, so that, being unable to pray, I might be disquieted, and so lose my soul. Thoughts of this kind he put before me; and they were so many, that I could think of nothing else; and with them came such distress, obscurity, and darkness of soul as I can never describe. When I found myself in this state, I went and placed myself before the most Holy Sacrament, though I could not pray to Him; so great was my anguish, that I was like one in the agony of death. I could not make the matter known to any one, because no confessor had as yet been appointed.

8. O my God, how wretched is this life! No joy is lasting; every thing is liable to change. Only a moment ago, I do not think I would have exchanged my joy with any man upon earth; and the very grounds of that joy so tormented me now, that I knew not what to do with myself. Oh, if we did but consider carefully the events of our life, every one of us would learn from experience how little we ought to make either of its pleasures or of its pains! Certainly this was, I believe, one of the most distressing moments I ever passed in all my life; my spirit seemed to forecast the great sufferings in store for me, though they never were so heavy as this was, if it had continued. But our Lord would not let His poor servant suffer, for in all my troubles He never failed to succour me; so it was now. He gave me a little light, so that I might see it was the work of the devil, and might understand the truth, namely, that it was nothing else but an attempt on his part to frighten me with his lies. So I began to call to mind my great resolutions to serve our Lord, and my desire to suffer for His sake; and I thought that if I carried them out, I must not seek to be at rest; that if I had my trials, they would be meritorious; and that if I had troubles, and endured them in order to please God, it would serve me for purgatory. What was I, then, afraid of? If I longed for tribulations, I had them now; and my gain lay in the greatest opposition. Why, then, did I fail in courage to serve One to whom I owed so much?

9. After making these and other reflections, and doing great violence to myself, I promised before the most Holy Sacrament to do all in my power to obtain permission to enter

this house, and, if I could do it with a good conscience, to make a vow of enclosure. When I had done this, the devil fled in a moment, and left me calm and peaceful, and I have continued so ever since; and the enclosure, penances, and other rules of this house are to me, in their observance, so singularly sweet and light, the joy I have is so exceedingly great, that I am now and then thinking what on earth I could have chosen which should be more delightful. I know not whether this may not be the cause of my being in better health than I was ever before, or whether it be that our Lord, because it is needful and reasonable that I should do as all the others do, gives me this comfort of keeping the whole rule, though with some difficulty. However, all who know my infirmities are astonished at my strength. Blessed be He who giveth it all, and in whose strength I am strong!

10. Such a contest left me greatly fatigued, and laughing at Satan; for I saw clearly it was he. As I have never known what it is to be discontented because I am a nun—no, not for an instant—during more than twenty-eight years of religion, I believe that our Lord suffered me to be thus tempted, that I might understand how great a mercy He had shown me herein, and from what torment He had delivered me, and that if I saw any one in like trouble I might not be alarmed at it, but have pity on her, and be able to console her.

11. Then, when this was over, I wished to rest myself a little after our dinner; for during the whole of that night I had scarcely rested at all, and for some nights previously I had had much trouble and anxiety, while every day was full of toil; for the news of what we had done had reached my monastery, and was spread through the city. There arose a great outcry, for the reasons I mentioned before,[1] and there was some apparent ground for it. The prioress[2] sent for me to come to her immediately. When I received the order, I went at once, leaving the nuns in great distress. I saw clearly enough that there were troubles before me; but as the work was really done, I did not care much for that. I prayed and implored our Lord to help me, and my father S. Joseph to bring me back to his house. I offered up to him all I was to suffer, rejoicing greatly that I had the opportunity of suffering for his honour and of doing him service. I went persuaded that I should be put in prison at once; but this

[1] Ch. xxxiii. §§ 1, 2. [2] Of the Incarnation.

would have been a great comfort, because I should have nobody to speak to, and might have some rest and solitude, of which I was in great need; for so much intercourse with people had worn me out.

12. When I came and told the prioress what I had done, she was softened a little. They all sent for the Provincial, and the matter was reserved for him. When he came, I was summoned to judgment, rejoicing greatly at seeing that I had something to suffer for our Lord, I did not think I had offended against His Majesty, or against my Order, in any thing I had done; on the contrary, I was striving with all my might to exalt my Order, for which I would willingly have died,—for my whole desire was that its rule might be observed in all perfection. I thought of Christ receiving sentence, and I saw how this of mine would be less than nothing. I confessed my fault, as if I had been very much to blame; and so I seemed to every one who did not know all the reasons. After the Provincial had rebuked me sharply—though not with the severity which my fault deserved, nor according to the representations made to him—I would not defend myself, for I was determined to bear it all; on the contrary, I prayed him to forgive and punish, and be no longer angry with me.

13. I saw well enough that they condemned me on some charges of which I was innocent, for they said I had founded the monastery that I might be thought much of, and to make myself a name, and for other reasons of that kind. But on other points I understood clearly that they were speaking the truth, as when they said that I was more wicked than the other nuns. They asked, how could I, who had not kept the rule in that house, think of keeping it in another of stricter observance? They said I was giving scandal in the city, and setting up novelties. All this neither troubled nor distressed me in the least, though I did seem to feel it, lest I should appear to make light of what they were saying.

14. At last the Provincial commanded me to explain my conduct before the nuns, and I had to do it. As I was perfectly calm, and our Lord helped me, I explained every thing in such a way that neither the Provincial nor those who were present found any reason to condemn me. Afterwards I spoke more plainly to the Provincial alone; he was very much satisfied, and promised, if the new monastery prospered, and

the city became quiet, to give me leave to live in it. Now the outcry in the city was very great, as I am going to tell. Two or three days after this, the governor, certain members of the council of the city and of the Chapter, came together, and resolved that the new monastery should not be allowed to exist, that it was a visible wrong to the state, that the most Holy Sacrament should be removed, and that they would not suffer us in any way to go on with our work.

15. They assembled all the Orders—that is, two learned men from each—to give their opinion. Some were silent, others condemned; in the end, they resolved that the monastery should be broken up. Only one[1]—he was of the Order of S. Dominic, and objected, not to the monastery itself, but to the foundation of it in poverty—said that there was no reason why it should be thus dissolved, that the matter ought to be well considered, that there was time enough, that it was the affair of the bishop, with other things of that kind. This was of great service to us, for they were angry enough to proceed to its destruction at once, and it was fortunate they did not. In short, the monastery must exist; our Lord was pleased to have it, and all of them could do nothing against His will. They gave their reasons, and showed their zeal for good, and thus, without offending God, made me suffer together with all those who were in favour of the monastery; there were not many, but they suffered much persecution The inhabitants were so excited, that they talked of nothing else; every one condemned me, and hurried to the Provincial and to my monastery.

16. I was no more distressed by what they said of me than if they had said nothing; but I was afraid the monastery would be destroyed: that was painful; so also was it to see

[1] F. Domingo Bañes, the great commentator on S. Thomas. On the margin of the MS., Bañes has with his own hand written: "This was at the end of August, 1562. I was present, and gave this opinion. I am writing this in May" (the day of the month is not legible) "1575, and the mother has now founded nine monasteries *en gran religion*" (*De la Fuente*). At this time Bañes did not know, and had never seen, the Saint; he undertook her defence simply because he saw that her intentions were good, and the means she made use of for founding the monastery lawful, seeing that she had received the commandment to do so from the Pope. Bañes testifies thus in the depositions made in Salamanca in 1591, in the Saint's process. See vol. ii. p. 376 of Don Vicente's edition.

those persons who helped me lose their credit and suffer so much annoyance. But as to what was said of myself I was rather glad, and if I had had any faith I should not have been troubled at all; but a slight failing in one virtue is enough to put all the others to sleep. I was therefore extremely distressed during the two days on which those assemblies of which I have spoken were held. In the extremity of my trouble, our Lord said to me: "Knowest thou not that I am the Almighty? what art thou afraid of?" He made me feel assured that the monastery would not be broken up, and I was exceedingly comforted. The informations taken were sent up to the king's council, and an order came back for a report on the whole matter.

17. Here was the beginning of a grand lawsuit: the city sent delegates to the court, and some must be sent also to defend the monastery: but I had no money, nor did I know what to do Our Lord provided for us; for the Father-Provincial never ordered me not to meddle in the matter. He is so great a lover of all that is good, that, though he did not help us, he would not be against our work. Neither did he authorise me to enter the house till he saw how it would end. Those servants of God who were in it were left alone, and did more by their prayers than I did with all my negotiations, though the affair needed the utmost attention. Now and then every thing seemed to fail; particularly one day, before the Provincial came, when the prioress ordered me to meddle no more with it, and to give it up altogether. I betook myself to God, and said, "O Lord, this house is not mine; it was founded for Thee; and now that there is no one to take up the cause, do Thou protect it." I now felt myself in peace, and as free from anxiety as if the whole world were on my side in the matter; and at once I looked upon it as safe.[1]

18. A very great servant of God, and a lover of all perfection, a priest[2] who had helped me always, went to the court on this business, and took great pains. That holy nobleman[3] of whom I have often spoken laboured much on our behalf, and helped us in every way. He had much trouble and persecution to endure, and I always found a

[1] See ch. xxxix. § 24.

[2] Gonzalo de Aranda (*De la Fuente*).

[3] Don Francisco de Salcedo (*ibid.*).

father in him, and do so still. All those who helped us, our Lord filled with such fervour as made them consider our affair as their own, as if their own life and reputation were at stake; and yet it was nothing to them, except in so far as it regarded the service of our Lord. His Majesty visibly helped the priest I have spoken of before,[1] who was also one of those who gave us great help when the Bishop sent him as his representative to one of the great meetings. There he stood alone against all; at last he pacified them by means of certain propositions, which obtained us a little respite. But that was not enough; for they were ready to spend their lives, if they could but destroy the monastery. This servant of God was he who gave the habit and reserved the most Holy Sacrament, and he was the object of much persecution. This attack lasted about six months: to relate in detail the heavy trials we passed through would be too tedious.

19. I wondered at what Satan did against a few poor women, and also how all people thought that merely twelve women, with a prioress, could be so hurtful to the city,—for they were not to be more,—I say this to those who opposed us,—and living such austere lives; for if any harm or error came of it, it would all fall upon them. Harm to the city there could not be in any way; and yet the people thought there was so much in it, that they opposed us with a good conscience. At last they resolved they would tolerate us if we were endowed, and in consideration of that would suffer us to remain. I was so distressed at the trouble of all those who were on our side—more than at my own—that I thought it would not be amiss, till the people were pacified, to accept an endowment, but afterwards to resign it. At other times, too, wicked and imperfect as I am, I thought that perhaps our Lord wished it to be so, seeing that, without accepting it, we could not succeed; and so I consented to the compromise.

20. The night before the settlement was to be made, I was in prayer,—the discussion of the terms of it had already begun,—when our Lord said to me that I must do nothing of the kind; for if we began with an endowment, they would never allow us to resign it. He said some other things also. The same night, the holy friar, Peter of Al-

[1] Ch. xxiii. § 6; Gaspar Daza (*ibid.*).

cantara, appeared to me. He was then dead.[1] But he had written to me before his death—for he knew the great opposition and persecution we had to bear—that he was glad the foundation was so much spoken against; it was a sign that our Lord would be exceedingly honoured in the monastery, seeing that Satan was so earnest against it; and that I was by no means to consent to an endowment. He urged this upon me twice or thrice in that letter, and said that if I persisted in this every thing would succeed according to my wish.

21. At this time I had already seen him twice since his death, and the great glory he was in, and so I was not afraid, —on the contrary, I was very glad; for he always appeared as a glorified body in great happiness, and the vision made me very happy too. I remember that he told me, the first time I saw him, among other things, when speaking of the greatness of his joy, that the penance he had done was a blessed thing for him, in that it had obtained so great a reward. But, as I think I have spoken of this before,[2] I will now say no more than that he showed himself severe on this occasion: he merely said that I was on no account to accept an endowment, and asked why it was I did not take his advice. He then disappeared. I remained in astonishment, and the next day told the nobleman—for I went to him in all my trouble, as to one who did more than others for us in the matter—what had taken place, and charged him not to consent to the endowment, but to let the lawsuit go on. He was more firm on this point than I was, and was therefore greatly pleased; he told me afterwards how much he disliked the compromise.

22. After this, another personage—a great servant of God, and with good intentions—came forward, who, now that the matter was in good train, advised us to put it in the hands of learned men. This brought on trouble enough; for some of those who helped me agreed to do so; and this plot of Satan was one of the most difficult of all to unravel. Our Lord was my helper throughout. Writing thus briefly, it is impossible for me to explain what took place during the two years that passed between the beginning and the completion of the monastery: the last six months and the first six months were the most painful.

[1] He died Oct. 18, 1562.

[2] Ch. xxvii. § 18.

23. When at last the city was somewhat calm, the licentiate father, the Dominican friar[1] who helped us, exerted himself most skillfully on our behalf. Though not here at the time, our Lord brought him here at a most convenient moment for our service, and it seems that His Majesty brought him for that purpose only. He told me afterwards that he had no reasons for coming, and that he heard of our affair as if by chance. He remained here as long as we wanted him: and on going away he prevailed, by some means, on the Father-Provincial to permit me to enter this house, and to take with me some of the nuns[2]—such a permission seemed impossible in so short a time—for the performance of the Divine Office, and the training of those who were in this house: the day of our coming was a most joyful day for me.[3]

24. While praying in the church, before I went into the house, and being as it were in a trance, I saw Christ; who, as it seemed to me, received me with great affection, placed a crown on my head, and thanked me for what I had done for His Mother. On another occasion, when all of us remained in the choir in prayer after Compline, I saw our Lady in exceeding glory, in a white mantle, with which she seemed to cover us all. I understood by that the high degree of glory to which our Lord would raise the religious of this house.

25. When we had begun to sing the Office, the people began to have a great devotion to the monastery: more nuns were received, and our Lord began to stir up those who had been our greatest persecutors to become great benefactors, and give alms to us. In this way they came to approve of what they had condemned; and so, by degrees, they with-

[1] "El Padre Presentado, Dominico. Presentado en algunas Religiones es cierto titulo de grado que es respeto del Maestro Como Licenciado" (*Cobarruvias, in voce* Presente). The father was Fra Pedro Ibañez. See ch. xxxviii. § 15.

[2] From the monastery of the Incarnation. These were Ana of S. John, Ana of All the Angels, Maria Isabel, and Isabel of S. Paul. S. Teresa was a simple nun, living under obedience to the prioress of S. Joseph, Ana of S. John, and intended so to remain. But the nuns applied to the Bishop of Avila and to the Provincial of the Order, who, listening to the complaints of the sisters, compelled the Saint to be their prioress. See *Reforma,* i. c. xlvii. § 4.

[3] Mid-Lent of 1563.

drew from the lawsuit, and would say that they now felt it to be a work of God, since His Majesty had been pleased to carry it on in the face of so much opposition. And now there is not one who thinks that it would have been right not to have founded the monastery: so they make a point of furnishing us with alms; for without any asking on our part, without begging of any one, our Lord moves them to succour us; and so we always have what is necessary for us, and I trust in our Lord it will always be so.[1] As the sisters are few in number, if they do their duty as our Lord at present by His grace enables them to do, I am confident that they will always have it, and that they need not be a burden nor troublesome to any body; for our Lord will care for them, as He has hitherto done.

26. It is the greatest consolation to me to find myself among those who are so detached. Their occupation is to learn how they may advance in the service of God. Solitude is their delight; and the thought of being visited by any one, even of their nearest kindred, is a trial, unless it helps them to kindle more and more their love of the Bridegroom. Accordingly, none come to this house who do not aim at this; otherwise they neither give nor receive any pleasure from their visits. Their conversation is of God only; and so he whose conversation is different does not understand them, and they do not understand him.

27. We keep the rule of our Lady of Carmel, not the rule of the Mitigation, but as it was settled by Fr. Hugo, Cardinal of Santa Sabina, and given in the year 1248, in the fifth year of the pontificate of Innocent IV., Pope. All the trouble we had to go through, as it seems to me, will have been endured to good purpose.

28. And now, though the rule be somewhat severe,—for we never eat flesh except in cases of necessity, fast eight months in the year, and practise some other austerities besides, according to the primitive rule,[2]—yet the sisters think it

[1] See *Way of Perfection*, ch. ii.

[2] *Prochie*, iii. 20: "Jejunium singulis diebus, exceptis Dominicis, observetis a Festo Exaltationis Sanctæ Crucis usque ad diem Dominicæ Resurrectionis, nisi infirmitas seu debilitas corporis, aut alia justa causa, jejunium solvi suadeat; quia necessitas non habet legem. Ab esu carnium semper abstineatis, nisi pro infirmitatis aut nimiæ debilitatis remedio sint sumendæ." That is the seventh section of the rule.

light on many points, and so they have other observances, which we have thought necessary for the more perfect keeping of it. And I trust in our Lord that what we have begun will prosper more and more, to the promise which His Majesty gave me.

29. The other house, which the holy woman of whom I spoke before[1] laboured to establish, has been also blessed of our Lord, and is founded in Alcala: it did not escape serious oppositions, nor fail to endure many trials. I know that all duties of religion are observed in it, according to our primitive rule. Our Lord grant that all may be to the praise and glory of Himself and of the glorious Virgin Mary, whose habit we wear. Amen.

30. I think you must be wearied, my father, by the tedious history of this monastery; and yet it is most concise, if you compare it with our labours, and the wonders which our Lord has wrought here. There are many who can bear witness to this on oath. I therefore beg of your reverence, for the love of God, should you think fit to destroy the rest of this my writing, to preserve that part of it which relates to this monastery, and give it, when I am dead, to the sisters who may then be living in it. It will encourage them greatly, who shall come here both to serve God and to labour, that what has been thus begun may not fall to decay, but ever grow and thrive, when they see how much our Lord has done through one so mean and vile as I. As our Lord has been so particularly gracious to us in the foundation of this house, it seems to me that she will do very wrong, and that she will be heavily chastised of God, who shall be the first to relax the perfect observance of the rule, which our Lord has here begun and countenanced, so that it may be kept with so much sweetness: it is most evident that the observance of it is easy, and that it can be kept with ease, by the arrangement made for those who long to be alone

[1] See ch. xxxv. § 1. Maria of Jesus had founded her house in Alcala de Henares; but the austerities practised in it, and the absence of the religious mitigations which long experience had introduced, were too much for the fervent nuns there assembled. Maria of Jesus begged Doña Leonor de Mascareñas to persuade S. Teresa to come to Alcala. The Saint went to the monastery, and was received there with joy, and even entreated to take the house under her own government (*Reforma*, ii. c. x. §§ 3, 4).

with their Bridegroom Christ, in order to live for ever in Him.

31. This is to be the perpetual aim of those who are here, to be alone with Him alone. They are not to be more in number than thirteen: I know this number to be the best, for I have had many opinions about it; and I have seen in my own experience, that to preserve our spirit, living on alms, without asking of any one, a larger number would be inexpedient. May they always believe one who with much labour, and by the prayers of many people, accomplished that which must be for the best! That this is most expedient for us will be seen from the joy and cheerfulness, and the few troubles, we have all had in the years we have lived in this house, as well as from the better health than usual of us all. If any one thinks the rule hard, let her lay the fault on her want of the true spirit, and not on the rule of the house, seeing that delicate persons, and those not saints,—because they have the true spirit,—can bear it all with so much sweetness. Let others go to another monastery, where they may save their souls in the way of their own spirit.

CHAPTER XXXVII.

THE EFFECTS OF THE DIVINE GRACES IN THE SOUL—THE INESTIMABLE GREATNESS OF ONE DEGREE OF GLORY.

1. It is painful to me to recount more of the graces which our Lord gave me than these already spoken of; and they are so many, that nobody can believe they were ever given to one so wicked: but in obedience to our Lord, who has commanded me to do it,[1] and you my fathers, I will speak of some of them to His glory. May it please His Majesty it may be to the profit of some soul! For if our Lord has been thus gracious to so miserable a thing as myself, what will He be to those who shall serve Him truly?

[1] The Saint, having interrupted her account of her interior life in order to give the history of the foundation of the monastery of S. Joseph, Avila,—the first house of the Reformed Carmelites,—here resumes that account, broken off at the end of § 10 of ch. xxxii.

Hye Hoys del

1. **Painting of Our Lady of Sorrows,** bought by St. Teresa on the day of her arrival in Salamanca. 2. House in which the foundation was made. 3. Courtyard of this house. 4. Doorway of the convent of St. Elizabeth (founded by the de Solis family), whose nuns came to the aid of the Carmelites 5. Tin water bottle used by St. Teresa for carrying holy water, which is preserved in the monastery. 6. Mansion of the Counts of Monterey. 7. **Portrait of Beatrix of the Conception.** 8. **Carmelite monastery** opposite the gate of Villa Mayor, view taken from the

Bruges, P Raoux Sc

promenade. Students asking alms in the city streets; seller of ices. 9. Facade of the Carmelite church. 10. Monument in the main street of the city commemorating the choice of St. Teresa and of St. Juan of Sahagon as patron saints of Salamanca. 11. Facade of the Discalced Carmelite church. 12. **Arms of Maria de Pimentel de Zuniga,** Countess of Monterey. 13. **Arms of the de Solis family.** 14. **Arms of the de Ovalle family,** from a shield carved upon the house called "The Student's House." 15. Original arms of the city of Salamanca. (See Appendix, note 16.)

Let all people resolve to please His Majesty, seeing that He gives such pledges as these even in this life.[1]

2. In the first place, it must be understood that, in those graces which God bestows on the soul, there are diverse degrees of joy: for in some visions the joy and sweetness and comfort of them so far exceed those of others, that I am amazed at the different degrees of fruition even in this life; for it happens that the joy and consolation which God gives in a vision or a trance are so different, that it seems impossible for the soul to be able to desire any thing more in this world: and so, in fact, the soul does not desire, nor would it ask for, a greater joy. Still, since our Lord has made me understand how great a difference there is in heaven itself between the fruition of one and that of another, I see clearly enough that here also, when our Lord wills, He gives not by measure;[2] and so I wish that I myself observed no measure in serving His Majesty, and in using my whole life and strength and health therein; and I would not have any fault of mine rob me of the slightest degree of fruition.

3. And so I say that if I were asked which I preferred, to endure all the trials of the world until the end of it, and then receive one slight degree of glory additional, or without any suffering of any kind to enter into glory of a slightly lower degree, I would accept—oh, how willingly!—all those trials for one slight degree of fruition in the contemplation of the greatness of God; for I know that he who understands Him best, loves Him and praises Him best. I do not mean that I should not be satisfied, and consider myself most blessed, to be in heaven, even if I should be in the lowest place; for as I am one who had that place in hell, it would be a great mercy of our Lord to admit me at all; and may it please His Majesty to bring me thither, and take away His eyes from beholding my grievous sins. What I mean is this,—if it were in my power, even if it cost me every thing, and our Lord gave me the grace to endure much affliction, I would not through any fault of mine lose one degree of glory. Ah, wretched that I am, who by so many faults had forfeited all!

4. It is also to be observed that, in every vision or revelation which our Lord in His mercy sent me, a great gain accrued to my soul, and that in some of the visions this

[1] Ephes. i. 14. [2] S. John iii. 34.

gain was very great. The vision of Christ left behind an impression of His exceeding beauty, and it remains with me to this day. One vision alone of Him is enough to effect this; what, then, must all those visions have done, which our Lord in His mercy sent me? One exceedingly great blessing has resulted therefrom, and it is this,—I had one very grievous fault, which was the source of much evil; namely, whenever I found any body well disposed towards myself, and I liked him, I used to have such an affection for him as compelled me always to remember and think of him, though I had no intention of offending God: however, I was pleased to see him, to think of him and of his good qualities. All this was so hurtful, that it brought my soul to the very verge of destruction.

5. But ever since I saw the great beauty[1] of our Lord, I never saw any one who in comparison with Him seemed even endurable, or that could occupy my thoughts. For if I but turn mine eyes inwardly for a moment to the contemplation of the image which I have within me, I find myself so free, that from that instant every thing I see is loathsome in comparison with the excellences and graces of which I had a vision in our Lord. Neither is there any sweetness, nor any kind of pleasure, which I can make any account of, compared with that which comes from hearing but one word from His divine mouth. What, then, must it be when I hear so many? I look upon it as impossible—unless our Lord, for my sins, should permit the loss of this remembrance—that I should have the power to occupy myself with any thing in such a way as that I should not instantly recover my liberty by thinking of our Lord.

6. This has happened to me with some of my confessors, for I always have a great affection for those who have the direction of my soul. As I really saw in them only the representatives of God, I thought my will was always there where it is most occupied; and as I felt very safe in the matter, I always showed myself glad to see them.[2] They, on the other hand, servants of God, and fearing Him, were afraid that I was attaching and binding myself too much to them, though in a holy way, and treated me with rude-

[1] Ch. xxviii. §§ 1-5.

[2] See ch. xl. § 25; *Way of Perfection,* ch. vii. § 1; but ch. iv. of the previous editions.

ness. This took place after I had become so ready to obey them; for before that time I had no affection whatever for them. I used to laugh to myself, when I saw how much they were deceived. Though I was not always putting before them how little I was attached to any body, as clearly as I was convinced of it myself, yet I did assure them of it; and they, in their further relations with me, acknowledged how much I owed to our Lord in the matter. These suspicions of me always arose in the beginning.

7. My love of, and trust in, our Lord, after I had seen Him in a vision, began to grow, for my converse with Him was so continual. I saw that, though He was God, He was man also; that He is not surprised at the frailties of men; that He understands our miserable nature, liable to fall continually, because of the first sin, for the reparation of which He had come. I could speak to Him as to a friend, though He is my Lord, because I do not consider Him as one of our earthly lords, who affect a power they do not possess, who give audience at fixed hours, and to whom only certain persons may speak. If a poor man have any business with these, it will cost him many goings and comings, and currying favour with others, together with much pain and labour before he can speak to them Ah, if such a one has business with a king! Poor people, not of gentle blood, cannot approach him, for they must apply to those who are his friends; and certainly these are not persons who tread the world under their feet; for they who do this speak the truth, fear nothing, and ought to fear nothing; they are not courtiers, because it is not the custom of a court, where they must be silent about those things they dislike, must not even dare to think about them, lest they should fall into disgrace.

8. O King of glory, and Lord of all kings! oh, how Thy kingly dignity is not hedged about by trifles of this kind! Thy kingdom is for ever. We do not require chamberlains to introduce us into Thy presence. The very vision of Thy person shows us at once that Thou alone art to be called Lord. Thy Majesty is so manifest, that there is no need of a retinue or guard to make us confess that Thou art King. An earthly king without attendants would be hardly acknowledged; and though he might wish ever so much to be recognised, people will not own him when he appears as others;

it is necessary that his dignity should be visible, if people are to believe in it. This is reason enough why kings should affect so much state; for if they had none, no one would respect them; this their semblance of power is not in themselves, and their authority must come to them from others.

9. O my Lord! O my King! who can describe Thy Majesty? It is impossible not to see that Thou art Thyself the great Ruler of all, that the beholding of Thy Majesty fills men with awe. But I am filled with greater awe, O my Lord, when I consider Thy humility, and the love Thou hast for such as I am. We can converse and speak with Thee about every thing whenever we will; and when we lose our first fear and awe at the vision of Thy Majesty, we have a greater dread of offending Thee,—not arising out of the fear of punishment, O my Lord, for that is as nothing in comparison with the loss of Thee!

10. Thus far of the blessings of this vision, without speaking of others, which abide in the soul when it is past. If it be from God, the fruits thereof show it, when the soul receives light; for, as I have often said,[1] the will of our Lord is that the soul should be in darkness, and not see this light. It is, therefore, nothing to be wondered at that I, knowing myself to be so wicked as I am, should be afraid.

11. It is only just now it happened to me to be for eight days in a state wherein it seemed that I did not, and could not, confess my obligations to God, or remember His mercies; but my soul was so stupefied and occupied with I know not what nor how: not that I had any bad thoughts; only I was so incapable of good thoughts, that I was laughing at myself, and even rejoicing to see how mean a soul can be if God is not always working in it.[2] The soul sees clearly that God is not away from it in this state, and that it is not in those great tribulations which I have spoken of as being occasionally mine. Though it heaps up fuel, and does the little it can do of itself, it cannot make the fire of the love of God burn: it is a great mercy that even the smoke is visible, showing that it is not altogether quenched. Our Lord will return and kindle it; and until then the soul—though it may lose its breath in blowing and arranging the fuel—seems to be doing nothing but putting it out more and more.

[1] See ch. xx. § 14. [2] See ch. xxx. § 19.

12. I believe that now the best course is to be absolutely resigned, confessing that we can do nothing, and so apply ourselves—as I said before[1]—to something else which is meritorious. Our Lord, it may be, takes away from the soul the power of praying, that it may betake itself to something else, and learn by experience how little it can do in its own strength.

13. It is true I have this day been rejoicing in our Lord, and have dared to complain of His Majesty. I said unto Him: How is it, O my God, that it is not enough for Thee to detain me in this wretched life, and that I should have to bear with it for the love of Thee, and be willing to live where every thing hinders the fruition of Thee; where, besides, I must eat and sleep, transact business, and converse with every one, and all for Thy love? how is it, then,—for Thou well knowest, O my Lord, all this to be the greatest torment unto me,—that, in the rare moments when I am with Thee, Thou hidest Thyself from me? How is this consistent with Thy compassion? How can that love Thou hast for me endure this? I believe, O Lord, if it were possible for me to hide myself from Thee, as Thou hidest Thyself from me—I think and believe so—such is Thy love, that Thou wouldest not endure it at my hands. But Thou art with me, and seest me always. O my Lord, I beseech Thee look to this; it must not be; a wrong is done to one who loves Thee so much.

14. I happened to utter these words, and others of the same kind, when I should have been thinking rather how my place in hell was pleasant in comparison with the place I deserved. But now and then my love makes me foolish, so that I lose my senses; only it is with all the sense I have that I make these complaints, and our Lord bears it all. Blessed be so good a King!

15. Can we be thus bold with the kings of this world? And yet I am not surprised that we dare not thus speak to a king, for it is only reasonable that men should be afraid of him, or even to the great lords who are his representatives. The world is now come to such a state, that men's lives ought to be longer than they are, if we are to learn all the new customs and ceremonies of good breeding, and yet spend any time in the service of God. I bless myself at the sight

[1] See ch. xxx. §§ 18, 25.

of what is going on. The fact is, I did not know how I was to live when I came into this house. Any negligence in being much more ceremonious with people than they deserve is not taken as a jest; on the contrary, they look upon it as an insult deliberately offered; so that it becomes necessary for you to satisfy them of your good intentions, if there happens, as I have said, to have been any negligence; and even then, God grant they may believe you.

16. I repeat it,—I certainly did not know how to live; for my poor soul was worn out. It is told to employ all its thoughts always on God, and that it is necessary to do so if it would avoid many dangers. On the other hand, it finds it will not do to fail in any one point of the world's law, under the penalty of affronting those who look upon these things as touching their honour. I was worn out in unceasingly giving satisfaction to people; for, though I tried my utmost, I could not help failing in many ways in matters which, as I have said, are not slightly thought of in the world.

17. Is it true that in religious houses no explanations are necessary, for it is only reasonable we should be excused these observances? Well, that is not so; for there are people who say that monasteries ought to be courts in politeness and instruction. I certainly cannot understand it. I thought that perhaps some saint may have said that they ought to be courts to teach those who wish to be the courtiers of heaven, and that these people misunderstood their meaning; for if a man be careful to please God continually, and to hate the world, as he ought to do, I do not see how he can be equally careful to please those who live in the world in these matters which are continually changing. If they could be learnt once for all, it might be borne with: but as to the way of addressing letters, there ought to be a professor's chair founded, from which lectures should be given, so to speak, teaching us how to do it; for the paper should on one occasion be left blank in one corner, and on another in another corner; and a man must be addressed as the illustrious who was not hitherto addressed as the magnificent.

18. I know not where this will stop: I am not yet fifty, and yet I have seen so many changes during my life, that I do not know how to live. What will they do who are only just born, and who may live many years? Certainly

I am sorry for those spiritual people who, for certain holy purposes, are obliged to live in the world; the cross they have to carry is a dreadful one. If they could all agree together, and make themselves ignorant, and be willing to be considered so in these sciences, they would set themselves free from much trouble But what folly am I about! from speaking of the greatness of God I am come to speak of the meanness of the world! Since our Lord has given me the grace to quit it, I wish to leave it altogether. Let them settle these matters who maintain these follies with so much labour. God grant that in the next life, where there is no changing, we may not have to pay for them! Amen.

CHAPTER XXXVIII.

CERTAIN HEAVENLY SECRETS, VISIONS, AND REVELATIONS—THE EFFECTS OF THEM IN HER SOUL.

1. One night I was so unwell that I thought I might be excused making my prayer; so I took my rosary, that I might employ myself in vocal prayer, trying not to be recollected in my understanding, though outwardly I was recollected, being in my oratory. These little precautions are of no use when our Lord will have it otherwise. I remained there but a few moments thus, when I was rapt in spirit with such violence that I could make no resistance whatever. It seemed to me that I was taken up to heaven; and the first persons I saw there were my father and my mother. I saw other things also; but the time was no longer than that in which the *Ave Maria* might be said, and I was amazed at it, looking on it all as too great a grace for me. But as to the shortness of the time, it might have been longer, only it was all done in a very short space.

2. I was afraid it might be an illusion; but as I did not think so, I knew not what to do, because I was very much ashamed to go to my confessor about it. It was not, as it seemed to me, because I was humble, but because I thought he would laugh at me, and say: Oh, what a S. Paul!—she sees the things of heaven; or a S. Jerome. And because these glorious Saints had had such visions, I was so much

the more afraid, and did nothing but cry; for I did not think it possible for me to see what they saw. As last, though I felt it exceedingly, I went to my confessor; for I never dared to keep secret any thing of this kind, however much it distressed me to speak of them, owing to the great fear I had of being deceived. When my confessor saw how much I was suffering, he consoled me greatly, and gave me plenty of good reasons why I should have no fear.

3. It happened, also, as time went on, and it happens now from time to time, that our Lord showed me still greater secrets. The soul, even if it would, has neither the means nor the power to see more than what He shows it; and so, each time, I saw nothing more than what our Lord was pleased to let me see. But such was the vision, that the least part of it was enough to make my soul amazed, and to raise it so high that it esteems and counts as nothing all the things of this life. I wish I could describe, in some measure, the smallest portion of what I saw; but when I think of doing it, I find it impossible; for the mere difference alone between the light we have here below, and that which is seen in a vision,—both being light,—is so great, that there is no comparison between them; the brightness of the sun itself seems to be something exceedingly loathsome. In a word, the imagination, however strong it may be, can neither conceive nor picture to itself this light, nor any one of the things which our Lord showed me in a joy so supreme that it cannot be described; for then all the senses exult so deeply and so sweetly, that no description is possible; and so it is better to say nothing more.

4. I was in this state once for more than an hour, our Lord showing me wonderful things. He seemed as if He would not leave me. He said to me: "See, My daughter, what they lose who are against Me; do not fail to tell them of it." Ah, my Lord, how little good my words will do them, who are made blind by their own conduct, if Thy Majesty will not give them light! Some, to whom Thou hast given it, there are, who have profited by the knowledge of Thy greatness; but as they see it revealed to one so wicked and base as I am, I look upon it as a great thing if there should be any found to believe me. Blessed be Thy name, and blessed be Thy compassion; for I can trace, at least in my own soul, a visible improvement. Afterwards I wished

I had continued in that trance for ever, and that I had not returned to consciousness, because of an abiding sense of contempt for every thing here below; all semed to be filth; and I see how meanly we employ ourselves who are detained on earth.

5. When I was staying with that lady of whom I have been speaking,[1] it happened to me once when I was suffering from my heart,—for, as I have said,[2] I suffered greatly at one time, though not so much now,—that she, being a person of great charity, brought out her jewels set in gold, and precious stones of great price, and particularly a diamond, which she valued very much. She thought this might amuse me; but I laughed to myself, and was very sorry to see what men made much of; for I thought of what our Lord had laid up for us, and considered how impossible it was for me, even if I made the effort, to have any appreciation whatever of such things, provided our Lord did not permit me to forget what He was keeping for us.

6. A soul in this state attains to a certain freedom, which is so complete that none can understand it who does not possess it. It is a real and true detachment, independent of our efforts; God effects it all Himself; for His Majesty reveals the truth in such a way, that it remains so deeply impressed on our souls as to make it clear that we of ourselves could not thus acquire it in so short a time.

7. The fear of death, also, was now very slight in me, who had always been in great dread of it; now it seems to me that death is a very light thing for one who serves God, because the soul is in a moment delivered thereby out of its prison, and at rest. This elevation of the spirit, and the vision of things so high, in these trances seem to me to have a great likeness to the flight of the soul from the body, in that it finds itself in a moment in the possession of these good things. We put aside the agonies of its dissolution, of which no great account is to be made; for they who love God in truth, and are utterly detached from the things of this life, must die with the greater sweetness.

8. It seems to me, also, that the rapture was a great help to recognise our true home, and to see that we are pilgrims here;[3] it is a great thing to see what is going on

[1] Ch. xxxiv. Doña Luisa de la Cerda, at Toledo. [2] Ch. iv. § 6.
[3] 1 S. Pet. ii. 11.

there, and to know where we have to live; for if a person has to go and settle in another country, it is a great help to him, in undergoing the fatigues of his journey, that he has discovered it to be a country where he may live in the most perfect peace. Moreover, it makes it easy for us to think of the things of heaven, and to have our conversation there.[1] It is a great gain, because the mere looking up to heaven makes the soul recollected; for as our Lord has been pleased to reveal heaven in some degree, my soul dwells upon it in thought; and it happens occasionally that they who are about me, and with whom I find consolation, are those whom I know to be living in heaven, and that I look upon them only as really alive; while those who are on earth are so dead, that the whole world seems unable to furnish me with companions, particularly when these impetuosities of love are upon me. Every thing seems a dream, and what I see with the bodily eyes an illusion. What I have seen with the eyes of the soul is that which my soul desires; and as it finds itself far away from those things, that is death.

9. In a word, it is a very great mercy which our Lord gives to that soul to which He grants the like visions, for they help it in much, and also in carrying a heavy cross, since nothing satisfies it, and every thing is against it; and if our Lord did not now and then suffer these visions to be forgotten, though they recur again and again to the memory, I know not how life could be borne. May He be blessed and praised for ever and ever! I implore His Majesty by that Blood which His Son shed for me, now that, of His good pleasure, I know something of these great blessings, and begin to have the fruition of them, that it may not be with me as it was with Lucifer, who by his own fault forfeited it all. I beseech Thee, for Thine own sake, not to suffer this; for I am at times in great fear, though at others, and most frequently, the mercy of God reassures me, for He who has delivered me from so many sins will not withdraw His hand from under me, and let me be lost. I pray you, my father, to beg this grace for me always.

10. The mercies, then, hitherto described, are not, in my opinion, so great as those which I am now going to speak of, on many accounts, because of the great blessings they have brought with them, and because of the great fortitude

[1] Philipp. iii. 20.

which my soul derived from them; and yet every one separately considered is so great, that there is nothing to be compared with them.

11. One day—it was the eve of Pentecost—I went after Mass to a very lonely spot, where I used to pray very often, and began to read about the feast in the book of a Carthusian;[1] and reading of the marks by which beginners, proficients, and the perfect may know that they have the Holy Ghost, it seemed to me, when I had read of these three states, that by the goodness of God, so far as I could understand, the Holy Ghost was with me. I praised God for it; and calling to mind how on another occasion, when I read this, I was very deficient,—for I saw most distinctly at that time how deficient I was then from what I saw I was now,—I recognised herein the great mercy of our Lord to me, and so began to consider the place which my sins had earned for me in hell, and praised God exceedingly, because it seemed as if I did not know my own soul again, so great a change had come over it.

12. While thinking of these things, my soul was carried away with extreme violence, and I knew not why. It seemed as if it would have gone forth out of the body, for it could not contain itself, nor was it able to hope for so great a good. The impetuosity was so excessive that I had no power left, and, as I think, different from what I had been used to. I knew not what ailed my soul, nor what it desired, for it was so changed. I leaned for support, for I could not sit, because my natural strength had utterly failed.

13. Then I saw over my head a dove, very different from those we usually see, for it had not the same plumage, but wings formed of small shells shining brightly. It was larger than an ordinary dove; I thought I heard the rustling of its wings. It hovered above me during the space of an *Ave Maria*. But such was the state of my soul, that in losing itself it lost also the sight of the dove. My spirit grew calm with such a guest; and yet, as I think, a grace so wonderful might have disturbed and frightened it; and as it began to rejoice in the vision, it was delivered from all fear, and with the joy came peace, my soul continuing entranced. The joy of this rapture was exceedingly great; and for the rest of that festal time I was so amazed and bewildered that I

[1] The *Life of Christ*, by Ludolf of Saxony.

did not know what I was doing, nor how I could have received so great a grace. I neither heard nor saw any thing, so to speak, because of my great inward joy. From that day forth I perceived in myself a very great progress in the highest love of God, together with a great increase in the strength of my virtues. May He be blessed and praised for ever! Amen.

14. On another occasion I saw that very dove above the head of one of the Dominican fathers; but it seemed to me that the rays and brightness of the wings were far greater. I understood by this that he was to draw souls unto God.

15. At another time I saw our Lady putting a cope of exceeding whiteness on that Licentiate of the same Order, of whom I have made mention more than once.[1] She told me that she gave him that cope in consideration of the service he had rendered her by helping to found this house,[2] that it was a sign that she would preserve his soul pure for the future, and that he should not fall into mortal sin. I hold it for certain that so it came to pass, for he died within a few years; his death and the rest of his life were so penitential, his whole life and death so holy, that, so far as any thing can be known, there cannot be a doubt on the subject. One of the friars present at his death told me that, before he breathed his last, he said to him that S. Thomas was with him.[3] He died in great joy, longing to depart out of this land of exile.

16. Since then he has appeared to me more than once in exceedingly great glory, and told me certain things. He was so given to prayer, that when he was dying, and would have interrupted it if he could because of his great weakness, he was not able to do so; for he was often in a trance. He wrote to me not long before he died, and asked me what he was to do; for as soon as he had said Mass he fell into a trance, which lasted a long time, and which he could not hinder. At last God gave him the reward of the many services of his whole life.

[1] F. Pedro Ibañez. See ch. xxxiii. § 5, ch. xxxvi. § 23. "This father died Prior of Trians," is written on the margin of the MS. by F. Bañes (*De la Fuente*).

[2] S. Joseph, Avila, where S. Teresa was living at this time.

[3] See below, § 41.

17. I had certain visions, too, of the great graces which our Lord bestowed upon that rector of the Society of Jesus, of whom I have spoken already more than once;[1] but I will not say any thing of them now, lest I should be too tedious. It was his lot once to be in great trouble, to suffer great persecution and distress. One day, when I was hearing Mass, I saw Christ on the cross at the elevation of the Host. He spoke certain words to me, which I was to repeat to that father for his comfort, together with others, which were to warn him beforehand of what was coming, and to remind him of what He had suffered on his behalf, and that he must prepare for suffering. This gave him great consolation and courage; and every thing came to pass afterwards as our Lord had told me.

18. I have seen great things of members of the Order to which this father belongs, which is the Society of Jesus, and of the whole Order itself; I have occasionally seen them in heaven with white banners in their hands, and I have had other most wonderful visions, as I am saying, about them, and therefore have a great veneration for this Order; for I have had a great deal to do with those who are of it, and I see that their lives are conformed to that which our Lord gave me to understand about them.

19. One night, when I was in prayer, our Lord spoke to me certain words, whereby He made me remember the great wickedness of my past life. They filled me with shame and distress; for though they were not spoken with severity, they caused a feeling and a painfulness which were too much for me: and we feel that we make greater progress in the knowledge of ourselves when we hear one of these words, than we can make by a meditation of many days on our own misery, because these words impress the truth upon us at the same time in such a way that we cannot resist it. He set before me the former inclinations of my will to vanities, and told me to make much of the desire I now had that my will, which had been so ill employed, should be fixed on Him, and that He would accept it.

[1] F. Gaspar de Salasar: see ch. xxxiii. § 10, ch. xxxiv. § 14. It appears from the 179th letter of the Saint (lett. 20, vol. i. of the Doblado edition), that F. Salasar was reported to his Provincial, F. Juan Suarez, as having a desire to quit the Society for the Carmelite Order.

20. On other occasions He told me to remember how I used to think it an honourable thing to go against His honour; and, again, to remember my debt to Him, for when I was most rebellious He was bestowing His graces upon me. If I am doing any thing wrong—and my wrong-doings are many—His Majesty makes me see it in such a way that I am utterly confounded; and as I do so often, that happens often also. I have been found fault with by my confessors occasionally; and on betaking myself to prayer for consolation, have received a real reprimand.

21. To return to what I was speaking of. When our Lord made me remember my wicked life, I wept; for as I considered that I had then never done any good, I thought He might be about to bestow upon me some special grace; because most frequently, when I receive any particular mercy from our Lord, it is when I have been previously greatly humiliated, in order that I may the more clearly see how far I am from deserving it. I think our Lord must do it for that end.

22. Almost immediately after this I was so raised up in spirit that I thought myself to be, as it were, out of the body; at least, I did not know that I was living in it.[1] I had a vision of the most Sacred Humanity in exceeding glory, greater than I had ever seen It in before. I beheld It in a wonderful and clear way in the bosom of the Father. I cannot tell how it was, for I saw myself, without seeing, as it seemed to me, in the presence of God. My amazement was such that I remained, as I believe, some days before I could recover myself. I had continually before me, as present, the Majesty of the Son of God, though not so distinctly as in the vision. I understood this well enough; but the vision remained so impressed on my imagination, that I could not get rid of it for some time, though it had lasted but a moment; it is a great comfort to me, and also a great blessing.

23. I have had this vision on three other occasions, and it is, I think, the highest vision of all the visions which our Lord in His mercy showed me. The fruits of it are the very greatest, for it seems to purify the soul in a wonderful way, and destroy, as it were utterly, altogether the strength of our sensual nature. It is a grand flame of fire, which seems to burn up and annihilate all the desires of this life. For

[1] 2 Cor. xii. 2.

though now—glory be to God!—I had no desire after vanities, I saw clearly in the vision how all things are vanity, and how hollow are all the dignities of earth; it was a great lesson, teaching me to raise up my desires to the Truth alone. It impresses on the soul a sense of the presence of God such as I cannot in any way describe, only it is very different from that which it is in our own power to acquire on earth. It fills the soul with profound astonishment at its own daring, and at any one else being able to dare to offend His most awful Majesty.

24. I must have spoken now and then of the effects of visions,[1] and of other matters of the same kind, and I have already said that the blessings they bring with them are of various degrees; but those of this vision are the highest of all. When I went to Communion once I called to mind the exceeding great majesty of Him I had seen, and considered that it was He who is present in the most Holy Sacrament, and very often our Lord was pleased to show Himself to me in the Host; the very hairs on my head stood,[2] and I thought I should come to nothing.

25. O my Lord! ah, if Thou didst not throw a veil over Thy greatness, who would dare, being so foul and miserable, to come in contact with Thy great Majesty? Blessed be Thou, O Lord; may the angels and all creation praise Thee, who orderest all things according to the measure of our weakness, so that, when we have the fruition of Thy sovereign mercies, Thy great power may not terrify us, so that we dare not, being a frail and miserable race, persevere in that fruition!

26. It might happen to us as it did to the labourer—I know it to be a certain fact—who found a treasure beyond his expectations, which were mean. When he saw himself in possession of it, he was seized with melancholy, which by degrees brought him to his grave through simple distress and anxiety of mind, because he did not know what to do with his treasure. If he had not found it all at once, and if others had given him portions of it by degrees, maintaining him thereby, he might have been more happy than he had been in his poverty, nor would it have cost him his life.

27. O Thou Treasure of the poor! how marvelously Thou sustainest souls, showing to them, not all at once, but by little

[1] See ch. xxviii. [2] Job. iv. 15.

and little the abundance of Thy riches! When I behold Thy great Majesty hidden beneath that which is so slight as the Host is, I am filled with wonder, ever since that vision, at Thy great wisdom; and I know not how it is that our Lord gives me the strength and courage necessary to draw near to Him, were it not that He who has had such compassion on me, and still has, gives me strength, nor would it be possible for me to be silent, or refrain from making known marvels so great.

28. What must be the thoughts of a wretched person such as I am, full of abominations, and who has spent her life with so little fear of God, when she draws near to our Lord's great Majesty, at the moment He is pleased to show Himself to my soul? How can I open my mouth, that has uttered so many words against Him, to receive that most glorious Body, purity and compassion itself? The love that is visible in His most beautiful Face, sweet and tender, pains and distresses the soul, because it has not served Him, more than all the terrors of His Majesty. What should have been my thoughts, then, on those two occasions when I saw what I have described? Truly, O my Lord and my joy, I am going to say that in some way, in these great afflictions of my soul, I have done something in Thy service. Ah! I know not what I am saying, for I am writing this as if the words were not mine,[1] because I am troubled, and in some measure beside myself, when I call these things to remembrance. If these thoughts were really mine, I might well say that I had done something for Thee, O my Lord; but as I can have no good thought if Thou givest it not, no thanks are due to me; I am the debtor, O Lord, and it is Thou who art the offended One.

29. Once, when I was going to Communion, I saw with the eyes of the soul, more distinctly than with those of the body, two devils of most hideous shape; their horns seemed to encompass the throat of the poor priest; and I beheld my Lord, in that great majesty of which I have spoken,[2] held in the hands of that priest, in the Host he was about to give me. It was plain that those hands were those of a

[1] The biographers of the Saint say that she often found, on returning from an ecstasy, certain passages written, but not by herself: this seems to be alluded to here (*De la Fuente*).

[2] § 22.

sinner, and I felt that the soul of that priest was in mortal sin. What must it be, O my Lord, to look upon Thy beauty amid shapes so hideous! The two devils were so frightened and cowed in Thy presence, that they seemed as if they would have willingly run away, hadst Thou but given them leave. So troubled was I by the vision, that I knew not how I could go to Communion. I was also in great fear, for I thought if the vision was from God, that His Majesty would not have allowed me to see the evil state of that soul.[1]

30. Our Lord Himself told me to pray for that priest; that He had allowed this in order that I might understand the power of the words of consecration, and how God failed not to be present, however wicked the priest might be who uttered them; and that I might see His great goodness in that He left Himself in the very hands of His enemy, for my good and for the good of all. I understood clearly how the priests are under greater obligations to be holy than other persons; and what a horrible thing it is to receive this most Holy Sacrament unworthily, and how great is the devil's dominion over a soul in mortal sin. It did me a great service, and made me fully understand what I owe to God. May He be blessed for evermore!

31. At another time I had a vision of a different kind, which frightened me very much. I was in a place where a certain person died, who, as I understood, had led a very bad life, and that for many years. But he had been ill for two years, and in some respects seemed to have reformed. He died without confession; nevertheless, I did not think he would be dammed. When the body had been wrapped in the winding-sheet, I saw it laid hold of by a multitude of devils, who seemed to toss it to and fro, and also to treat it with great cruelty. I was terrified at the sight, for they dragged it about with great hooks. But when I saw it carried to the grave with all the respect and ceremoniousness common to all, I began to think of the goodness of God, who would not allow that person to be dishonoured, but would have the fact of his being His enemy concealed.

32. I was almost out of my senses at the sight. During the whole of the funeral service, I did not see one of the evil spirits. Afterwards, when the body was about to be laid

[1] S. John of the Cross, *Ascent of Mount Carmel*, bk. ii. ch. xxvi. vol. i. p. 183.

in the grave, so great a multitude of them was therein waiting to receive it, that I was beside myself at the sight, and it required no slight courage on my part not to betray my distress. I thought of the treatment which that soul would receive, when the devils had such power over the wretched body. Would to God that all who live in mortal sin might see what I then saw,—it was a fearful sight; it would go, I believe, a great way towards making them lead better lives.

33. All this made me know more of what I owe to God, and of the evil from which He has delivered me. I was in great terror. I spoke of it to my confessor, and I thought it might be an illusion of Satan, in order to take away my good opinion of that person, who yet was not accounted a very good Christian. The truth is, that, whether it was an illusion or not, it makes me afraid whenever I think of it.

34. Now that I have begun to speak of the visions I had concerning the dead, I will mention some matters which our Lord was pleased to reveal to me in relation to certain souls. I will confine myself to a few for the sake of brevity, and because they are not necessary; I mean that they are not for our profit. They told me that one who had been our Provincial—he was then of another province—was dead. He was a man of great virtue, with whom I had had a good deal to do, and to whom I was under many obligations for certain kindnesses shown me. When I heard that he was dead, I was exceedingly troubled, because I trembled for his salvation, seeing that he had been superior for twenty years. That is what I dread very much; for the cure of souls seems to me to be full of danger. I went to an oratory in great distress, and gave up to him all the good I had ever done in my whole life,—it was little enough,—and prayed our Lord that His merits might fill up what was wanting, in order that this soul might be delivered from purgatory.

35. While I was thus praying to our Lord as well as I could, he seemed to me to rise up from the depths of the earth on my right hand, and I saw him ascend to heaven in exceeding great joy. He was a very old man then, but I saw him as if he were only thirty years old, and I thought even younger, and there was a brightness in his face. This vision passed away very quickly; but I was so exceedingly comforted by it, that I could never again mourn his death, although many persons were distressed at it, for he was very

much beloved. So greatly comforted was my soul, that nothing disturbed it, neither could I doubt the truth of the vision; I mean that it was no illusion.

36. I had this vision about a fortnight after he was dead; nevertheless, I did not omit to obtain prayers for him, and I prayed myself, only I could not pray with the same earnestness that I should have done if I had not seen that vision. For when our Lord showed him thus to me, it seemed to me afterwards, when I prayed for him to His Majesty,—and I could not help it,—that I was like one who gave alms to a rich man. Later on I heard an account of the death he died in our Lord—he was far away from here; it was one of such great edification, that he left all wondering to see how recollected, how penitent, and how humble he was when he died.

37. A nun, who was a great servant of God, died in this house. On the next day one of the sisters was reciting the lesson in the Office of the Dead, which was said in choir for that nun's soul, and I was standing myself to assist her in singing the versicle, when, in the middle of the lesson, I saw the departed nun, as I believe, in a vision; her soul seemed to rise on my right hand like the soul of the Provincial, and ascend to heaven. This vision was not imaginary, like the preceding, but like those others of which I have spoken before;[1] it is not less certain, however, than the other visions I had.

38. Another nun died in this same house of mine; she was about eighteen or twenty years of age, and had always been sickly. She was a great servant of God, attentive in choir, and a person of great virtue. I certainly thought that she would not go to purgatory, on account of her exceeding merits, because the infirmities under which she had laboured were many. While I was saying the Office, before she was buried,—she had been dead about four hours,—I saw her rise in the same place and ascend to heaven.

39. I was once in one of the colleges of the Society of Jesus, and in one of those great sufferings which, as I have said,[2] I occasionally had, and still have, both in soul and body, and then so grievously that I was not able, as it seemed to me, to have even one good thought. The night before, one of the brothers of that house had died in it; and I, as well as I could, was commending his soul to God, and hearing

[1] See ch. xxvii. [2] Ch. xxx. § 9.

the Mass which another father of that Society was saying for him, when I became recollected at once, and saw him go up to heaven in great glory, and our Lord with him. I understood that His Majesty went with him by way of special grace.

40. Another brother of our Order, a good friar, was very ill; and when I was at Mass, I became recollected, and saw him dead, entering into heaven without going through purgatory. He died, as I afterwards learned, at the very time of my vision. I was amazed that he had not gone to purgatory. I understood that, having become a friar and carefully kept the rule, the Bulls of the Order had been of use to him, so that he did not pass into purgatory. I do not know why I came to have this revealed to me; I think it must be because I was to learn that it is not enough for a man to be a friar in his habit—I mean, to wear the habit—to attain to that state of high perfecion which that of a friar is.

41. I will speak no more of these things, because, as I have just said,[1] there is no necessity for it, though our Lord has been so gracious to me as to show me much. But in all the visions I had, I saw no souls escape purgatory except this Carmelite father, the holy friar Peter of Alcantara, and that Dominican father of whom I spoke before.[2] It pleased our Lord to let me see the degree of glory to which some souls have been raised, showing them to me in the places they occupy. There is a great difference between one place and another.

CHAPTER XXXIX.

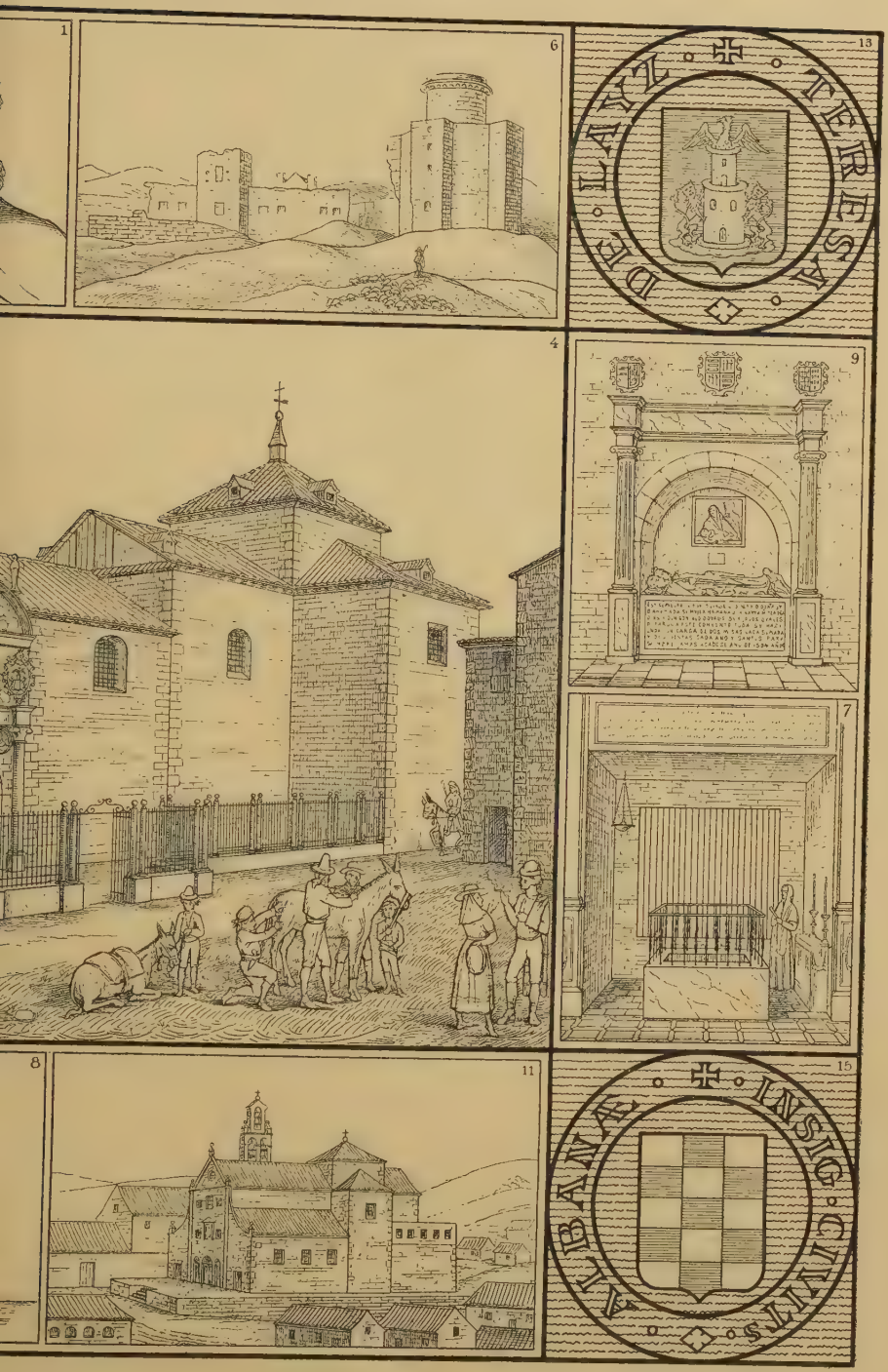
OTHER GRACES BESTOWED ON THE SAINT—THE PROMISES OF OUR LORD TO HER—DIVINE LOCUTIONS AND VISIONS.

1. I was once importuning our Lord exceedingly to restore the sight of a person who had claims upon me, and who was almost wholly blind. I was very sorry for him, and afraid our Lord would not hear me because of my sins. He appeared to me as at other times, and began to show the wound in His left hand; with the other He drew out the great nail that was

[1] § 34. [2] § 15. Fr. Pedro Ibañez.

Hye Hoys del.

1. **Francisco Velasquez,** from his tombstone in the Carmelite monastery church. 2. **St. Andrew's well,** which Teresa Layz saw in a vision. 3. **Convent of the Tertiaries of St. Francis,** where St. Teresa received hospitality. 4. **Monastery of Discalced Carmelites** with the additions made in 1688. 5. **Carmelite monastery** seen from the rear, from the banks of the Tormes. 6. Ruins of **the castle of the Dukes of Alba,** where St. Teresa passed two days in 1574. 7. **Original tomb of St. Teresa,** made in the wall, between the church and the nuns' choir. 8. **Heart of**



Bruges. P Raoux Sc

t. Teresa as seen in 1866. 9. **Tomb of Juan de Ovalle y Godinez,** of his wife **Juana e Ahumada,** and of their son **Gonsalo.** 10. **Tomb of the founders, Francisco** elasquez and Teresa Layz. 11. **Monastery of the Discalced Carmelite Friars.** . **Arms of Francisco Velasquez.** 13. **Arms of Teresa Layz.** 14. **Arms of Maria nriquez,** Duchess of Alba, St. Teresa's friend. 15. **Arms of the city of Alba,** since became a fief of the de Toledo family in the XV. century. (See Appendix, note 17.)

in it, and it seemed to me that, in drawing the nail, He tore the flesh. The greatness of the pain was manifest, and I was very much distressed thereat. He said to me, that He who had borne that for my sake would still more readily grant what I asked Him, and that I was not to have any doubts about it. He promised me there was nothing I should ask that He would not grant; that He knew I should ask nothing that was not for His glory, and that He would grant me what I was now praying for. Even during the time when I did not serve Him, I should find, if I considered it, I had asked nothing that He had not granted in an ampler manner than I had known how to ask; how much more amply still would He grant what I asked for, now that He knew I loved Him! I was not to doubt. I do not think that eight days passed before our Lord restored that person to sight. My confessor knew it forthwith. It might be that it was not owing to my prayer; but, as I had had the vision, I have a certain conviction that it was a grace accorded to me. I gave thanks to His Majesty.

2. Again, a person was exceedingly ill of a most painful disease; but, as I do not know what it was, I do not describe it by its name here. What he had gone through for two months was beyond all endurance; and his pain was so great that he tore his own flesh. My confessor, the rector of whom I have spoken,[1] went to see him; he was very sorry for him, and told me that I must anyhow go myself and visit him; he was one whom I might visit, for he was my kinsman. I went, and was moved to such a tender compassion for him that I began, with the utmost importunity, to ask our Lord to restore him to health. Herein I saw clearly how gracious our Lord was to me, so far as I could judge; for immediately, the next day, he was completely rid of that pain.

3. I was once in the deepest distress, because I knew that a person to whom I was under great obligations was about to commit an act highly offensive to God and dishonourable to himself. He was determined upon it. I was so much harassed by this that I did not know what to do in order to change his purpose; and it seemed to me as if nothing could be done. I implored God, from the bottom of my heart, to find a way to hinder it; but till I found it I could find no relief for the pain I felt. In my distress, I went to a very

[1] Ch. xxxiii. § 10. F. Gasper de Salazar.

lonely hermitage,—one of those belonging to this monastery,—in which there is a picture of Christ bound to the pillar; and there, as I was imploring our Lord to grant me this grace, I heard a voice of exceeding gentleness, speaking, as it were, in a whisper.[1] My whole body trembled, for it made me afraid. I wished to understand what was said, but I could not, for it all passed away in a moment.

4. When my fears had subsided, and that was immediately, I became conscious of an inward calmness, a joy and delight, which made me marvel how the mere hearing a voice,—I heard it with my bodily ears,—without understanding a word, could have such an effect on the soul. I saw by this that my prayer was granted, and so it was; and I was freed from my anxieties about a matter not yet accomplished, as it afterwards was, as completely as if I saw it done. I told my confessors of it, for I had two at this time, both of them learned men, and great servants of God.

5. I knew of a person who had resolved to serve God in all earnestness, and had for some days given himself to prayer, in which he had received many graces from our Lord, but who had abandoned his good resolutions because of certain occasions of sin in which he was involved, and which he would not avoid; they were extremely perilous. This caused me the utmost distress, because the person was one for whom I had a great affection, and one to whom I owed much. For more than a month I believe I did nothing else but pray to God for his conversion. One day, when I was in prayer, I saw a devil close by in a great rage, tearing to pieces some paper which he had in his hands. That sight consoled me greatly, because it seemed that my prayer had been heard. So it was, as I learnt afterwards; for that person had made his confession with great contrition, and returned to God so sincerely, that I trust in His Majesty he will always advance further and further. May He be blessed for ever! Amen.

6. In answer to my prayers, our Lord has very often rescued souls from mortal sins, and led others on to greater perfection. But as to the delivering of souls out of purgatory, and other remarkable acts, so many are the mercies of our Lord herein, that were I to speak of them I should only weary myself and my reader. But He has done more by me for the salvation of souls than for the health of the body.

[1] 3 Kings xix. 12.

This is very well known, and there are many to bear witness to it.

7. At first it made me scrupulous, because I could not help thinking that our Lord did these things in answer to my prayer; I say nothing of the chief reason of all—His pure compassion. But now these graces are so many, and so well known to others, that it gives me no pain to think so. I bless His Majesty, and abase myself, because I am still more deeply in His debt; and I believe that He makes my desire to serve Him grow, and my love revive.

8. But what amazes me most is this: however much I may wish to pray for those graces which our Lord sees not to be expedient, I cannot do it; and if I try, I do so with little earnestness, force, and spirit: it is impossible to do more, even if I would. But it is not so as to those which His Majesty intends to grant. These I can pray for constantly, and with great importunity; though I do not carry them in my memory, they seem to present themselves to me at once.[1]

9. There is a great difference between these two ways of praying, and I know not how to explain it. As to the first, when I pray for those graces which our Lord does not mean to grant,—even though they concern me very nearly,—I am like one whose tongue is tied; who, though he would speak, yet cannot; or, if he speaks, sees that people do not listen to him. And yet I do not fail to force myself to pray, though not conscious of that fervour which I have when praying for those graces which our Lord intends to give. In the second case, I am like one who speaks clearly and intelligibly to another, whom he sees to be a willing listener.

10. The prayer that is not to be heard is, so to speak, like vocal prayer; the other is a prayer of contemplation so high that our Lord shows Himself in such a way as to make us feel He hears us, and that He delights in our prayer, and that He is about to grant our petition. Blessed be He for ever who gives me so much, and to whom I give so little! For what is he worth, O my Lord, who does not utterly abase himself to nothing for Thee? How much, how much, how much,—I might say so a thousand times,—I fall short of this! It is on this account that I do not wish to live,—though there be other reasons also,—because I do not live according to the obligations which bind me to Thee. What

[1] See S. John of the Cross, *Ascent of Mount Carmel*, bk. iii. ch. i.

imperfections I trace in myself! what remissness in Thy service! Certainly, I could wish occasionally I had no sense, that I might be unconscious of the great evil that is in me. May He who can do all things help me!

11. When I was staying in the house of that lady of whom I have spoken before,[1] it was necessary for me to be very watchful over myself, and keep continually in mind the intrinsic vanity of all the things of this life, because of the great esteem I was held in, and of the praises bestowed on me. There was much there to which I might have become attached, if I had looked only to myself; but I looked to Him who sees things as they really are, not to let me go out of His hand. Now that I speak of seeing things as they really are, I remember how great a trial it is for those to whom God has granted a true insight into the things of earth to have to discuss them with others. They wear so many disguises, as our Lord once told me,—and much of what I am saying of them is not from myself, but rather what my heavenly Master has taught me; and therefore, in speaking of them, when I say distinctly I understood this, or our Lord told me this, I am very scrupulous neither to add nor to take away one single syllable; so, when I do not clearly remember every thing exactly, that must be taken as coming from myself, and some things, perhaps, are so altogether. I do not call mine that which is good, for I know there is no other good in me but only that which our Lord gave me when I was so far from deserving it: I call that mine which I speak without having had it made known to me by revelation.

12. But, O my God, how is it that we too often judge even spiritual things, as we do those of the world, by our own understanding, wresting them grievously from their true meaning? We think we may measure our progress by the years which we have given to the exercise of prayer; we even think we can prescribe limits to Him who bestows His gifts not by measure[2] when He wills, and who in six months can give to one more than to another in many years. This is a fact which I have so frequently observed in many persons, that I am surprised how any of us can deny it.

13. I am certainly convinced that he will not remain under this delusion who possesses the gift of discerning

[1] Ch. xxxiv. § 1.

[2] S. John iii. 34.

spirits, and to whom our Lord has given real humility; for such a one will judge of them by the fruits, by the good resolutions and love,—and our Lord gives him light to understand the matter; and herein He regards the progress and advancement of souls, not the years they may have spent in prayer; for one person may make greater progress in six months than another in twenty years, because, as I said before, our Lord gives to whom He will, particularly to him who is best disposed.

14. I see this in certain persons of tender years who have come to this monastery,—God touches their hearts, and gives them a little light and love. I speak of that brief interval in which He gives them sweetness in prayer, and then they wait for nothing further, and make light of every difficulty, forgetting the necessity even of food; for they shut themselves up for ever in a house that is unendowed, as persons who make no account of their life, for His sake, who, they know, loves them. They give up every thing, even their own will; and it never enters into their mind that they might be discontented in so small a house, and where enclosure is so strictly observed. They offer themselves wholly in sacrifice to God.

15. Oh, how willingly do I admit that they are better than I am! and how I ought to be ashamed of myself before God! What His Majesty has not been able to accomplish in me in so many years,—it is long ago since I began to pray, and He to bestow His graces upon me,—He accomplished in them in three months, and in some of them even in three days, though He gives them much fewer graces than He gave to me: and yet His Majesty rewards them well; most assuredly they are not sorry for what they have done for Him.

16. I wish, therefore, we reminded ourselves of those long years which have gone by since we made our religious profession. I say this to those persons, also, who have given themselves long ago to prayer, but not for the purpose of distressing those who in a short time have made greater progress than we have made, by making them retrace their steps, so that they may proceed only as we do ourselves. We must not desire those who, because of the graces God has given them, are flying like eagles to become like chickens whose feet are tied. Let us rather look to His Majesty, and

give these souls the reins, if we see that they are humble; for our Lord, who has had such compassion upon them, will not let them fall into the abyss.

17. These souls trust themselves in the hands of God, for the truth, which they learn by faith, helps them to do it; and shall not we also trust them to Him, without seeking to measure them by our measure, which is that of our meanness of spirit? We must not do it; for if we cannot ascend to the heights of their great love and courage,—without experience none can comprehend them,—let us humble ourselves, and not condemn them; for, by this seeming regard to their progress, we hinder our own, and miss the opportunity our Lord gives us to humble ourselves, to ascertain our own shortcomings, and learn how much more detached and more near to God these souls must be than we are, seeing that His Majesty draws so near to them Himself.

18. I have no other intention here, and I wish to have no other, than to express my preference for the prayer that in a short time results in these great effects, which show themselves at once; for it is impossible they should enable us to leave all things only to please God, if they were not accompanied with a vehement love. I would rather have that prayer than that which lasted many years, but which at the end of the time, as well as at the beginning, never issued in a resolution to do any thing for God, with the exception of some trifling services, like a grain of salt, without weight or bulk, and which a bird might carry away in its mouth. Is it not a serious and mortifying thought that we are making much of certain services which we render our Lord, but which are too pitiable to be considered, even if they were many in number? This is my case, and I am forgetting every moment the mercies of our Lord. I do not mean that His Majesty will not make much of them Himself, for He is good; but I wish I made no account of them myself, or even perceived that I did them, for they are nothing worth.

19. But, O my Lord, do Thou forgive me, and blame me not, if I try to console myself a little with the little I do, seeing that I do not serve Thee at all; for if I rendered Thee any great services, I should not think of these trifles. Blessed are they who serve Thee in great deeds; if envying these, and desiring to do what they do, were of any help to me, I should not be so far behind them as I am in pleasing Thee;

but I am nothing worth, O my Lord; do Thou make me of some worth, Thou who lovest me so much.

20. During one of those days, when this monastery, which seems to have cost me some labour, was fully founded by the arrival of the Brief from Rome, which empowered us to live without an endowment;[1] and I was comforting myself at seeing the whole affair concluded, and thinking of all the trouble I had had, and giving thanks to our Lord for having been pleased to make some use of me,—it happened that I began to consider all that we had gone through. Well, so it was; in every one of my actions, which I thought were of some service, I traced so many faults and imperfections, now and then but little courage, very frequently a want of faith; for until this moment, when I see every thing accomplished, I never absolutely believed; neither, however, on the other hand, could I doubt what our Lord said to me about the foundation of this house. I cannot tell how it was; very often the matter seemed to me, on the one hand, impossible; and, on the other hand, I could not be in doubt: I mean, I could not believe that it would not be accomplished. In short, I find that our Lord Himself, on His part, did all the good that was done, while I did all the evil. I therefore ceased to think of the matter, and wished never to be reminded of it again, lest I should do myself some harm by dwelling on my many faults. Blessed be He who, when He pleases, draws good out of all my failings! Amen.

21. I say, then, there is danger in counting the years we have given to prayer; for, granting that there is nothing in it against humility, it seems to me to imply something like an appearance of thinking that we have merited, in some degree, by the service rendered. I do not mean that there is no merit in it at all, nor that it will not be well rewarded; yet if any spiritual person thinks, because he has given himself to prayer for many years, that he deserves any spiritual consolations, I am sure he will never attain to spiritual perfection. Is it not enough that a man has merited the protection of God, which keeps him from committing those sins into which he fell before he began to pray, but he must also, as they say, sue God for His own money?

22. This does not seem to me to be deep humility, and yet it may be that it is; however, I look on it as great bold-

[1] See ch. xxxiii. § 14.

ness, for I, who have very little humility, have never ventured upon it. It may be that I never asked for it, because I had never served Him; perhaps, if I had served Him, I should have been more importunate than all others with our Lord for my reward.

23. I do not mean that the soul makes no progress in time, or that God will not reward it, if its prayer has been humble; but I do mean that we should forget the number of years we have been praying, because all that we can do is utterly worthless in comparison with one drop of blood out of those which our Lord shed for us. And if the more we serve Him, the more we become His debtors, what is it, then, we are asking for? for, if we pay one farthing of the debt, He gives us back a thousand ducats. For the love of God, let us leave these questions alone, for they belong to Him. Comparisons are always bad, even in earthly things; what, then, must they be in that, the knowledge of which God has reserved to Himself? His Majesty showed this clearly enough, when those who came late and those who came early to His vineyard received the same wages.[1]

24. I have sat down so often to write, and have been so many days writing these three leaves,—for, as I have said,[2] I had, and have still, but few opportunities,—that I forgot what I had begun with, namely, the following vision.[3]

25. I was in prayer, and saw myself on a wide plain all alone. Round about me stood a great multitude of all kinds of people, who hemmed me in on every side; all of them seemed to have weapons of war in their hands, to hurt me: some had spears, others swords; some had daggers, and others very long rapiers. In short, I could not move away in any direction without exposing myself to the hazard of death, and I was alone without any one to take my part. In this distress of mind, not knowing what to do, I lifted up my eyes to heaven, and saw Christ, not in heaven, but high above me in the air, holding out His hand to me, and there protecting me in such a way that I was no longer afraid of all that

[1] S. Matt. xx. 9-14. [2] Ch. x. § 13.

[3] The Saint had this vision when she was in the house of Doña Luisa de la Cerda in Toledo, and it was fulfilled in the opposition she met with in the foundation of S. Joseph of Avila. See ch. xxxvi. § 18.

multitude, neither could they, though they wished it, do me any harm.

26. At first the vision seemed to have no results; but it has been of the greatest help to me, since I understood what it meant. Not long afterwards, I saw myself, as it were, exposed to the like assault, and I saw that the vision represented the world, because every thing in it takes up arms against the poor soul. We need not speak of those who are not great servants of our Lord, nor of honours, possessions, and pleasures, with other things of the same nature; for it is clear that the soul, if it be not watchful, will find itself caught in a net,—at least, all these things labour to ensnare it; more than this, so also do friends and relatives, and—what frightens me most—even good people. I found myself afterwards so beset on all sides, good people thinking they were doing good, and I knowing not how to defend myself nor what to do.

27. O my God, if I were to say in what way, and in how many ways, I was tried at that time, even after that trial of which I have just spoken, what a warning I should be giving to men to hate the whole world utterly! It was the greatest of all the persecutions I had to undergo. I saw myself occasionally so hemmed in on every side, that I could do nothing else but lift up my eyes to heaven, and cry unto God.[1] I recollected well what I had seen in the vision, and it helped me greatly not to trust much in any one, for there is no one that can be relied on except God. In all my great trials, our Lord—He showed it to me—sent always some one on His part to hold out his hand to help me, as it was shown to me in the vision, so that I might attach myself to nothing, but only please our Lord; and this has been enough to sustain the little virtue I have in desiring to serve Thee: be Thou blessed for evermore!

28. On one occasion I was exceedingly disquieted and troubled, unable to recollect myself, fighting and struggling with my thoughts, running upon matters which did not relate to perfection; and, moreover, I did not think I was so detached from all things as I used to be. When I found myself in this wretched state, I was afraid that the graces I had received from our Lord were illusions, and the end was that a great darkness covered my soul. In this my distress

[1] 2 Paralip. xx. 12.

our Lord began to speak to me: He bade me not to harass myself, but learn, from the consideration of my misery, what it would be if He withdrew Himself from me, and that we were never safe while living in the flesh. It was given me to understand how this fighting and struggling are profitable to us, because of the reward, and it seemed to me as if our Lord were sorry for us who live in the world. Moreover, He bade me not to suppose that He had forgotten me; He would never abandon me, but it was necessary I should do all that I could myself.

29. Our Lord said all this with great tenderness and sweetness; He also spoke other most gracious words, which I need not repeat. His Majesty, further showing His great love for me, said to me very often: "Thou art Mine, and I am thine." I am in the habit of saying myself, and I believe in all sincerity: "What do I care for myself?—I care only for Thee, O my Lord."

30. These words of our Lord, and the consolations He gives me, fill me with the utmost shame, when I remember what I am. I have said it before, I think,[1] and I still say now and then to my confessor, that it requires greater courage to receive these graces than to endure the heaviest trials. When they come, I forget, as it were, all I have done, and there is nothing before me but a picture of my wretchedness, and my understanding can make no reflections; this, also, seems to me at times to be supernatural.

31. Sometimes I have such a vehement longing for Communion; I do not think it can be expressed. One morning it happened to rain so much as to make it seem impossible to leave the house. When I had gone out, I was so beside myself with that longing, that if spears had been pointed at my heart, I should have rushed upon them; the rain was nothing. When I entered the church, I fell into a deep trance, and saw heaven open—not a door only, as I used to see at other times. I beheld the throne which, as I have told you, my father, I saw at other times, with another throne above it, whereon, though I saw not, I understood by a certain inexplicable knowledge that the Godhead dwelt.

32. The throne seemed to me to be supported by certain animals; I believe I saw the form of them: I thought they might be the Evangelists. But now the throne was arrayed,

[1] Ch. xx. § 4.

and Him who sat on it I did not see, but only an exceedingly great multitude of angels, who seemed to me more beautiful, beyond all comparison, than those I had seen in heaven. I thought they were, perhaps, the seraphim or cherubim, for they were very different in their glory, and seemingly all on fire. The difference is great, as I said before;[1] and the joy I then felt cannot be described, either in writing or by word or mouth; it is inconceivable to any one who has not had experience of it. I felt that every thing man can desire was all there together, and I saw nothing; they told me, but I know not who, that all I could do there was to understand that I could understand nothing, and see how every thing was nothing in comparison with that. So it was; my soul afterwards was vexed to see that it could rest on any created thing: how much more, then, if it had any affection thereto; for every thing seemed to me but an ant-hill. I communicated, and remained during Mass. I know not how it was: I thought I had been but a few minutes, and was amazed when the clock struck; I had been two hours in that trance and joy.

33. I was afterwards amazed at this fire, which seems to spring forth out of the true love of God; for though I might long for it, labour for it, and annihilate myself in the effort to obtain it, I can do nothing towards procuring a single spark of it myself, because it all comes of the good pleasure of His Majesty, as I said on another occasion.[2] It seems to burn up the old man, with his faults, his lukewarmness, and misery; so that it is like the phœnix, of which I have read that it comes forth, after being burnt, out of its own ashes into a new life. Thus it is with the soul: it is changed into another, whose desires are different, and whose strength is great. It seems to be no longer what it was before, and begins to walk renewed in purity in the ways of our Lord. When I was praying to Him that thus it might be with me, and that I might begin His services anew, He said to me: "The comparison thou hast made is good; take care never to forget it, that thou mayest always labour to advance."

34. Once, when I was doubting, as I said just now,[3] whether these visions came from God or not, our Lord appeared, and, with some severity, said to me: "O children of men, how long will you remain hard of heart!" I was to

[1] Ch. xxix. § 16. [2] Ch. xxix. § 11. [3] § 28.

examine myself carefully on one subject,—whether I had given myself up wholly to Him, or not. If I had,—and it was so,—I was to believe that He would not suffer me to perish. I was very much afflicted when He spoke thus, but He turned to me with great tenderness and sweetness, and bade me not to distress myself, for He knew already that, so far as it lay in my power, I would not fail in any thing that was for His service; that He himself would do what I wished, —and so He did grant what I was then praying for; that I was to consider my love for Him, which was daily growing in me, for I should see by this that these visions did not come from Satan; that I must not imagine that God would ever allow the devil to have so much power over the souls of His servants as to give them such clearness of understanding and such peace as I had.

35. He gave me also to understand that, when such and so many persons had told me the visions were from God, I should do wrong if I did not believe them.[1]

36. Once, when I was reciting the psalm *Quicunque vult*,[2] I was given to understand the mystery of One God and Three Persons with so much clearness, that I was greatly astonished and consoled at the same time. This was of the greatest help to me, for it enabled me to know more of the greatness and marvels of God; and when I think of the most Holy Trinity, or hear It spoken of, I seem to understand the mystery, and a great joy it is.

37. One day—it was the Feast of the Assumption of the Queen of the Angels, and our Lady—our Lord was pleased to grant me this grace. In a trance He made me behold her going up to heaven, the joy and solemnity of her reception there, as well as the place where she now is. To describe it is more than I can do; the joy that filled my soul at the sight of such great glory was excessive. The effects of the vision were great; it made me long to endure still greater trials: and I had a vehement desire to serve our Lady, because of her great merits.

38. Once, in one of the colleges of the Society of Jesus, when the brothers of the house were communicating, I saw an exceedingly rich canopy above their heads. I saw this

[1] See ch. xxviii. §§ 19, 20.

[2] Commonly called the Creed of S. Athanasius.

twice; but I never saw it when others were receiving Communion.

CHAPTER XL.

VISIONS, REVELATIONS, AND LOCUTIONS.

1. ONE day, in prayer, the sweetness of which was so great that, knowing how unworthy I was of so great a blessing, I began to think how much I had deserved to be in that place which I had seen prepared for me in hell,—for, as I said before,[1] I never forget the way I saw myself there,—as I was thinking of this, my soul began to be more and more on fire, and I was carried away in spirit in a way I cannot describe. It seemed to me as if I had been absorbed in, and filled with, that grandeur of God which, on another occasion, I had felt.[2] In that majesty it was given me to understand one truth, which is the fulness of all truth, but I cannot tell how, for I saw nothing. It was said to me, I saw not by whom, but I knew well enough it was the Truth Itself: "This I am doing to thee is not a slight matter; it is one of those things for which thou owest Me much; for all the evil in the world comes from ignorance of the truths of the holy writings in their clear simplicity, of which not one iota shall pass away."[3] I thought that I had always believed this, and that all the faithful also believe it. Then He said; "Ah, My daughter, they are few who love Me in truth; for if men loved Me, I should not hide My secrets from them. Knowest thou what it is to love Me in truth? It is to admit every thing to be a lie which is not pleasing unto Me. Now thou dost not understand it, but thou shalt understand it clearly hereafter, in the profit it will be to thy soul."

2. Our Lord be praised, so I found it; for after this vision I look upon every thing which does not tend to the service of God as vanity and lies. I cannot tell how much I am convinced of this, nor how sorry I am for those whom I see living in darkness, not knowing the truth. I derived other great blessings also from this, some of which I will here speak of, others I cannot describe.

[1] Ch. xxxii. § 1. [2] Ch. xxviii. § 14. [3] S. Matt. v. 18.

3. Our Lord at the same time uttered a special word of most exceeding graciousness. I know not how it was done, for I saw nothing; but I was filled, in a way which also I cannot describe, with exceeding strength and earnestness of purpose to observe with all my might every thing contained in the divine writings. I thought that I could rise above every possible hindrance put in my way.

4. Of this divine truth, which was put before me I know not how, there remains imprinted within me a truth—I cannot give it a name—which fills me with a new reverence for God; it gives me a notion of His majesty and power in a way which I cannot explain. I can understand that it is something very high. I had a very great desire never to speak of any thing but of those deep truths which far surpass all that is spoken of here in the world,—and so the living in it began to be painful to me.

5. The vision left me in great tenderness, joy, and humility. It seemed to me, though I knew not how, that our Lord now gave me great things; and I had no suspicion whatever of any illusion. I saw nothing; but I understood how great a blessing it is to make no account of any thing which does not lead us nearer unto God. I also understood what it is for a soul to be walking in the truth, in the presence of the Truth itself. What I understand is this: that our Lord gave me to understand that He is Himself the very Truth.

6. All this I am speaking of I learnt at times by means of words uttered; at other times I learnt some things without the help of words, and that more clearly than those other things which were told me in words. I understood exceedingly deep truths concerning the Truth, more than I could have done through the teaching of many learned men. It seems to me that learned men never could have thus impressed upon me, nor so clearly explained to me, the vanity of this world.

7. The Truth of which I am speaking, and which I was given to see, is Truth Itself, in Itself. It has neither beginning nor end. All other truths depend on this Truth, as all other loves depend on this Love, and all other grandeurs on this Grandeur. I understood it all, notwithstanding that my words are obscure in comparison with that distinctness with which it pleased our Lord to show it to me. What think you must

be the power of His Majesty, seeing that in so short a time it leaves so great a blessing and such an impression on the soul? O Grandeur! Majesty of mine! what is it Thou art doing, O my Lord Almighty! Consider who it is to whom Thou givest blessings so great! Dost Thou not remember that this my soul has been an abyss of lies and a sea of vanities, and all my fault? Though Thou hadst given me a natural hatred of lying, yet I did involve myself in many lying ways. How is this, O my God? how can it be that mercies and graces so great should fall to the lot of one who has so ill deserved them at Thy hands?

8. Once, when I was with the whole community reciting the Office, my soul became suddenly recollected, and seemed to me all bright as a mirror, clear behind, sideways, upwards, and downwards; and in the centre of it I saw Christ our Lord, as I usually see Him. It seemed to me that I saw Him distinctly in every part of my soul, as in a mirror, and at the same time the mirror was all sculptured—I cannot explain it—in our Lord Himself by a most loving communication which I can never describe. I know that this vision was a great blessing to me, and is still whenever I remember it, particularly after Communion.

9. I understood by it, that, when a soul is in mortal sin, this mirror becomes clouded with a thick vapour, and utterly obscured, so that our Lord is neither visible nor present, though He is always present in the conversation of its being. In heretics, the mirror is, as it were, broken in pieces, and that is worse than being dimmed. There is a very great difference between seeing this and describing it, for it can hardly be explained. But it has done me great good; it has also made me very sorry on account of those times when I dimmed the lustre of my soul by my sins, so that I could not see our Lord.

10. This vision seems to me very profitable to recollected persons, to teach them to look upon our Lord as being in the innermost part of their soul. It is a method of looking upon Him which penetrates us more thoroughly, and is much more fruitful, than that of looking upon Him as external to us, as I have said elsewhere,[1] and as it is laid down in books on prayer, where they speak of where we are to seek God. The

[1] Ch. iv. § 10.

glorious S Augustin,[1] in particular, says so, when he says that neither in the streets of the city, nor in pleasures, nor in any place whatever where he sought Him, did he find Him as he found Him within himself. This is clearly the best way; we need not go up to heaven, nor any further than our own selves, for that would only distress the spirit and distract the soul, and bring but little fruit.

11. I should like to point out one result of a deep trance; it may be that some are aware of it. When the time is over during which the soul was in union, wherein all its powers were wholly absorbed,—it lasts, as I have said,[2] but a moment,—the soul continues still to be recollected, unable to recover itself even in outward things; for the two powers—the memory and the understanding—are, as it were, in a frenzy, extremely disordered. This, I say, happens occasionally, particularly in the beginnings. I am thinking whether it does not result from this: that our natural weakness cannot endure the vehemence of the spirit, which is so great, and that the imagination is enfeebled. I know it to be so with some. I think it best for these to force themselves to give up prayer at that time, and resume it afterwards, when they may recover what they have lost, and not do every thing at once, for in that case much harm might come of it. I know this by experience, as well as the necessity of considering what our health can bear.

12. Experience is necessary throughout, so also is a spiritual director; for when the soul has reached this point, there are many matters which must be referred to the director. If, after seeking such a one, the soul cannot find him, our Lord will not fail that soul, seeing that He has not failed me, who am what I am. They are not many, I believe, who know by experience so many things, and without experience it is useless to treat a soul at all, for nothing will come of it, save only trouble and distress. But our Lord will take this also into account, and for that reason it is always best to refer the matter to the director. I have

[1] "Ecce quantum spatiatus sum in memoria mea quærens Te, Domine; et non Te inveni extra eam....Ex quo didici Te, manes in memoria mea, et illic Te invenio cum reminiscor Tui et delector in Te" (*Confess.* x. 24). See *Way of Perfection*, ch. xiv. § 1; but ch. xxviii. of previous editions.

[2] Ch. xx. § 26.

already more than once said this,[1] and even all I am saying now, only I do not distinctly remember it; but I do see that it is of great importance, particularly to women, that they should go to their confessor, and that he should be a man of experience herein. There are many more women than men to whom our Lord gives these graces; I have heard the holy friar Peter of Alcantara say so, and, indeed, I know it myself. He used to say that women made greater progress in this way than men did; and he gave excellent reasons for his opinion, all in favour of women; but there is no necessity for repeating them here.

13. Once, when in prayer, I had a vision, for a moment, —I saw nothing distinctly, but the vision was most clear, —how all things are seen in God, and how all things are comprehended in Him. I cannot in any way explain it, but the vision remains most deeply impressed on my soul, and is one of those grand graces which our Lord wrought in me, and one of those which put me to the greatest shame and confusion whenever I call my sins to remembrance. I believe, if it had pleased our Lord that I had seen this at an earlier time, or if they saw it who sin against Him, we should have neither the heart nor the daring to do so. I had the vision, I repeat it, but I cannot say that I saw any thing; however, I must have seen something, seeing that I explain it by an illustration, only it must have been in a way so subtile and delicate that the understanding is unable to reach it, or I am so ignorant in all that relates to these visions, which seem to be not imaginary. In some of these visions there must be something imaginary, only, as the powers of the soul are then in a trance, they are not able afterwards to retain the forms, as our Lord showed them to it then, and as He would have it rejoice in them.

14. Let us suppose the Godhead to be a most brilliant diamond, much larger than the whole world, or a mirror like that to which I compared the soul in a former vision,[2] only in a way so high that I cannot possibly describe it; and that all our actions are seen in that diamond, which is of such dimensions as to include every thing, because nothing

[1] Ch. xxv. § 18, ch. xxvi. § 6. See S. John of the Cross, *Mount Carmel*, bk. ii. ch. xxii.

[2] § 9.

can be beyond it. It was a fearful thing for me to see, in so short a time, so many things together in that brilliant diamond, and a most piteous thing too, whenever I think of it, to see such foul things as my sins present in the pure brilliancy of that light.

15. So it is, whenever I remember it, I do not know how to bear it, and I was then so ashamed of myself that I knew not where to hide myself. Oh, that some one could make this plain to those who commit most foul and filthy sins, that they may remember their sins are not secret, and that God most justly resents them, seeing that they are wrought in the very presence of His Majesty, and that we are demeaning ourselves so irreverently before Him! I saw, too, how completely hell is deserved for only one mortal sin, and how impossible it is to understand the exceeding great wickedness of committing it in the sight of majesty so great, and how abhorrent to His nature such actions are. In this we see more and more of His mercifulness, who, though we all know His hatred of sin, yet suffers us to live.

16. The vision made me also reflect, that if one such vision as this fills the soul with such awe, what will it be in the day of judgment, when His Majesty will appear distinctly, and when we too shall look on the sins we have committed! O my God, I have been, oh, how blind! I have often been amazed at what I have written; and you, my father, be you not amazed at any thing, but that I am still living,—I, who see such things, and know myself to be what I am. Blessed for ever be He who has borne with me so long!

17. Once, in prayer, with much recollection, sweetness, and repose, I saw myself, as it seemed to me, surrounded by angels, and was close unto God. I began to intercede with His Majesty on behalf of the Church. I was given to understand the great services which a particular Order would render in the latter days, and the courage with which its members would maintain the faith.

18. I was praying before the most Holy Sacrament one day; I had a vision of a Saint, whose Order was in some degree fallen. In his hands he held a large book, which he opened, and then told me to read certain words, written in large and very legible letters; they were to this effect:

"In times to come this Order will flourish; it will have many martyrs."[1]

19. On another occasion, when I was at Matins in choir, six or seven persons, who seemed to me to be of this Order, appeared and stood before me with swords in their hands. The meaning of that, as I think, is that they are to be defenders of the faith; for at another time, when I was in prayer, I fell into a trance, and stood in spirit on a wide plain, where many persons were fighting; and the members of this Order were fighting with great zeal. Their faces were beautiful, and as it were on fire. Many they laid low on the ground defeated, others they killed. It seemed to me to be a battle with heretics.

20. I have seen this glorious Saint occasionally, and he has told me certain things, and thanked me for praying for his Order, and he has promised to pray for me to our Lord. I do not say which Orders these are,—our Lord, if it so pleased Him, could make them known,—lest the others should be aggrieved. Let every Order, or every member of them by himself, labour, that by his means our Lord would so bless his own Order that it may serve Him in the present grave necessities of His church. Blessed are they whose lives are so spent.

21. I was once asked by a person to pray God to let him know whether his acceptance of a bishopric would be for the service of God. After Communion our Lord said

[1] Yepez says that the Order here spoken of is the Carmelite, and Ribera understands the Saint to refer to that of S. Dominic. The Bollandists, n. 1638-1646, on the whole, prefer the authority of Ribera to that of Yepez, and give good reasons for their preference, setting aside as insufficient the testimony of Fray Luis of the Assumption, who says he heard himself from the Venerable Anne of S. Bartholomew that the Order in question is the Order of our Lady of Mount Carmel. Don Vicente, the Spanish editor, rejects the opinion of Ribera, on the ground that it could not have been truly said of the Dominicans in the sixteenth century that the Order was in "some degree fallen," for it was in a most flourishing state. He therefore was inclined to believe that the Saint referred to the Augustinians or to the Franciscans. But, after he had printed this part of his book he discovered among the MSS. in the public library of Madrid a letter of Anne of S. Bartholomew, addressed to Fray Luis of the Assumption, in which the saintly companion of S. Teresa says that the "Order was ours." Don Vicente has published the letter in the Appendix, p. 566.

to me: "When he shall have clearly and really understood that true dominion consists in possessing nothing, he may then accept it." I understood by this that he who is to be in dignity must be very far from wishing or desiring it, or at least he must not seek it.

22. These and many other graces our Lord has given, and is giving continually, to me a sinner. I do not think it is necessary to speak of them, because the state of my soul can be ascertained from what I have written; so also can the spirit which our Lord has given me. May He be blessed for ever, who has been so mindful of me!

23. Our Lord said to me once, consoling me, that I was not to distress myself,—this He said most lovingly,—because in this life we could not continue in the same state.[1] At one time I should be fervent, at another not; now disquieted, and again at peace, and tempted; but I must hope in Him, and fear not.

24. I was one day thinking whether it was a want of detachment in me to take pleasure in the company of those who had the care of my soul, and to have an affection for them, and to comfort myself with those whom I see to be very great servants of God.[2] Our Lord said to me: "It is not a virtue in a sick man to abstain from thanking and loving the physician who seems to restore him to health when he is in danger of death." What should I have done without these persons? The conversation of good people was never hurtful; my words should always be weighed, and holy; and I was not to cease my relations with them, for they would do me good rather than harm.

25. This was a great comfort to me, because, now and then, I wished to abstain from converse with all people; for it seemed to me that I was attached to them. Always, in all things, did our Lord console me, even to the showing me how I was to treat those who were weak, and some other people also. Never did He cease to take care of me. I am sometimes distressed to see how little I do in His service, and how I am forced to spend time in taking care of a body so weak and worthless as mine is, more than I wish.

26. I was in prayer one night, when it was time to go to sleep. I was in very great pain, and my usual sickness was coming on.[3] I saw myself so great a slave to myself,

[1] Job. xiv. 2. [2] See ch. xxxvii. §§ 4, 6. [3] See ch. vii. § 19.

and, on the other hand, the spirit asked for time for itself. I was so much distressed that I began to weep exceedingly, and to be very sorry. This has happened to me not once only, but, as I am saying, very often; and it seems to make me weary of myself, so that at the time I hold myself literally in abhorrence. Habitually, however, I know that I do not hate myself, and I never fail to take that which I see to be necessary for me. May our Lord grant that I do not take more than is necessary!—I am afraid I do.

27. When I was thus distressed, our Lord appeared unto me. He comforted me greatly, and told me I must do this for His love, and bear it; my life was necessary now. And so, I believe, I have never known real pain since I resolved to serve my Lord and my Consoler with all my strength; for though He would leave me to suffer a little, yet He would console me in such a way that I am doing nothing when I long for troubles. And it seems to me there is nothing worth living for but this, and suffering is what I most heartily pray to God for. I say to Him sometimes, with my whole heart: "O Lord, either to die or to suffer! I ask of Thee nothing else for myself." It is a comfort to me to hear the clock strike, because I seem to have come a little nearer to the vision of God, in that another hour of my life has passed away.

28. At other times I am in such a state that I do not feel that I am living, nor yet do I desire to die; but I am lukewarm, and darkness surrounds me on every side, as I said before;[1] for I am very often in great trouble. It pleased our Lord that the graces He wrought in me should be published abroad,[2] as He told me some years ago they should be. It was a great pain to me, and I have borne much on that account even to this day, as you, my father, know, because every man explains them in his own sense. But my comfort herein is that it is not my fault that they are become known, for I was extremely cautious never to speak of them but to my confessors, or to persons who I knew had heard of them from them. I was silent, however, not out of humility, but because, as I said before,[3] it gave me great pain to speak of them even to my confessors.

29. Now, however,—to God be the glory!—though many speak against me, but out of a zeal for goodness, and though

[1] Ch. xxx. § 11. [2] Ch. xxxi. §§ 16, 17. [3] Ch. xxviii. § 6.

some are afraid to speak to me, and even to hear my confession, and though others have much to say about me, because I see that our Lord willed by this means to provide help for many souls,—and also because I see clearly and keep in mind how much He would suffer, if only for the gaining of one,—I do not care about it at all.

30. I know not why it is so, but perhaps the reason may in some measure be that His Majesty has placed me in this corner out of the way, where the enclosure is so strict, and where I am as one that is dead. I thought that no one would remember me, but I am not so much forgotten as I wish I was, for I am forced to speak to some people. But as I am in a house where none may see me, it seems as if our Lord had been pleased to bring me to a haven, which I trust in His Majesty will be secure. Now that I am out of the world, with companions holy and few in number, I look down on the world as from a great height, and care very little what people say or know about me. I think much more of one soul's advancement, even if it were but slight, than of all that people may say of me; and since I am settled here it has pleased our Lord that all my desires tend to this.

31. He has made my life to me now a kind of sleep; for almost always what I see seems to me to be seen as in a dream, nor have I any great sense either of pleasure or of pain. If matters occur which may occasion either, the sense of it passes away so quickly that it astonishes me, and leaves an impression as if I had been dreaming,—and this is the simple truth; for if I wished afterwards to delight in that pleasure, or be sorry over that pain, it is not in my power to do so: just as a sensible person feels neither pain nor pleasure in the memory of a dream that is past; for now our Lord has roused my soul out of that state, which, because I was not mortified nor dead to the things of this world, made me feel as I did, and His Majesty does not wish me to become blind again.

32. This is the way I live now, my lord and father; do you, my father, pray to God that He would take me to Himself, or enable me to serve Him. May it please His Majesty that what I have written may be of some use to you, my father! I have so little time,[1] and therefore my trouble has been great in writing; but it will be a blessed trouble if I have

[1] See ch. xiv. § 12.

succeeded in saying any thing that will cause one single act of praise to our Lord. If that were the case, I should look upon myself as sufficiently rewarded, even if you, my father, burnt at once what I have written. I would rather it were not burnt before those three saw it, who you, my father, know of, because they are, and have been, my confessors; for if it be bad, it is right they should lose the good opinion they have of me; and if it be good, they are good and learned men, and I know they will recognise its source, and give praise to Him who hath spoken through me.

33. May His Majesty ever be your protector, and make you so great a saint that your spirit and light may show the way to me a miserable creature, so wanting in humility and so bold as to have ventured to write on subjects so high! May our Lord grant I have not fallen into any errors in the matter, for I had the intention and the desire to be accurate and obedient, and also that through me He might, in some measure, have glory,—because that is what I have been praying for these many years; and as my good works are inefficient for that end, I have ventured to put in order this my disordered life. Still, I have not wasted more time, nor given it more attention, than was necessary for writing it; yet I have put down all that has happened to me with all the simplicity and sincerity possible.

34. May our Lord, who is all-powerful, grant—and He can if He will—that I may attain to the doing of His will in all things! May He never suffer this soul to be lost, which He so often, in so many ways, and by so many means, has rescued from hell and drawn unto Himself! Amen.

IHS.

The Holy Spirit be ever with you, my father.[1] Amen. It would not be any thing improper if I were to magnify my labour in writing this, to oblige you to be very careful to recommend me to our Lord; for indeed I may well do so, considering what I have gone through in giving this account

[1] This letter, which seems to have accompanied the "Life," is printed among the other letters of the Saint, and is addressed to her confessor, the Dominican friar, Pedro Ibañez. It is the fifteenth letter in the first volume of the edition of Madrid; but it is not dated there.

of myself, and in retracing my manifold wretchedness. But, still, I can say with truth that I felt it more difficult to speak of the graces which I have received from our Lord than to speak of my offences against His Majesty. You, my father, commanded me to write at length; that is what I have done, on condition that you will do what you promised, namely, destroy every thing in it that has the appearance of being wrong. I had not yet read it through after I had written it, when your reverence sent for it. Some things in it may not be very clearly explained, and there may be some repetitions; for the time I could give to it was so short, that I could not stop to see what I was writing. I entreat your reverence to correct it and have it copied, if it is to be sent on to the Father-Master, Avila,[1] for perhaps some one may recognise the handwriting. I wish very much you would order it so that he might see it, for I began to write it with a view to that. I shall be greatly comforted if he shall think that I am on a safe road, now that, so far as it concerns me, there is nothing more to be done.

Your reverence will do in all things that which to you shall seem good, and you will look upon yourself as under an obligation to take care of one who trusts her soul to your keeping. I will pray for the soul of your reverence to our Lord, so long as I live. You will, therefore, be diligent in His service, in order that you may be able to help me; for your reverence will see by what I have written how profitable it is to give oneself, as your reverence has begun to do, wholly unto Him who gives Himself to us so utterly without measure.

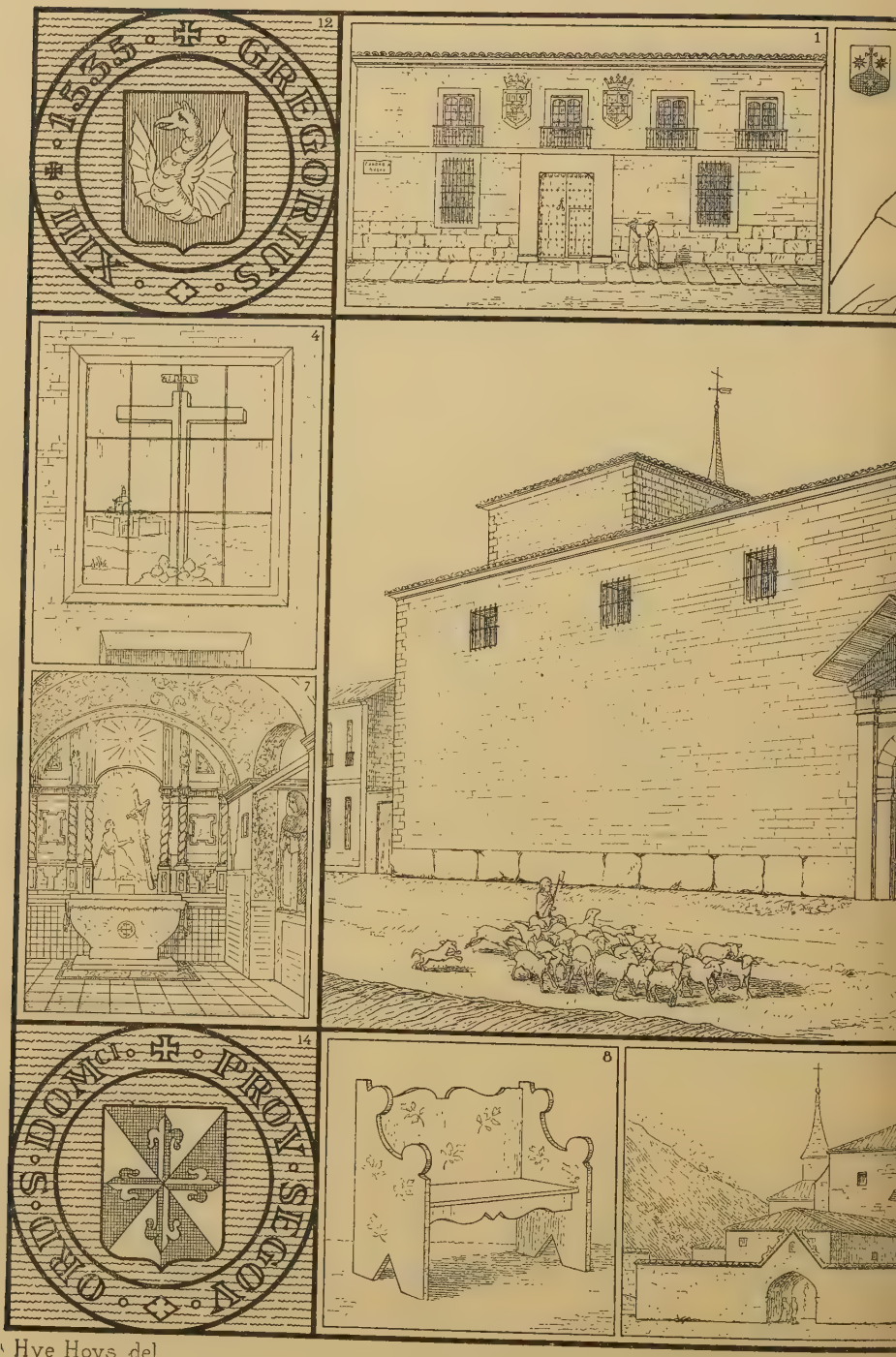
Blessed be His Majesty for ever! I hope of His mercy we shall see one another one day, when we, your reverence and myself, shall see more clearly the great mercies He has shown us, and when we shall praise Him for ever and ever. Amen.

This book was finished in June, 1562.[2]

[1] Juan de Avila, commonly called the Apostle of Andalusia.

[2] "This date refers to the first account which the holy Mother Teresa of Jesus wrote of her life; it was not then divided into chapters. Afterwards she made this copy, and inserted in it many things which had taken place subsequent to this date, such as the foundation of the monastery of S. Joseph of Avila, as in p. 169.[3]—Fray Do Banes."

[3] *i. e.* of the MS. See p. 268 of this translation.



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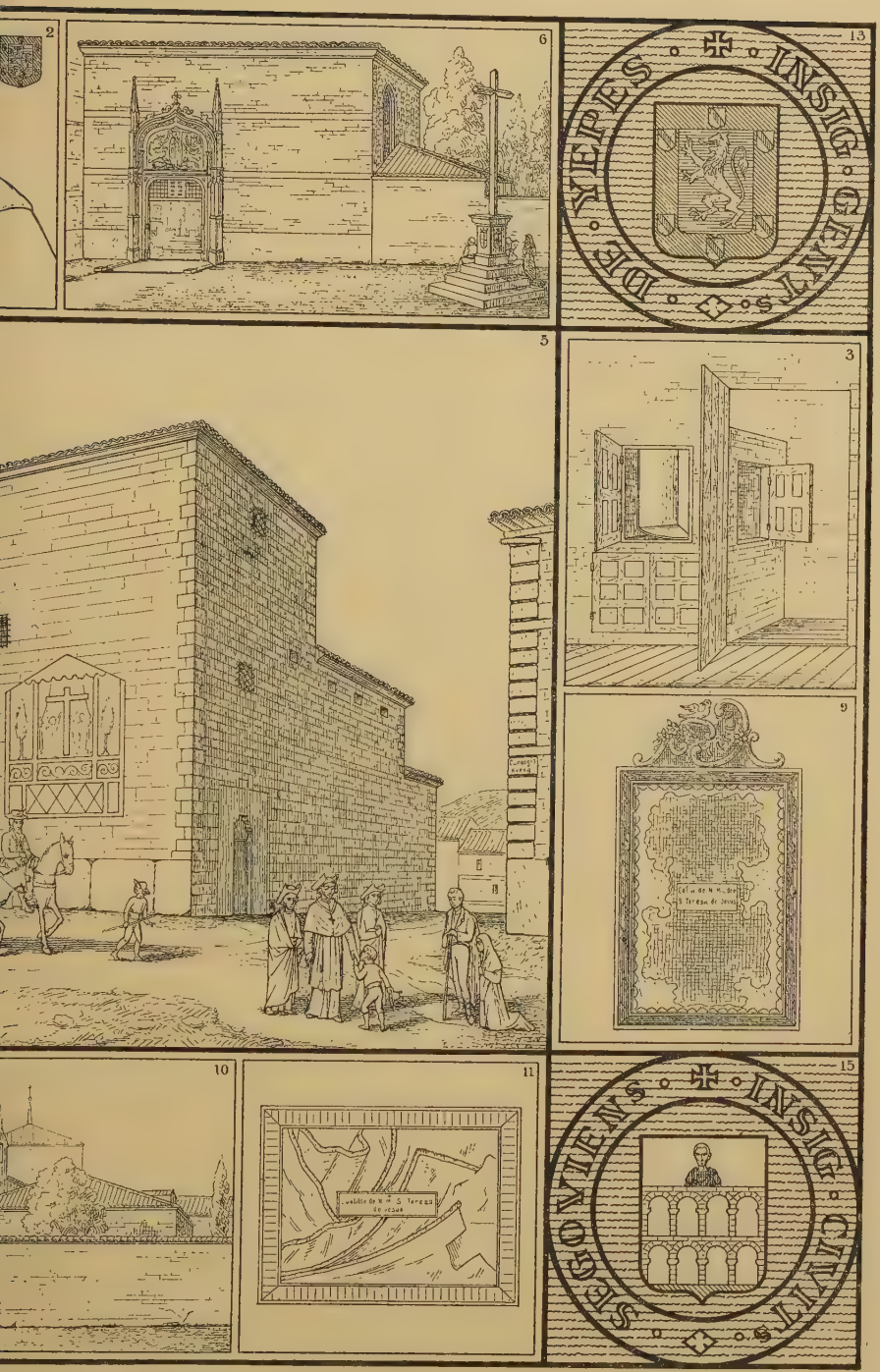
1. **House** in the street of La Canongia where the monastery was founded. **2. St. John of the Cross,** who said the first Mass here. 3. **Turn** built by St. Teresa in this house. 4. **Cross** frescoed on the wall of a room which seems to have served as choir. 5. **Monastery of Discalced Carmelites.** Bishop walking. **Madrilenes** in the country. Group of sheep. 6. **Entrance to the cave** where St. Dominic did penance. 7. **Interior** of this cave, and statue of St. Dominic before which St. Teresa had a



Bruges, P. Raoux Sc

lebrated vision. 8. **Bench** used by St. Teresa. 9. **Reliquary** containing a coif elonging to the Saint. 10. **Monastery of Discalced Carmelites.** 11. **Reliquary** ntaining an undershirt of St. Teresa's, in the Discalced monastery. 12. **Arms of regory XIII.,** of the Borghese family, Pope then reigning. (1572-1585.) 13. **Arms of the de Yepes family.** 14 **Arms of the Dominican province** of Segovia. 15. **Arms the city of Segovia.** (See Appendix, note 18.)

THE RELATIONS OR MANIFESTATIONS

OF HER

SPIRITUAL STATE

WHICH

S. TERESA SUBMITTED TO HER CONFESSORS.

THE RELATIONS

RELATION I.

SENT TO S. PETER OF ALCANTARA IN 1560 FROM THE MONASTERY OF THE INCARNATION, AVILA.[1]

1. THE method of prayer I observe at present is this: when I am in prayer, it is very rarely that I can use the understanding, because the soul becomes at once recollected, remains in repose, or falls into a trance, so that I cannot in

[1] Fra Anton. de San Joseph, in his notes on this Relation, usually published among the letters of the Saint, ed. Doblado, vol. ii. letter 11, says it was written for S. Peter of Alcantara when he came to Avila in 1560, at the time when the Saint was so severely tried by her confessors and the others who examined her spirit, and were convinced that her prayer was a delusion of Satan: see the *Life*, ch. xxv. § 18. The following notes were discovered among the papers of the Saint in the monastery of the Incarnation, and are supposed to refer to this Relation. The Chronicler of the Order, Fra Francis de Santa Maria, is inclined to the belief that they were written by S. Peter of Alcantara, to whom the Relation is addressed, and the more so because Ribera does not claim them for any member of the Society, notwithstanding the reference to them in §§ 22, 28.

"1. The end God has in view is the drawing a soul to Himself; that of the devil is the withdrawing it from God. Our Lord never does any thing whereby any one may be separated from Him, and the devil does nothing whereby any one may be made to draw near unto God. All the visions and the other operations in the soul of this person draw her nearer unto God, and make her more humble and obedient.

"2. It is the teaching of S. Thomas that an angel of light may be recognised by the peace and quietness he leaves in the soul. She is never visited in this way, but she afterwards abides in peace and joy; so much so, that all the pleasures of earth together are not comparable to one of these visitations.

any way have the use of the faculties and the senses,—so much so, that the hearing alone is left; but then it does not help me to understand any thing.

"3. She never commits a fault, nor falls into an imperfection, without being instantly rebuked by Him who speaks interiorly to her.

"4. She has never prayed for nor wished for them; all she wishes for is to do the will of God our Lord in all things.

"5. Every thing herein is consistent with the Scriptures and the teaching of the Church, and most true, according to the most rigorous principles of scholastic theology.

"6. This soul is most pure and sincere, with the most fervent desires of being pleasing unto God, and of trampling on every earthly thing.

"7. She has been told that whatever she shall ask of God, being good, she shall have. She has asked much, and things not convenient to put on paper lest it should be wearisome; all of which our Lord has granted.

"8. When these operations are from God, they are always directed to the good of the recipient, to that of the community, or of some other. That she has profited by them she knows by experience, and she knows it, too, of other persons also.

"9. No one converses with her, if he be not in evil dispositions, who is not moved thereby to devotion, even though she says nothing about it.

"10. She is growing daily in the perfection of virtues, and learns by these things the way of a higher perfection. And thus, during the whole time in which she had visions, she was making progress, according to the doctrine of S. Thomas.

"11. The spirit that speaks to her soul never tells her any thing in the way of news, or what is unbecoming, but only that which tends to edification.

"12. She has been told of some persons that they were full of devils; but this was for the purpose of enabling her to understand the state of a soul which has sinned mortally against our Lord.

"13. The devil's method is, when he attempts to deceive a soul, to advise that soul never to speak of what he says to it; but the spirit that speaks to this soul warns her to be open with learned men, servants of our Lord, and that the devil may deceive her if she should conceal any thing through shame.

"14. So great is the progress of her soul in this way, and the edification she ministers in the good example given, that more than forty nuns in her monastery practise great recollection.

"15. These supernatural things occur after long praying, when she is absorbed in God, on fire with His love, or at Communion.

"16. They kindle in her a most earnest desire to be on the right road, and to escape the delusions of Satan.

"17. They are in her the cause of the deepest humility; she understands that what she receives comes to her from the hand of our Lord, and how little worth she is herself.

2. It often happens, when I am not even thinking of the things of God, but engaged in other matters, and when prayer seems to be beyond my power, whatever efforts I might make, because of the great aridity I am in, bodily pains contributing thereto, that this recollection or elevation

"18. When they are withheld, any thing that occurs is wont to pain and distress her; but when she is in this state, she remembers nothing; all she is conscious of is a great longing for suffering, and so great is it that she is amazed at it.

"19. They are to her sources of joy and consolation in her troubles, when people speak ill of her, and in her infirmities,—and she has fearful pains about the heart, sicknesses, and many other afflictions, all of which leave her when she has these visions.

"20. With all this, she undergoes great penances, fasting, the discipline, and mortifications.

"21. All that on earth may give her any pleasure, and her trials, which are many, she bears with equal tranquility of mind, without losing the peace and quiet of her soul.

"22. Her resolution never to offend our Lord is so earnest that she has made a vow never to leave undone what she knows herself, or is told by those who understand the matter better, to be the more perfect. And though she holds the members of the Society to be saints, and believes that our Lord made use of them to bestow on her graces so great, she told me that, if she knew it would be more perfect to have nothing more to do with them, she would never speak to them again, nor see them, notwithstanding the fact that it was through them that her mind had been quieted and directed in these things.

"23. The sweetnesses she commonly receives, her sense of God, her languishing with love, are certainly marvellous, and through these she is wont to be enraptured the whole day long.

"24. She frequently falls into a trance when she hears God spoken of with devotion and earnestness, and cannot resist the rapture, do what she can; and in that state her appearance is such that she excites very great devotion.

"25. She cannot bear to be directed by any one who will not tell her of her faults, and rebuke her; all that she accepts with great humility.

"26. Moreover, she cannot endure people who are in a state of perfection, if they do not labour to become perfect, according to the spirit of their rule.

"27. She is most detached from her kindred, has no desire to converse with people, and loves solitude. She has a great devotion to the saints, and on their feasts, and on the days on which the Church celebrates the mysteries of the faith, is filled with most fervent affections for our Lord.

"28. If all the members of the Society, and all the servants of God upon earth, tell her that her state is an effect of the operations of

of spirit comes upon me so suddenly that I cannot withstand it, and the fruits and blessings it brings with it are in a moment mine: and this, without my having had a vision, or heard any thing, or knowing where I am, except that when the soul seems to be lost I see it make great progress, which I could not have made if I had laboured for a whole year, so great is my gain.

3. At other times certain excessive impetuosities occur, accompanied with a certain fainting away of the soul for God, so that I have no control over myself;[1] my life seems to have come to an end, and so it makes me cry out and call upon God; and this comes upon me with great vehemence. Sometimes I cannot remain sitting, so great is the oppression of the heart; and this pain comes on without my doing any thing to cause it, and the nature of it is such that my soul would be glad never to be without it while I live. And the longings I have are longings not to live; and they come on because it seems as if I must live on without being able to find any relief, for relief comes from the vision of God, which comes by death, and death is what I cannot take; and with all this my soul thinks that all except itself are filled with consolations, and that all find help in their

Satan, or were to say so, she is in fear and trembling before the visions occur; but as soon as she is in prayer, and recollected, she cannot be persuaded, were they to tear her into a thousand pieces, that it is any other than God who is working in her and speaking to her.

"29. God has given her a most wonderfully strong and valiant spirit: she was once timid; now she tramples on all the evil spirits. She has put far away from herself all the littleness and silliness of women; she is singularly free from scruples, and most sincere.

"30. Besides, our Lord has given her the gift of most sweet tears, great compassion for her neighbours, the knowledge of her own faults a great reverence for good people, and self-abasement; and I am certain that she has done good to many, of whom I am one.

"31. She is continually reminding herself of God, and has a sense of His presence. All the locutions have been verified, and every one of them accomplished; and this is a very great test.

"32. Her visions are a source of great clearness in her understanding, and an admirable illumination in the things of God.

"33. It was said to her that she should lead those who were trying her spirit to look into the Scriptures, and that they would not find that any soul desirous of pleasing God had been so long deceived."

[1] See *Life*, ch. xxix. §§ 9-13.

troubles, but not itself. The distress thus occasioned is so intense that, if our Lord did not relieve it by throwing it into a trance, whereby all is made calm, and the soul rests in great quiet and is satisfied, now by seeing something of that which it desires, now by hearing other things, it would seem to be impossible for it to be delivered from this pain.

4. At other times there come upon me certain desires to serve God, with a vehemence so great that I cannot describe it, and accompanied with a certain pain at seeing how unprofitable I am. It seems to me then that there is nothing in the world, neither death nor martyrdom, that I could not easily endure. This conviction, too, is not the result of any reflection, but comes in a moment. I am wholly changed, and I know not whence cometh such great courage. I think I should like to raise my voice, and publish to all the world how important it is for men not to be satisfied with the common way, and how great the good is that God will give us if we prepare ourselves to receive it. I say it again, these desires are such that I am melted away in myself, for I seem to desire what I cannot have. The body seems to me to hold me in prison, through its inability to serve God and my state[1] in any thing; for if it were not for the body, I might do very great things, so far as my strength would allow; and thus, because I see myself without any power whatever to serve God, I feel this pain in a way wholly indescribable; the issue is delight, recollection, and the consolation of God.

5. Again, it has happened, when these longings to serve Him come upon me, that I wish to do penance, but I am not able. It would be a great relief to me, and it does relieve and cheer me, though what I do is almost nothing, because of my bodily weakness; and yet, if I were to give way to these my longings, I believe I should observe no moderation.

6. Sometimes, if I have to speak to any one, I am greatly distressed, and I suffer so much that it makes me weep abundantly; for my whole desire is to be alone, and solitude comforts me, though at times I neither pray nor read, and conversation—particularly of kindred and connections—seems oppressive, and myself to be as a slave, except when I speak to those whose conversation is of prayer and

[1] De la Fuente thinks she means the religious state.

matters of the soul,—in these I find comfort and joy;[1] yet these occasionally are too much for me, and I would rather not see them, but go where I might be alone: though this is not often the case, for those especially who direct my conscience always console me.

7. At other times it gives me much pain that I must eat and sleep, and that I see I cannot forego these things, being less able to do so than any one. I submit that I may serve God, and thus I offer up those actions to Him. Time seems to me too short, and that I have not enough for my prayer, for I should never be tired of being alone. I am always wishing I had time for reading, for I have been always fond of reading. I read very little, for when I take up a book I become recollected through the pleasure it gives me, and thus my reading is turned into prayer: and it is but rarely, for I have many occupations; and though they are good, they do not give me the pleasure which reading would give. And thus I am always wishing for more time, and every thing becomes disagreeable, so I believe, because I see I cannot do what I wish and desire.

8. All these desires, with an increase in virtue, have been given me by our Lord since He raised me to this prayer of quiet, and sent these raptures. I find myself so improved that I look on myself as being a mass of perdition before this. These raptures and visions leave me in possession of the blessings I shall now speak of; and I maintain that, if there be any good in me, they are the occasions of it.

9. I have made a very strong resolution never to offend God, not even venially. I would rather die a thousand deaths than do any thing of the kind knowingly. I am resolved never to leave undone any thing I may consider to be the more perfect, or more for the honour of our Lord, if he who has the care of my soul and directs me, tells me I may do it. Cost me what pain it might, I would not leave such an act undone for all the treasure of the world. If I were to do so, I do not think I could have the face to ask any thing of God our Lord, or to make my prayer; and yet, for all this, I have many faults and imperfections. I am obedient to my confessor,[2] though imperfectly; but if I know that he wishes or commands any thing I would not leave that

[1] See *Life*, ch. xxiv. § 8, and ch. xxxi. § 22.

[2] See *Life*, ch. xxiii. § 19.

undone, so far as I understand it; if I did so, I should think myself under a grievous delusion.

10. I have a longing for poverty, though not free from imperfection; however, I believe, if I had wealth, I would not reserve any revenue, nor hoard money for myself, nor do I care for it; I wish to have only what is necessary. Nevertheless, I feel that I am very defective in this virtue; for, though I desire nothing for myself, I should like to have something to give away: still, I desire no revenue, nor any thing for myself.[1]

11. In almost all the visions I have had, I have found good, if it be not a delusion of Satan; herein I submit myself to the judgment of my confessors.

12. As to fine and beautiful things, such as water, fields, perfume, music, &c., I think I would rather not have them, so great is the difference between them and what I am in the habit of seeing, and so all pleasure in them is gone from me.[2] Hence it is that I care not for them, unless it be at the first sight: they never make any further impression; to me they seem but dirt.

13. If I speak or converse with people in the world—for I cannot help it—even about prayer, and if the conversation be long, though to pass away the time, I am under great constraint if it be not necessary, for it gives me much pain.

14. Amusements, of which I used to be fond, and worldly things, are all disagreeable to me now, and I cannot look at them.

15. The longings, which I said I have,[3] of loving and serving and seeing God, are not helped by any reflections, as formerly, when I thought I was very devout, and shed many tears; but they flow out of a certain fire and heat so excessive that, I repeat it, if God did not relieve them by throwing me into a trance, wherein the soul seems to find itself satisfied, I believe my life would come to an end at once.

16. When I see persons making great progress, and thus resolved, detached, and courageous, I love them much; and I should like to have my conversation with such persons, and I think they help me on. People who are afraid, and

[1] See *Life*, ch. xxxv. § 2.
[2] See *Life*, ch. ix. § 6, and ch. xiv. § 7.
[3] See § 3, above.

seemingly cautious in those things, the doing of which is perfectly reasonable here, seem to vex me, and drive me to pray to God and the saints to make them undertake such things as these which now frighten us. Not that I am good for any thing myself, but because I believe that God helps those who, for His sake, apply themselves to great things, and that He never abandons any one who puts his trust in Him only. And I should like to find any one who would help me to believe so, and to be without thought about food and raiment, but leave it all in the hands of God.[1]

17. This leaving in the hands of God the supply of all I need is not to be understood as excluding all labour on my part, but merely solicitude—I mean, the solicitude of care. And since I have attained to this liberty, it goes well with me, and I labour to forget myself as much as I can. I do not think it is a year ago since our Lord gave me this liberty.

18. Vain-glory[2]—glory be to God!—so far as I know, there is no reason why I should have any; for I see plainly that in these things which God sends me I have no part myself: on the contrary, God makes me conscious of my own wretchedness; for whatever reflections I might be able to make, I could never come to the knowledge of such deep truths as I attain to in a single rapture.

19. When I speak of these things a few days after, they seem to me as if they had happened to another person. Previously, I thought it a wrong to me that they should be known to others; but I see now that I am not therefore any the better, but rather worse, seeing that I make so little progress after receiving mercies so great. And certainly, in every way, it seems to me that there was not in the world any body worse than myself; and so the virtues of others seem to me much more meritorious than mine, and that I do nothing myself but receive graces, and that God must give to others at once all that He is now giving unto me; and I pray Him not to reward me in this life; and so I believe that God has led me along this way because I am weak and wicked.

20. When I am in prayer, and even almost always when I am able to reflect at all, I cannot, even if I tried, pray to God for rest, or desire it; for I see that His life was one of suffer-

[1] S. Matt. vi. 31.

[2] See *Life*, ch. vii. § 2.

ing, and that I ask Him to send me, giving me first the grace to bear it.

21. Every thing of this kind, and of the highest perfection, seems to make so deep an impression on me in prayer, that I am amazed at the sight of truths so great and so clear that the things of the world seem to be folly; and so it is necessary for me to take pains to reflect on the way I demeaned myself formerly in the things of the world, for it seems to me folly to feel for deaths and the troubles of the world,—at least, that sorrow for, or love of, kindred and friends should last long. I say I have to take pains when I am considering what I was, and what I used to feel.

22. If I see people do any thing which clearly seems to be sin, I cannot make up my mind that they have offended God; and if I dwell upon this at all,—which happens rarely or never,—I never can make up my mind, though I see it plainly enough. It seems to me that every body is as anxious to serve God as I am. And herein God has been very gracious unto me, for I never dwell on an evil deed, to remember it afterwards; and if I do remember it, I see some virtue or other in that person. In this way these things never weary me, except generally: but heresies do, they distress me very often, and almost always when I think of them they seem to me to be the only trouble which should be felt. And also I feel, when I see people who used to give themselves to prayer fall away; this gives me pain, but not much, because I strive not to dwell upon it.

23. I find, also, that I am improved in the matter of that excessive neatness which I was wont to observe,[1] though not wholly delivered from it. I do not discern that I am always mortified in this; sometimes, however, I do.

24. All this I have described, together with a very constant dwelling in thought on God, is the ordinary state of my soul, so far as I can understand it. And if I must be busy about something else, without my seeking it, as I said before,[2] I know not who makes me awake,—and this not always, only when I am busy with things of importance; and such—glory be to God!—only at intervals demand my attention, and do not occupy me at all times.

[1] See *Life*, ch. ii. § 2.

[2] § 2, above.

25. For some days—they are not many, however—for three, or four, or five, all my good and fervent thoughts, and my visions, seem to be withdrawn, yea, even forgotten, so that, if I were to seek for it, I know of no good that can ever have been in me. It seems to have been all a dream, or, at least, I can call nothing to mind. Bodily pains at the same time distress me. My understanding is troubled, so that I cannot think at all about God, neither do I know under what law I live. If I read any thing, I do not understand it; I seem to be full of faults, and without any resolution whatever to practise virtue; and the great resolution I used to have is come to this, that I seem to be unable to resist the least temptation or slander of the world. It suggests itself to me then that I am good for nothing, if any one would have me undertake more than the common duties. I give way to sadness, thinking I have deceived all those who trusted me at all. I should like to hide myself where nobody could see me; but my desire for solitude arises from want of courage, not from love of virtue. It seems to me that I should like to dispute with all who contradict me; I am under the influence of these impressions, only God has been so gracious unto me, that I do not offend more frequently than I was wont to do, nor do I ask Him to deliver me from them, but only, if it be His will I should always suffer thus, to keep me from offending Him; and I submit myself to His will with my whole heart, and I see that it is a very great grace bestowed upon me that He does not keep me constantly in this state.

26. One thing astonishes me; it is that, while I am in this state, through a single word of those I am in the habit of hearing, or a single vision, or a little self-recollection, lasting but an *Ave Maria*, or through my drawing near to communicate, I find my soul and body so calm, so sound, the understanding so clear, and myself possessing all the strength and all the good desires I usually have. And this I have had experience of very often—at least, when I go to Communion; it is more than six months ago that I felt a clear improvement in my bodily health,[1] and that occasionally brought about through raptures, and I find it lasts sometimes more than three hours, at other times I am much stronger for a whole day; and I do not think it is fancy, for I have con-

[1] See *Life*, ch. xx. § 29.

sidered the matter, and reflected on it. Accordingly, when I am thus recollected, I fear no illness. The truth is, that when I pray, as I was accustomed to do before, I feel no improvement.

27. All these things of which I am speaking make me believe that it comes from God; for when I see what I once was, that I was in the way of being lost, and that soon, my soul certainly is astonished at these things, without knowing whence these virtues came to me; I did not know myself, and saw that all was a gift, and not the fruit of my labours. I understand in all truthfulness and sincerity, and see that I am not deluded, that it has been not only the means of drawing me to God in His service, but of saving me also from hell. This my confessors know, who have heard my general confession.

28. Also, when I see any one who knows any thing about me, I wish to let him know my whole life,[1] because my honour seems to me to consist in the honour of our Lord, and I care for nothing else. This He knows well, or I am very blind; for neither honour, nor life, nor praise, nor good either of body or of soul, can interest me, nor do I seek or desire any advantage, only His glory. I cannot believe that Satan has sought so many means of making my soul advance, in order to lose it after all. I do not hold him to be so foolish. Nor can I believe it of God, though I have deserved to fall into delusions because of my sins, that He has left unheeded so many prayers of so many good people for two years, and I do nothing else but ask every body to pray to our Lord that He would show me if this be for His glory, or lead me by another way.[2] I do not believe that these things would have been permitted by His Majesty to be always going on if they were not His work. These considerations, and the reasons of so many saintly men, give me courage when I am under the pressure of fear that they are not from God, I being so wicked myself. But when I am in prayer, and during those days when I am in repose, and my thoughts fixed on God, if all the learned and holy men in the world came together and put me to all conceivable tortures, and I, too, desirous of agreeing with them, they could not make me believe that this is the work of Satan, for I cannot. And when they would have had me believe it, I was afraid,

[1] See *Life*, ch. xxxi. § 17.

[2] See *Life*, ch. xxv. § 20.

seeing who it was that said so; and I thought that they must be saying what was true, and that I, being what I was, must have been deluded. But all they had said to me was destroyed by the first word or recollection, or vision that came and I was able to resist no longer, and believed it was from God.[1]

29. However, I can think that Satan now and then may intermeddle here, and so it is, as I have seen and said; but he produces different results, nor can he, as it seems to me, deceive any one possessed of any experience. Nevertheless, I say that, though I do certainly believe this to be from God, I would never do any thing, for any consideration whatever, that is not judged by him who has the charge of my soul to be for the better service of our Lord, and I never had any intention but to obey without concealing any thing, for that is my duty. I am very often rebuked for my faults, and that in such a way as to pierce me to the very quick; and I am warned when there is, or when there may be, any danger in what I am doing. These rebukes and warnings have done me much good, in often reminding me of my former sins, which make me exceedingly sorry.

30. I have been very long, but this is the truth,—that, when I rise from my prayer, I see that I have received blessings which seem too briefly described. Afterwards I fall into many imperfections, and am unprofitable and very wicked. And perhaps I have no perception of what is good, but am deluded; still, the difference in my life is notorious, and compels me to think over all I have said—I mean, that which I verily believe I have felt. These are the perfections which I feel our Lord has wrought in me, who am so wicked and so imperfect. I refer it all to your judgment, my father, for you know the whole state of my soul.

[1] See *Life*, ch. xxv. § 18.

RELATION II.

TO ONE OF HER CONFESSORS, FROM THE HOUSE OF DOÑA LUISA DE LA CERDA, IN 1562. [1]

JESUS.

I THINK it is more than a year since this was written; God has all this time protected me with His hand, so that I have not become worse; on the contrary, I see a great change for the better in all I have to say: may He be praised for it all!

1. The visions and revelations have not ceased, but they are of a much higher kind. Our Lord has taught me a way of prayer, wherein I find myself far more advanced, more detached from the things of this life, more courageous, and more free.[2] I fall into a trance more frequently, for these ecstasies at times come upon me with great violence, and in such a way as to be outwardly visible, I having no power to resist them; and even when I am with others—for they come in such a way as admits of no disguising them, unless it be by letting people suppose that, as I am subject to disease of the heart, they are fainting-fits; I take great pains, however, to resist them when they are coming on—sometimes I cannot do it.

2. As to poverty, God seems to have wrought great things in me; for I would willingly be without even what is necessary, unless given me as an alms; and therefore my longing is extreme that I may be in such a state as to depend on alms alone for my food. It seems to me that to live, when I am certain of food and raiment without fail, is not so complete an observance of my vow or of the counsel of Christ as it would be to live where no revenue is possessed, and I should be in want at times; and as to the blessings that come with true poverty, they seem to me to be great, and I would not miss them. Many times do I find myself with such great faith, that I do not think God will ever fail those who serve Him, and without any doubt

[1] Addressed, it is believed, to her confessor, F. Pedro Ibañez. This Relation corresponds with ch. xxxiv. of the *Life* (*De la Fuente*).

[2] See *Life*, ch. xxvii.

whatever that there is, or can be, any time in which His words are not fulfilled: I cannot persuade myself to the contrary, nor can I have any fear; and so, when they advise me to accept an endowment, I feel it keenly, and betake myself unto God.

3. I think I am much more compassionate towards the poor than I used to be, having a great pity for them and a desire to help them; for if I regarded only my good will, I should give them even the habit I wear. I am not fastidious with respect to them, even if I had to do with them or touched them with my hands,—and this I now see is a gift of God; for though I used to give alms for His love, I had no natural compassion. I am conscious of a distinct improvement herein.

4. As to the evil speaking directed against me,—which is considerable, and highly injurious to me, and done by many,—I find myself herein also very much the better. I think that what they say makes scarcely any more impression upon me than it would upon an idiot. I think at times, and nearly always, that it is just. I feel it so little, that I see nothing in it that I might offer to God, as I learn by experience that my soul gains greatly thereby; on the contrary, the evil speaking seems to be a favour. And thus, the first time I go to prayer, I have no ill-feeling against them; the first time I hear it, it creates in me a little resistance, but it neither disturbs nor moves me; on the contrary, when I see others occasionally disturbed, I am sorry for them. So it is, I put myself out of the question; for all the wrongs of this life seem to me so light, that it is not possible to feel them, because I imagine myself to be dreaming, and see that all this will be nothing when I am awake.

5. God is giving me more earnest desires, a greater love of solitude, a much greater detachment, as I said, with the visions; by these He has made me know what all that is, even if I gave up all the friends I have, both men and women and kindred. This is the least part of it: my kindred are rather a very great weariness to me; I leave them in all freedom and joy, provided it be to render the least service unto God; and thus on every side I find peace.

6. Certain things, about which I have been warned in prayer, have been perfectly verified. Thus, considering the graces received from God, I find myself very much better;

but, considering my service to Him in return, I am exceedingly worthless, for I have received greater consolation than I have given, though sometimes that gives me grievous pain. My penance is very scanty, the respect shown me great, much against my will very often.[1] However, in a word, I see that I live an easy, not a penitential, life; God help me, as He can!

7. It is now nine months, more or less, since I wrote this with mine own hand; since then I have not turned my back on the graces which God has given me; I think I have received, so far as I can see, a much greater liberty of late. Hitherto I thought I had need of others, and I had more reliance on worldly helps. Now I clearly understand that all men are bunches of dried rosemary, and that there is no safety in leaning on them, for if they are pressed by contradictions or evil speaking they break down. And so I know by experience that the only way not to fall is to cling to the cross, and put our trust in Him who was nailed thereto. I find Him a real Friend, and with Him I find myself endowed with such might that, God never failing me, I think I should be able to withstand the whole world if it were against me.

8. Having a clear knowledge of this truth, I used to be very fond of being loved by others; now I do not care for that, yea, rather, their love seems to weary me in some measure, excepting theirs who take care of my soul, or theirs to whom I think I do good. Of the former I wish to be loved, in order that they may bear with me; and of the latter, that they may be more inclined to believe me when I tell them that all is vanity.

9. In the very grievous trials, persecutions, and contradictions of these months,[2] God gave me great courage; and the more grievous they were, the greater the courage, without weariness in suffering. Not only had I no ill-feeling against those who spoke evil of me, but I had, I believe, conceived a deeper affection for them. I know not how it was; certainly it was a gift from the hand of our Lord.

10. When I desire any thing, I am accustomed naturally to desire it with some vehemence; now my desires are so calm, that I do not even feel that I am pleased when I see

[1] See *Life*, ch. xxxi. § 15.

[2] The Saint is supposed to refer to the troubles she endured during the foundation of the monastery of S. Joseph.

them fulfilled. Sorrow and joy, excepting in that which relates to prayer, are so moderated, that I seem to be without sense, and in that state I remain for some days.

11. The vehement longings to do penance which come, and have come, upon me are great; and if I do any penance, I feel it to be so slight in comparison with that longing, that I regard it sometimes, and almost always, as a special consolation; however, I do but little, because of my great weakness.

12. It is a very great pain to me very often, and at this moment most grievous, that I must take food, particularly if I am in prayer. It must be very great, for it makes me weep much, and speak the language of affliction, almost without being aware of it, and that is what I am not in the habit of doing, for I do not remember that I ever did so in the very heaviest trials of my life: I am not a woman in these things, for I have a hard heart.

13. I feel in myself a very earnest desire, more so than usual, that God may find those who will serve Him, particularly learned men, in all detachment, and who will not cleave to any thing of this world, for I see it is all a mockery; for when I see the great needs of the Church, I look upon it as a mockery to be distressed about aught else. I do nothing but pray to God for such men, because I see that one person, who is wholly perfect in the true fervour of the love of God, will do more good than many who are lukewarm.

14. In matters concerning the faith, my courage seems to me much greater. I think I could go forth alone by myself against all the Lutherans, and convince them of their errors. I feel very keenly the loss of so many souls. I see many persons making great progress; I see clearly it was the pleasure of God that such progress should have been helped by me; and I perceive that my soul, of His goodness, grows daily more and more in His love.

15. I think I could not be led away by vain-glory, even if I seriously tried, and I do not see how I could imagine any one of my virtues to be mine, for it is not long since I was for many years without any at all; and now, so far as I am concerned, I do nothing but receive graces, without rendering any service in return, being the most worthless creature in the world. And so it is that I consider at times how all,

except myself, make progress; I am good for nothing in myself. This is not humility only, but the simple truth; and the knowledge of my being so worthless makes me sometimes think with fear that I must be under some delusion. Thus I see clearly that all my gain has come through the revelations and the raptures, in which I am nothing myself, and do no more to effect them than the canvas does for the picture painted on it. This makes me feel secure and be at rest; and I place myself in the hands of God, and trust my desires; for I know for certain that my desires are to die for Him, and to lose all ease, and that whatever may happen.

16. There are days wherein I remember times without number the words of S. Paul,[1]—though certainly they are not true of me,—that I have neither life, nor speech, nor will of my own, but that there is One in me by whom I am directed and made strong; and I am, as it were, beside myself, and thus life is a very grievous burden to me. And the greatest oblation I make to God, as the highest service on my part, is that I, when I feel it so painfully to be absent from Him, am willing to live on for the love of Him. I would have my life also full of great tribulations and persecutions; now that I am unprofitable, I should like to suffer; and I would endure all the tribulations in the world to gain ever so little more merit—I mean, by a more perfect doing of His will.

17. Every thing that I have learnt in prayer, though it may be two years previously, I have seen fulfilled. What I see and understand of the grandeurs of God, and of the way He has shown them, is so high, that I scarcely ever begin to think of them but my understanding fails me,—for I am as one that sees things far higher than I can understand,—and I become recollected.

18. God so keeps me from offending Him, that I am verily amazed at times. I think I discern the great care He takes of me, without my taking scarcely any care at all, being, as I was, before these things happened to me, a sea of wickedness and sins, and without a thought that I was mistress enough of myself to leave them undone. And the reason why I would have this known is that the greater power of God might be made manifest. Unto Him be praise for ever and ever! Amen.

[1] Gal. ii. 20.

JESUS.

This Relation here set forth, not in my handwriting, is one that I gave to my confessor, and which he with his own hand copied, without adding or diminishing a word. He was a most spiritual man and a theologian: I discussed the state of my soul with him, and he with other learned men, among whom was Father Mancio.[1] They found nothing in it that is not in perfect agreement with the holy writings. This makes me calm now, though, while God is leading me by this way, I feel that it is necessary for me to put no trust whatever in myself. And so I have always done, though it is painful enough. You, my father, will be careful that all this goes under the seal of confession, according to my request.

RELATION III.

OF VARIOUS GRACES GRANTED TO THE SAINT FROM THE YEAR 1568 TO 1571 INCLUSIVE.

1. WHEN I was in the monastery of Toledo, and some people were advising me not to allow any but noble persons to be buried there,[2] our Lord said to me: "Thou wilt be very inconsistent, My daughter, if thou regardest the laws of the world. Look at Me, poor and despised of men: are the great people of the world likely to be great in My eyes? or is it descent or virtue that is to make you esteemed?"

2. After Communion, the second day of Lent, in S. Joseph of Malagon, our Lord Jesus Christ appeared to me in an imaginary vision, as He is wont to do; and when I was looking upon Him I saw that He had on His head, instead of the crown of thorns, a crown of great splendour, over the part where the wounds of that crown must have been. And as I have a great devotion to the crowning with thorns, I was exceedingly consoled, and began to think how

[1] A celebrated Dominican, professor of theology in Salamanca (*Bouix*).

[2] Alonzo Ramirez wished to have the right of burial in the new monastery, but the nobles of Toledo looked on his request as unreasonable. See *Foundations*, chs. xiv. and xv.

great the pain must have been because of the many wounds, and to be sorrowful. Our Lord told me not to be sad because of those wounds, but for the many wounds which men inflict upon Him now. I asked Him what I could do by way of reparation; for I was resolved to do any thing. He replied: "This is not the time for rest;" that I must hasten on the foundations, for He would take His rest with the souls which entered the monasteries; that I must admit all who offered themselves, because there were many souls that did not serve Him because they had no place wherein to do it; that those monasteries which were to be founded in small towns should be like this; that the merit of those in them would be as great, if they only desired to do that which was done in the other houses; that I must contrive to put them all under the jurisdiction of one superior,[1] and take care that anxieties about means of bodily maintenance did not destroy interior peace, for He would help us, so that we should never be in want of food. Especial care was to be had of the sick sisters; the prioress who did not provide for and comfort the sick was like the friends of Job: He sent them sickness for the good of their souls, and careless superiors risked the patience of their nuns. I was to write the history of the foundation of the monasteries. I was thinking how there was nothing to write about in reference to the foundation of Medina, when He asked me, what more did I want to see than that the foundation there was miraculous? By this He meant to say that He alone had done it, when it seemed impossible.[2] I resolved to execute His commands.

3. Our Lord told me something I was to tell another, and as I was considering how I did not understand it at all,—though I prayed to Him, and was thinking it might be from Satan,—He said to me that it was not, and that He Himself would warn me when the time came.

4. Once, when I was thinking how much more purely they live who withdraw themselves from all business, and how ill it goes with me, and how many faults I must be guilty of, when I have business to transact, I heard this: "It cannot be otherwise, My daughter; but strive thou always after a good intention in all things, and detachment; lift up

[1] See *Way of Perfection*, ch. viii.; but ch. v. of the previous editions.

[2] See *Book of the Foundations*, ch. iii.

thine eyes to Me, and see that all thine actions may resemble Mine."

5. Thinking how it was that I scarcely ever fell into a trance of late in public, I heard this: "It is not necessary now; thou art sufficiently esteemed for My purpose; we are considering the weakness of the wicked."

6. One Tuesday after the Ascension,[1] having prayed for a while after Communion in great distress, because I was so distracted that I could fix my mind on nothing, I complained of our poor nature to our Lord. The fire began to kindle in my soul, and I saw, as it seemed to me, the most Holy Trinity[2] distinctly present in an intellectual vision, whereby my soul understood through a certain representation, as a figure of the truth, so far as my dulness could understand, how God is Three and One; and thus it seemed to me that all the Three Persons spoke to me, that They were distinctly present in my soul, saying unto me, "that from that day forth I should see that my soul had grown better in three ways, and that each one of the Three Persons had bestowed on me a distinct grace,—in charity, in suffering joyfully, in a sense of that charity in my soul, accompanied with fervour." I learnt the meaning of those words of our Lord, that the Three Divine Persons will dwell in the soul that is in a state of grace.[3] Afterwards giving thanks to our Lord for so great a mercy, and finding myself utterly unworthy of it, I asked His Majesty with great earnestness how it was that He, after showing such mercies to me, let me go out of His hand, and allowed me to become so wicked; for on the previous day I had been in great distress on account of my sins, which I had set before me. I saw clearly then how much our Lord on His part had done, ever since my infancy, to draw me to Himself by means most effectual, and yet that all had failed. Then I had a clear preception of the surpassing love of God for us, in that He forgives us all this when we turn to Him, and for me more than for any other, for many reasons. The vision of the Three Divine Persons—one God—made so profound an impression on my soul, that if it had continued it would have been impossible for me not to be recollected in so

[1] In the copy kept in Toledo, the day is Tuesday after the Assumption (*De la Fuente*).

[2] Ch. xxvii. § 10.

[3] S. John xiv. 23.

divine a company. What I saw and heard besides is beyond my power to describe.

7. Once, when I was about to communicate,—it was shortly before I had this vision,—the Host being still in the ciborium, for it had not yet been given me, I saw something like a dove, which moved its wings with a sound. It disturbed me so much, and so carried me away out of myself, that is was with the utmost difficulty I received the Host. All this took place in S. Joseph of Avila. It was Father Francis Salcedo who was giving me the most Holy Sacrament. Hearing Mass another day, I saw our Lord glorious in the Host; He said to me that his sacrifice was acceptable unto Him.

8. I heard this once: "The time will come when many miracles will be wrought in this church; it will be called the holy church." It was in S. Joseph of Avila, in the year 1571.

9. I retain to this day, which is the commemoration of S. Paul, the presence of the Three Persons of which I spoke in the beginning.[1] They are present almost continually in my soul. I, being accustomed to the presence of Jesus Christ only, always thought that the vision of the Three Persons was in some degree a hindrance, though I know the Three Persons are but One God. To-day, while thinking of this, our Lord said to me "that I was wrong in imagining that those things which are peculiar to the soul can be represented by those of the body; I was to understand that they were very different, and that the soul had a capacity for great fruition." It seemed to me as if this were shown to me thus: as water penetrates and is drunk in by the sponge, so, it seemed to me, did the Divinity fill my soul, which in a certain sense had the fruition and possession of the Three Persons. And I heard Him say also: "Labour thou not to hold Me within thyself enclosed, but enclose thou thyself within Me." It seemed to me that I saw the Three Persons within my soul, and communicating Themselves to all creatures abundantly without ceasing to be with me.

10. A few days after this, thinking whether they were right who disapproved of my going out to make new foundations, and whether it would not be better for me if I occupied myself always with prayer, I heard this: "During this life, the true gain consists not in striving after greater joy in Me, but

[1] See § 6.

in doing My will." It seemed to me, considering what S. Paul says about women, how they should stay at home,[1] —people reminded me lately of this, and, indeed, I had heard it before,—it might be the will of God I should do so too. He said to me: "Tell them they are not to follow one part of Scripture by itself, without looking to the other parts also; perhaps, if they could, they would like to tie My hands."

11. One day after the Octave of the Visitation, in one of the hermitages of Mount Carmel, praying to God for one of my brothers, I said to our Lord,—I do not know whether it was only in thought or not, for my brother was in a place where his salvation was in peril,—"If I saw one of Thy brethren, O Lord, in this danger, what would I not do to help him!" It seemed to me there was nothing that I could do which I would not have done. Our Lord said to me: "O daughter, daughter! the nuns of the Incarnation are thy sisters, and thou holdest back. Take courage, then. Behold, this is what I would have thee do: it is not so difficult as it seems; and though it seems to thee that by going thither thy foundations will be ruined, yet it is by thy going that both these and the monastery of the Incarnation will gain; resist not, for My power is great."[2]

12. Once, when thinking of the great penance practised by Doña Catalina de Cardona,[3] and how I might have done more, considering the desires which our Lord had given me at times, if it had not been for my obedience to my confessors, I asked myself whether it would not be as well if I disobeyed them for the future in this matter. Our Lord said to me: "No my daughter; thou art on the sound and safe road. Seest thou all her penance? I think more of thy obedience."

13. Once, when I was in prayer, He showed me by a certain kind of intellectual vision the condition of a soul in a state of grace; in its company I saw by intellectual vision the most Holy Trinity, from whose companionship the soul derived a power which was a dominion over the whole earth.

[1] Tit. ii. 5.

[2] This took place in 1571, when the Saint had been appointed prioress of the monastery of the Incarnation at Avila; the very house she had left in order to found that of S. Joseph, to keep the rule in its integrity.

[3] See *Book of the Foundations*, ch. xxviii.

I understood the meaning of those words in the Canticle: "Let my Beloved come into His garden and eat."[1] He showed me also the condition of a soul in sin, utterly powerless, like a person tied and bound and blindfold, who, though anxious to see, yet cannot, being unable to walk or to hear, and in grievous obscurity. I was so exceedingly sorry for such souls, that, to deliver only one, any trouble seemed to me light. I thought it impossible for any one who saw this as I saw it,—and I can hardly explain it,—willingly to forfeit so great a good or continue in so evil a state.

14. One day, in very great distress about the state of the Order, and casting about for means to succour it, our Lord said to me: "Do thou what is in thy power, and leave Me to Myself, and be not disquieted by any thing; rejoice in the blessing thou hast received, for it is a very great one. My Father is pleased with thee, and the Holy Ghost loves thee."

15. "Thou art ever desiring trials, and, on the other hand, declining them. I order things according to what I know thy will is, and not according to thy sensuality and weakness. Be strong, for thou seest how I help thee; I have wished thee to gain this crown. Thou shalt see the Order of the Virgin greatly advanced in thy days." I heard this from our Lord about the middle of February, 1571.

16. On the eve of S. Sebastian, the first year of my being in the monastery of the Incarnation[2] as prioress there, at the beginning of the *Salve*, I saw the Mother of God descend with a multitude of angels to the stall of the prioress, where the image of our Lady is, and sit there herself. I think I did not see the image then, but only our Lady. She seemed to be like that picture of her which the Countess[3] gave me; but I had no time to ascertain this, because I fell at once into a trance. Multitudes of angels seemed to me to be above the canopies of the stalls, and on the desks in front of them; but I saw no bodily forms, for the vision was intellectual. She remained there during the *Salve*, and said to me: "Thou hast done well to place me here; I will be present when the sisters sing the praises of my Son, and will offer them to Him." After this I remained in that prayer which I

[1] Cant. v. 1.

[2] A. D. 1572.

[3] Maria de Velasco and Aragon, Countess of Osorno (*Ribera*, lib. iii. c. 1).

still practise, and which is that of keeping my soul in the company of the most Holy Trinity; and it seemed to me that the Person of the Father drew me to Himself, and spoke to me most comfortable words. Among them were these, while showing how He loved me: "I give thee My Son, and the Holy Ghost, and the Virgin: what canst thou give Me?"[1]

17. On the Octave of the Holy Ghost, our Lord was gracious unto me, and gave me hopes of this house,[2] that it would go on improving—I mean the souls that are in it.

18. On the Feast of the Magdalene, our Lord again confirmed a grace I had received in Toledo, electing me, in the absence of a certain person, in her place.

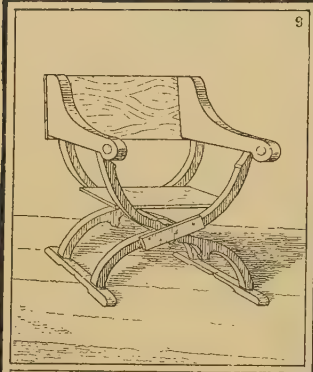
19. In the monastery of the Incarnation, and in the second year of my being prioress there, on the Octave of S. Martin, when I was going to Communion, the Father Fr. John of the Cross,[3]—it was he who was giving me the most Holy Sacrament,—divided the Host between me and another sister. I thought it was done, not because there was any want of Hosts, but that he wished to mortify me because I had told him how much I delighted in Hosts of a large size. Yet I was not ignorant that the size of the Host is of no moment; for I knew that our Lord is whole and entire in the smallest particle. His Majesty said to me: "Have no fear, My daughter; for no one will be able to separate thee from Me,"—giving me to understand that the size of the Host mattered not.

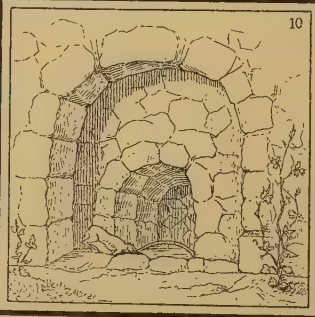
20. Then appearing to me, as on other occasions, in an imaginary vision, most interiorly, He held out His right hand and said: "Behold this nail! it is the pledge of thy being My bride from this day forth. Until now thou hadst not merited it; from henceforth thou shalt regard my honour, not only as of one who is Thy Creator, King, and God, but as thine, My veritable bride; My honour is thine, and thine is Mine." This grace had such an effect on me, that I could not contain myself: I became as one that is foolish, and said to our Lord: "Either ennoble my vileness or cease

[1] See *Relation*, iv. § 2.

[2] The monastery of the Incarnation, Avila (*De la Fuente*).

[3] S. John of the Cross, at the instance of the Saint, was sent to Avila, with another father of the reformed Carmelites, to be confessor of the nuns of the Incarnation, who then disliked the observance of the primitive rule.





Hye Hoys del

1. **Fr. Jerome of the Mother of God,** in the world Jerome Gratian de Alderete, first Provincial of the Reformed Rule, and St. Teresa's director. 2. **General view** of the ruins of the convent. Fight with knives. recalling that of which St. Teresa was a witness at La Venta de Albino. 3. **Ruins** of the old parish church. 4. **Carmelite church,** at present parochial. Below, the cellars of an abandoned building. 5. **Portal** of this church, ornamented with the statue of St. Joseph, the arms of St. Teresa's family, and an unknown escutcheon. 6. **Depositary** of the bones of St. Catalina de Sandoval, in the wall above the sacristy door. 7. **Table** in the refectory, at which St. Teresa took her meals; with cover which protects it. 8. **List of**

Bruges, P Raoux Sc

Cessions made at the convent of Veas, from its foundation until the present time, h autographs of St. Teresa and St. John of the Cross. 9. **Folding chair** on ch St. John of the Cross was seated when he was rapt into ecstasy in the parlour he convent in 1578. 10. **Reservoir** of St. Albert's Fountain. 11. **Monastery of calced Carmelites** at Jaen. Mother Emmanuella, Prioress of this convent in 1866, the last religious professed at Veas. 12. **Arms of the de Alderete family.** **Arms of the de Sandoval family.** 14. **Arms of the military order of Saint James.** **Arms of the city of Veas.** (See Appendix, note 19.)

to bestow such mercies on me, for certainly I do not think that nature can bear them." I remained thus the whole day, as one utterly beside herself. Afterwards I became conscious of great progress, and greater shame and distress to see that I did nothing in return for graces so great.

21. Our Lord said this to me one day: "Thinkest thou, My daughter, that meriting lies in fruition? No; merit lies only in doing, in suffering, and in loving. You never heard that S. Paul had the fruition of heavenly joys more than once; while he was often in sufferings.[1] Thou seest how My whole life was full of dolors, and only on Mount Tabor hast thou heard of Me in glory.[2] Do not suppose, when thou seest My Mother hold Me in her arms, that she had that joy unmixed with heavy sorrows. From the time that Simeon spoke to her, My Father made her see in clear light all I had to suffer. The grand Saints of the desert, as they were led by God, so also did they undergo heavy penances; besides, they waged serious war with the devil and with themselves, and much of their time passed away without any spiritual consolation whatever. Believe me, My daughter, his trials are the heaviest whom My Father loves most; trials are the measure of His love. How can I show My love for thee better than by desiring for thee what I desired for Myself? Consider My wounds; thy pains will never reach to them. This is the way of truth; thus shalt thou help Me to weep over the ruin of those who are in the world, for thou knowest how all their desires, anxieties, and thoughts tend the other way." When I began my prayer that day, my headache was so violent that I thought I could not possibly go on. Our Lord said to me: "Behold, now, the reward of suffering. As thou, on account of thy health, wert unable to speak to Me, I spoke to thee and comforted thee." Certainly, so it was; for the time of my recollection lasted about an hour and a half, more or less. It was then that He spoke to me the words I have just related, together with all the others. I was not able to distract myself, neither knew I where I was; my joy was so great as to be indescribable; my headache was gone, and I was amazed, and I had a longing for suffering. He also told me to keep in mind the words He said to His Apostles: "The servant is not greater than his lord."[3]

[1] 2 Cor. xi. 27. [2] S. Matt. xvii. 2. [3] S. John xiii. 16.

RELATION IV.

OF THE GRACES THE SAINT RECEIVED IN SALAMANCA AT THE END OF LENT 1571.

1. I FOUND myself the whole of yesterday in great desolation, and, except at Communion, did not feel that it was the day of the Resurrection. Last night, being with the community, I heard one[1] of them singing how hard it is to be living away from God. As I was then suffering, the effect of that singing on me was such that a numbness began in my hands, and no efforts of mine could hinder it; but as I go out of myself in raptures of joy, so then my soul was thrown into a trance through the excessive pain, and remained entranced; and until this day I had not felt this. A few days previously I thought that the vehement impulses were not so great as they used to be, and now it seems to me that the reason is what I have described; I know not if it is so. Hitherto the pain had not gone so far as to make me beside myself; and as it is so unendurable, and as I retained the control of my senses, it made me utter loud cries beyond my power to restrain. Now that it has grown, it has reached this point of piercing me; and I understand more of that piercing which our Lady suffered; for until to-day, as I have just said, I never knew what that piercing was. My body was so bruised, that I suffer even now when I am writing this; for my hands are as if the joints were loosed, and in pain.[2] You, my father, will tell me when you see me whether this trance be the effect of suffering, or whether I felt it, or whether I am deceived.

2. I was in this great pain till this morning; and, being in prayer, I fell into a profound trance; and it seemed to me that our Lord had taken me up in spirit to His Father, and said to Him: "Whom Thou hast given to Me, I give to Thee;"[3] and He seemed to draw me near to Himself. This is not an

[1] Isabel of Jesus, born in Segovia, and whose family name was Jimenas, told Ribera (*vide* lib. iv. c. x.) that she was the singer, being then a novice in Salamanca.

[2] See *Fortress of the Soul,* vi. ch. xi.

[3] See *Relation* iii. § 16.

imaginary vision, but one most certain, and so spiritually subtile that it cannot be explained. He spoke certain words to me which I do not remember. Some of them referred to His grace, which He bestows on me. He kept me by Him for some time.

3. As you, my father, went away yesterday so soon, and I consider the many affairs which detain you, so that it is impossible for me to have recourse to you for comfort even when necessary,—for I see that your occupations are most urgent,—I was for some time in pain and sadness. As I was then in desolation,—as I said before,—that helped me; and as nothing on earth, I thought, had any attractions for me, I had a scruple, and feared I was beginning to lose that liberty. This took place last night; and to-day our Lord answered my doubt, and said to me "that I was not to be surprised; for as men seek for companions with whom they may speak of their sensual satisfactions, so the soul—when there is any one who understands it—seeks those to whom it may communicate its pleasures and its pains, and is sad and mourns when it can find none." He said to me: "Thou art prosperous now, and thy works please Me." As He remained with me for some time, I remembered that I had told you, my father, that these visions pass quickly away; He said to me "that there was a difference between these and the imaginary visions, and that there could not be an invariable law concerning the graces He bestowed on us; for it was expedient to give them now in one way, now in another."

4. After Communion, I saw our Lord most distinctly close beside me; and He began to comfort me with great sweetness, and said to me, among other things: "Thou beholdest Me present, my daughter,—it is I. Show Me thy hands." And to me He seemed to take them and to put them to His side, and said: "Behold My wounds; thou art not without Me. Finish the short course of thy life." By some things He said to me, I understood that, after His Ascension, He never came down to the earth except in the most Holy Sacrament to communicate Himself to any one. He said to me, that when He rose again He showed Himself to our Lady, because she was in great trouble; for sorrow had so pierced her soul that she did not even recover herself at once in order to have the fruition of that joy. By this I saw

how different was my piercing.[1] But what must that of the Virgin have been? He remained long with her then because it was necessary to console her.

5. On Palm Sunday, at Communion, I was in a deep trance,—so much so, that I was not able even to swallow the Host; and, still having It in my mouth, when I had come a little to myself, I verily believed that my mouth was all filled with Blood; and my face and my whole body seemed to be covered with It, as if our Lord had been shedding It at that moment. I thought It was warm, and the sweetness I then felt was exceedingly great; and our Lord said to me: "Daughter, My will is that My Blood should profit thee; and be not thou afraid that My compassion will fail thee. I shed It in much suffering, and, as thou seest, thou hast the fruition of It in great joy. I reward thee well for the pleasure thou gavest Me to-day." He said this because I have been in the habit of going to Communion, if possible, on this day for more than thirty years, and of labouring to prepare my soul to be the host of our Lord; for I considered the cruelty of the Jews to be very great, after giving Him so grand a reception, in letting Him go so far for supper; and I used to picture Him as remaining with me, and truly in a poor lodging, as I see now. And thus I used to have such foolish thoughts—they must have been acceptable to our Lord, for this was one of the visions which I regard as most certain; and, accordingly, it has been a great blessing to me in the matter of Communion.

6. Previous to this, I had been, I believe, for three days in that great pain, which I feel sometimes more than at others, because I am away from God; and during those days it had been very great, and seemingly more than I could bear. Being thus exceedingly wearied by it, I saw it was late to take my collation, nor could I do so,—for if I do not take it a little earlier, it occasions great weakness because of my sickness; and then, doing violence to myself, I took up some bread to prepare for collation, and on the instant Christ appeared, and seemed to be breaking the bread and putting it into my mouth. He said to me: "Eat, My daughter, and bear it as well as thou canst. I condole with thee in thy suffering; but it is good for thee now." My pain was gone, and I was comforted; for He seemed to be really

[1] See above, § 1.

with me then, and the whole of the next day; and with this my desires were then satisfied. The word "condole" made me strong; for now I do not think I am suffering at all.

RELATION V.

OBSERVATIONS ON CERTAIN POINTS OF SPIRITUALITY.

1. "WHAT is it that distresses thee, little sinner? Am I not thy God? Dost thou not see how ill I am treated here? If thou lovest Me, why art thou not sorry for Me? Daughter, light is very different from darkness. I am faithful; no one will be lost without knowing it. He must be deceiving himself who relies on spiritual sweetnesses; the true safety lies in the witness of a good conscience.[1] But let no one think that of himself he can abide in the light, any more than he can hinder the natural night from coming on; for that depends on My grace. The best means he can have for retaining the light is the conviction in his soul that he can do nothing of himself, and that it comes from Me; for, even if he were in the light, the instant I withdraw, night will come. True humility is this: the soul's knowing what itself can do, and what I can do. Do not neglect to write down the counsels I give thee, that thou mayest not forget them. Thou seekest to have the counsels of men in writing; why, then, thinkest thou that thou art wasting time in writing down those I give thee? The time will come when thou shalt require them all."

On Union.

2. "Do not suppose, My daughter, that to be near to Me is union; for they who sin against Me are near Me, though they do not wish it. Nor is union the joys and comforts of union,[2] though they be of the very highest kind, and though they come from Me. These very often are means of winning souls, even if they are not in a state of grace." When I heard this, I was in a high degree lifted up in spirit. Our

[1] 2 Cor. i. 12.

[2] See S. John of the Cross, *Mount Carmel*, bk. ii. ch. v.

Lord showed me what the spirit was, and what the state of the soul was then, and the meaning of those words of the *Magnificat,* "My spirit rejoices." He showed me that the spirit was the higher part of the will.

3. To return to union; I understood it to be a spirit, pure, and raised up above all the things of earth, with nothing remaining in it that would swerve from the will of God, being a spirit and a will resigned to His will, and in detachment from all things, occupied in God in such a way as to leave no trace of any love of self, or of any created thing whatever.[1] Thereupon, I considered that, if this be union, it comes to this, that as my soul is always abiding in this resolution, we can say of it that it is always in this prayer of union; and yet it is true that the union lasts but a very short time. It was suggested to me that, as to living in justice, meriting and making progress, it will be so; but it cannot be said that the soul is in union, as it is when in contemplation; and I thought I understood, yet not by words heard, that the dust of our wretchedness, faults, and imperfections, wherein we bury ourselves, is so great, that it is not possible to live in such pureness as the spirit is in when in union with God, raised up and out of our wretched misery. And I think, if it be union to have our will and spirit in union with the will and Spirit of God, that it is not possible for any one not in a state of grace to attain thereto; and I have been told so. Accordingly, I believe it is very difficult to know when the soul is in union; to have that knowledge is a special grace of God, because nobody can tell whether he is in a state of grace or not.[2]

4. You will show me in writing, my father, what you think of this, and how I am in the wrong, and send me this paper back.

5. I had read in a book that it was an imperfection to possess pictures well painted,—and I would not, therefore, retain in my cell one that I had; and also, before I had read this, I thought that it was poverty to possess none, except those made of paper,—and, as I read this afterwards, I would not have any of any other material. I learnt from our Lord, when I was not thinking at all about this, what I am going to say: "that this mortification was not right. Which is better, poverty or charity? But as love was the better, what-

[1] See *Foundations*, ch. v. § 2. [2] Eccl. ix. 1.

ever kindled love in me, that I must not give up, nor take away from my nuns; for the book spoke of much adorning and curious devices—not of pictures.[1] What Satan was doing among the Lutherans was the taking away from them all those means by which their love might be the more quickened; and thus they were going to perdition. Those who are loyal to Me, My daughter, must now, more than ever, do the very reverse of what they do." I understood that I was under great obligations to serve our Lady and S. Joseph, because, when I was utterly lost, God, through their prayers, came and saved me.

6. One day, after the Feast of S. Matthew,[2] I was as is usual with me, after seeing in a vision the most Holy Trinity, and how It is present in a soul in a state of grace.[3] I understood the mystery most clearly, in such a way that, after a certain fashion and comparisons, I saw It in an imaginary vision. And though at other times I have seen the most Holy Trinity in an intellectual vision, for some days after the truth of it did not rest with me,—as it does now, I mean, —so that I could dwell upon it. I see now that it is just as learned men told me; and I did not understand it as I do now, though I believed them without the least hesitation; for I never had any temptations against the faith.

7. It seems to us ignorant women that the Persons of the most Holy Trinity are all Three, as we see Them painted in one Person, after the manner of those pictures which represent a body with three faces; and thus it causes such astonishment in us that we look on it as impossible, and so there is nobody who dares to think of it; for the understanding is perplexed, is afraid it may come to doubt the truth, and that robs us of a great blessing.

8. What I have seen is this: Three distinct Persons, each one by Himself visible, and by Himself speaking.[4] And afterwards I have been thinking that the Son alone took

[1] See S. John of the Cross, *Mount Carmel,* bk. iii. ch. xxxiv.

[2] The §§ 6, 7, and 8 are the thirteenth letter of the second volume, ed. Doblado.

[3] See *Relation* iii. § 13.

[4] Antonio de San Joseph, in his notes on this passage, is anxious to save the Thomist doctrine that one of the Divine Persons cannot be seen without the other, and so he says that the Saint speaks of the Three Persons as she saw Them—not as They are in Themselves.

human flesh, whereby this truth is known. The Persons love, communicate, and know Themselves. Then, if each one is by Himself, how can we say that the Three are one Essence, and so believe? That is a most deep truth, and I would die for it a thousand times. In the Three Persons there is but one will and one power and one might; neither can One be without Another: so that of all created things there is but one sole Creator. Could the Son create an ant without the Father? No; because the power is all one. The same is to be said of the Holy Ghost. Thus, there is one God Almighty, and the Three Persons are one Majesty. Is it possible to love the Father without loving the Son and the Holy Ghost? No; for he who shall please One of the Three pleases the Three Persons; and he who shall offend One offends All. Can the Father be without the Son and without the Holy Ghost? No; for They are one substance, and where One is there are the Three; for They cannot be divided. How, then, is it that we see the Three Persons distinct? and how is it that the Son, not the Father, nor the Holy Ghost, took human flesh? This is what I have never understood; theologians know it. I know well that the Three were there when that marvellous work was done, and I do not busy myself with much thinking thereon. All my thinking thereon comes at once to this: that I see God is almighty, that He has done what He would, and so can do what He will. The less I understand it, the more I believe it, and the greater the devotion it excites in me. May He be blessed for ever! Amen.

9. If our Lord had not been so gracious with me as He has been, I do not think I should have had the courage to do what has been done, nor strength to undergo the labours endured, with the contradictions and the opinions of men. And accordingly, since the beginning of the foundations, I have lost the fears I formerly had, thinking that I was under delusions,—and I had a conviction that it was the work of God: having this, I ventured upon difficult things though always with advice and under obedience. I see in this that when our Lord willed to make a beginning of the Order, and of His mercy made use of me, His Majesty had to supply all that I was deficient in, which was every thing, in order that the work might be effected, and that His greatness might be the more clearly revealed in one so wicked.

10. Antiochus was unendurable to himself, and to those who were about him, because of the stench of his many sins.[1]

11. Confession is for faults and sins, and not for virtues, nor for any thing of the kind relating to prayer. These things are to be treated of out of confession with one who understands the matter,—and let the prioress see to this; and the nun must explain the straits she is in, in order that the proper helps may be found for her; for Cassian says that he who does not know the fact, as well as he who has never seen or learnt, that men can swim, will think, when he sees people throw themselves into the river, that they will all be drowned.[2]

12. Our Lord would have Joseph tell the vision to his brethren, and have it known, though it was to cost Joseph so much.

13. How the soul has a sense of fear when God is about to bestow any great grace upon it; that sense is the worship of the spirit, as that of the four[3] elders spoken of in Scripture.

14. How, when the faculties are suspended, it is to be understood that certain matters are suggested to the soul, to be by it recommended to God; that an angel suggests them, of whom it is said in the Scriptures that he was burning incense and offering up the prayers of the saints.[4]

15. How there are no sins where there is no knowledge; and thus our Lord did not permit the king to sin with the wife of Abraham, for he thought that she was his sister, not his wife.

[1] 2 Maccab. ix. 10, 12.

[2] Cassian. *Collat.* vii. cap. iv. p. 311: "Nec enim si quis ignarus natandi, sciens pondus corporis sui ferre aquarum liquorem non posse, experimento suæ voluerit imperitiæ definire, neminem penitus posse liquidis elementis solida carne circumdatum sustineri."

[3] Antonio de San Joseph says that the Saint meant to write four-and-twenty, in allusion to Apoc. iv.

[4] Apoc. viii. 4.

RELATION VI.

THE VOW OF OBEDIENCE TO FATHER GRATIAN WHICH THE SAINT MADE IN 1575.

1. In the year 1575, in the month of April, when I was founding the monastery of Veas, Fra Jerome of the Mother of God Gratian happened to come thither.[1] I began to go to confession to him from time to time, though not looking upon him as filling the place of the other confessors I had, so as to be wholly directed by him. One day, when I was taking food, but without any interior recollection whatever, my soul began to be recollected in such a way that I thought I must fall into a trance; and I had a vision, that passed away with the usual swiftness, like a meteor. I seemed to see close beside me Jesus Christ our Lord, in the form wherein His Majesty is wont to reveal Himself, with F. Gratian on His right. Our Lord took his right hand and mine, and, joining them together, said to me that He would have me accept him in His place for my whole life, and that we were both to have one mind in all things, for so it was fitting. I was profoundly convinced that this was the work of God, though I remembered with regret two of my confessors whom I frequented in turn for a long time, and to whom I owed much; that one for whom I have a great affection especially caused a terrible resistance. Nevertheless, not being able to persuade myself that the vision was a delusion, because it had a great power and influence over me, and also because it was said to me on two other occasions that I was not to be afraid, that He wished this,—the words were different,—I made up my mind at last to act upon them, understanding it to be our Lord's will, and to follow that counsel so long as I should live. I had never before so acted with any one, though I had consulted many persons of great learning and holiness, and who watched over my soul with great care,—but neither had I received any such direction as that I should make no change; for as to my confessors, of some I understood that they would be profitable to me, and so also of these.

[1] See *Foundations*, ch. xxii.

2. When I had resolved on this, I found myself in peace and comfort so great that I was amazed, and assured of our Lord's will; for I do not think that Satan could fill the soul with peace and comfort such as this: and so, whenever I think of it, I praise our Lord and remember the words, "He hath made peace within thy borders,"[1] and I wish I could wear myself out in the praises of God.

3. It must have been about a month after this my resolve was made, on the second day after Pentecost, when I was going to found the monastery in Seville, that we heard Mass in a hermitage in Ecija, and rested there during the hottest part of the day. Those who were with me remained in the hermitage while I was by myself in the sacristy belonging to it. I began to think of one great grace which I received of the Holy Ghost, on one of the vigils of His feast,[2] and a great desire arose within me of doing Him some most special service, and I found nothing that was not already done,—at least, resolved upon,—for all I do must be faulty; and I remembered that, though I had already made a vow of obedience, it might be made in greater perfection, and I had an impression it would be pleasing unto Him if I promised that which I was already resolved upon, to live under obedience to the Father-Master Fr. Jerome. On the one hand, I seemed to be doing nothing, because I was already bent on doing it; on the other hand, it would be a very serious thing, considering that our interior state is not made known to the superiors who receive our vows, and that they change, and that, if one is not doing his work well, another comes in his place; and I believed I should have none of my liberty all my life long, either outwardly or inwardly, and this constrained me greatly to abstain from making the vow. This repugnance of the will made me ashamed, and I saw that, now I had something I could do for God, I was not doing it; it was a sad thing for my resolution to serve Him. The fact is, that the objection so pressed me, that I do not think I ever did any thing in my life that was so hard—not even my profession—unless it be that of my leaving my father's house to become a nun.[3] The reason

[1] Ps. cxlvii. 3.

[2] Perhaps the Saint refers to what she has written in her *Life*, ch. xxxviii. §§ 11, 12.

[3] *Life*, ch. iv. § 1.

of this was that I had forgotten my affection for him, and his gifts for directing me; yea, rather, I was looking on it then as a strange thing, which has surprised me; feeling nothing but a great fear whether the vow would be for the service of God or not: and my natural self—which is fond of liberty—must have been doing its work, though for years now I have no pleasure in it. But it seemed to me a far other matter to give up that liberty by a vow, as in truth it is. After a protracted struggle, our Lord gave me great confidence; and I saw it was the better course, the more I felt about it: if I made this promise in honour of the Holy Ghost, He would be bound to give him light for the direction of my soul; and I remembered at the same time that our Lord had given him to me as my guide. Thereupon I fell upon my knees, and, to render this tribute of service to the Holy Ghost, made a promise to do whatever he should bid me do while I lived, provided nothing were required of me contrary to the law of God and the commands of superiors whom I am more bound to obey. I adverted to this, that the obligation did not extend to things of little importance,—as if I were to be importunate with him about any thing, and he bade me cease, and I neglected his advice and repeated my request, —nor to things relating to my convenience. In a word, his commands were not to be about trifles, done without reflection; and I was not knowingly to conceal from him my faults and sins, or my interior state; and this, too, is more than we allow to superiors. In a word, I promised to regard him as in the place of God, outwardly and inwardly. I know not if it be so, but I seemed to have done a great thing in honour of the Holy Ghost—at least, it was all I could do, and very little it was in comparison with what I owe Him.

4. I give God thanks, who has created one capable of this work: I have the greatest confidence that His Majesty will bestow on him great graces; and I myself am so happy and joyous, that I seem to be in every way free from myself; and though I thought that my obedience would be a burden, I have attained to the greatest freedom. May our Lord be praised for ever!

RELATION VII.

MADE FOR RODRIGO ALVAREZ, S. J., IN THE YEAR 1575, ACCORDING TO DON VICENTE DE LA FUENTE; BUT IN 1576, ACCORDING TO THE BOLLANDISTS AND F. BOUIX.

1. This nun took the habit forty years ago, and from the first began to reflect on the mysteries of the Passion of Christ our Lord, and on her own sins, for some time every day without thinking at all of any thing supernatural, but only of created things, or of such subjects as suggested to her how soon the end of all things must come, discerning in creatures the greatness of God and His love for us.

2. This made her much more willing to serve Him: she was never under the influence of fear, and made no account of it, but had always a great desire to see God honoured and His glory increased. To that end were all her prayers directed, without making any for herself; for she thought that it mattered little if she had to suffer in purgatory in exchange for the increase of His glory even in the slightest degree.

3. In this she spent about two-and-twenty years in great aridities, and never did it enter into her thoughts to desire any thing else; for she regarded herself as one who, she thought, did not deserve even to think about God, except that His Majesty was very merciful to her in allowing her to remain in His presence, saying her prayers, reading also in good books.

4. It must be about eighteen years since she began to arrange about the first monastery of Barefooted Carmelites which she founded. It was in Avila, three or two years before,—I believe it is three,—she began to think that she occasionally heard interior locutions, and had visions and revelations interiorly. She saw with the eyes of the soul, for she never saw any thing with her bodily eyes, nor heard any thing with her bodily ears: twice, she thinks, she heard a voice, but she understood not what was said. It was a sort of making things present when she saw these things interiorly; they passed away like a meteor most frequently. The vision, however, remained so impressed on her mind, and produced such effects, that it was as if she saw those things with her bodily eyes, and more.

5. She was then by nature so very timid, that she would not dare to be alone even by day, at times. And as she could not escape from these visitations, though she tried with all her might, she went about in very great distress, afraid that it was a delusion of Satan, and began to consult spiritual men of the Society of Jesus about it, among whom were Father Araoz, who was Commissary of the Society, and who happened to go to that place, and Father Francis, who was Duke of Gandia,—him she consulted twice;[1] also a Provincial, now in Rome, called Gil Gonzalez, and him also who is now Provincial of Castille,—this latter, however, not so often,—Father Baltasar Alvarez, who is now Rector in Salamanca; and he heard her confession for six years at this time; also the present Rector of Cuenca, Salazar by name; the Rector of Segovia, called Santander; the Rector of Burgos, whose name is Ripalda,—and he thought very ill of her when he heard of these things, till after he had conversed with her; the Doctor Paul Hernandez in Toledo, who was a Consultor of the Inquisition, him who was Rector in Salamanca when she talked to him; the Doctor Gutierrez, and other fathers, some of the Society, whom she knew to be spiritual men, these she sought out, if any were in those places where she went to found monasteries.

6. With the Father Fra Peter of Alcantara, who was a holy man of the Barefooted Friars of S. Francis, she had many communications, and he it was who insisted so much upon it that her spirit should be regarded as good. They were more than six years trying her spirit minutely, as it is already described at very great length,[2] as will be shown hereafter: and she herself in tears and deep affliction; for the more they tried her, the more she fell into raptures, and into trances very often,—not, however, deprived of her senses.

7. Many prayers were made, and many Masses were said, that our Lord would lead her by another way,[3] for her fear was very great when she was not in prayer; though in every thing relating to the state of her soul she was very much better, and a great difference was visible, there was no vain-glory, nor had she any temptation thereto, nor to pride; on the contrary, she was very much ashamed and

[1] See *Life*, ch. xxiv. § 4. [2] See *Life*, ch. xxv. § 18.
[3] See *Life*, ch. xxv. § 20, and ch. xxvii. § 1.

confounded when she saw that people knew of her state, and except with her confessors, or any one who would give her light, she never spoke of these things, and it was more painful to speak of them than if they had been grave sins; for it seemed to her that people must laugh at her,[1] and that these things were womanish imaginations, which she had always heard of with disgust.

8. About thirteen years ago, more or less, after the house of S. Joseph was founded, into which she had gone from the other monastery, came the present Bishop of Salamanca, Inquisitor, I think, of Toledo, previously of Seville, Soto by name.[2] She contrived to have a conference with him for her greater security, and told him every thing. He replied, that there was nothing in all this that concerned his office, because every thing that she saw and heard confirmed her the more in the Catholic faith, in which she always was, and is firm, with most earnest desires for the honour of God and the good of souls, willing to suffer death many times for one of them.

9. He told her, when he saw how distressed she was, to give an account of it all, and of her whole life, without omitting any thing, to the Master Avila, who was a man of great learning in the way of prayer, and to rest content with

[1] See *Life*, ch. xxvi. § 5.

[2] Don Francisco de Soto y Salazar was a native of Bonilla de la Sierra, and Vicar-General of the Bishops of Astorga and Avila, and Canon of Avila; Inquisitor of Cordova, Seville, and Toledo; Bishop, successively, of Albarracin, Segorve, and Salamanca. He died at Merida in 1576, poisoned, it was suspected, by the sect of the Illuminati, who were alarmed at his faithful zeal and holy life (*Palafox*, note to letter 19, vol. i. ed. Doblado). "She went to the Inquisitor Don Francisco Soto de Salazar—he was afterwards Bishop of Salamanca—and said to him: 'My lord, I am subject to certain extraordinary processes in prayer, such as ecstasies, raptures, and revelations, and do not wish to be deluded or deceived by Satan, or to do any thing that is not absolutely safe. I give myself up to the Inquisition to try me and examine my ways of going on, submitting myself to its orders.' The Inquisitor replied: 'Señora, the business of the Inquisition is not to try the spirits, nor to examine ways of prayer, but to correct heretics. Do you, then, commit your experience to writing, in all simplicity and truth, and send it to the Father-Master Avila, who is a man of great spirituality and learning, and extremely conversant with matters of prayer; and when you shall have his answer, you may be sure there is nothing to be afraid of,'" (Jerome Gratian, *Lucidario*, cap. iii.).

the answer he should give. She did so, and described her sins and her life. He wrote to her and comforted her, giving her great security. The account I gave was such that all those learned men who saw it—they were my confessors—said that it was very profitable for instruction in spiritual things; and they commanded her to make copies of it, and write another little book[1] for her daughters,—she was prioress,—wherein she might give them some instructions.

10. Notwithstanding all this, she was not without fears at times, for she thought that spiritual men also might be deceived like herself. She told her confessor that he might discuss these things with certain learned men, though they were not much given to prayer, for she had no other desire but that of knowing whether what she experienced was in conformity with the sacred writings or not. Now and then she took comfort in thinking that—though she herself, because of her sins, deserved to fall into delusions—our Lord would not suffer so many good men, anxious to give her light, to be led into error.

11. Having this in view, she began to communicate with fathers of the Order of the glorious S. Dominic, to which, before these things took place, she had been to confession,—she does not say to them, but to the Order.[2] These are they with whom she afterwards had relations. The Father Fra Vicente Barron, at that time Consultor of the Holy Office, heard her confessions for eighteen months in Toledo, and he had done so very many years before these things began. He was a very learned man. He reassured her greatly, as did also the fathers of the Society spoken of before. All used to say, If she does not sin against God, and acknowledges her own misery, what has she to be afraid of? She confessed to the Father Fra Pedro Ibañez, who was Reader in Avila; to the Father-Master Fra Dominic Bañes, who is now in Valladolid as rector of the college of S. Gregory, I confessed for six years, and whenever I had occasion to do so communicated with him by letter; also to the Master Chaves; to the

[1] This book is the *Way of Perfection*, written by direction of F. Bañes.

[2] The Saint had such great affection for the Order of S. Dominic, that she used to say of herself, "Yo soy la Dominica in passione," meaning thereby that she was in her heart a Dominicaness, and a child of the Order (*Palafox*, note to letter 16, vol. i. ed. Doblado).

Father-Master Fra Bartholomew of Medina, professor in Salamanca, of whom she knew that he thought ill of her; for she, having heard this, thought that he, better than any other, could tell her if she was deceived, because he had so little confidence in her. This was more than two years ago. She contrived to go to confession to him, and gave him a full account of every thing while she remained there; and he saw what she had written,[1] for the purpose of attaining to a better understanding of the matter. He reassured her so much, and more than all the rest, and remained her very good friend.

12. She went to confession also to Fra Philip de Meneses, when she founded the monastery of Valladolid, for he was rector of the college of S. Gregory. He having before that heard of her state, had gone to Avila, that he might speak to her,—it was an act of great charity,—being desirous of ascertaining whether she was deluded, so that he might enlighten her, and, if she was not, defend her when he heard her spoken against; and he was much satisfied.

13. She also conferred particularly with Salinas, Dominican Provincial, a man of great spirituality; with another licentiate named Lunar, who was prior of S. Thomas of Avila; and, in Segovia, with a Reader, Fra Diego de Yangües.

14. Of these Dominicans some never failed to give themselves greatly to prayer, and perhaps all did. Some others also she consulted; for in so many years, and because of the fear she was in, she had opportunities of doing so, especially as she went about founding monasteries in so many places. Her spirit was tried enough, for every body wished to be able to enlighten her, and thereby reassured her and themselves. She always, at all times, wished to submit herself to whatever they enjoined her, and she was therefore distressed when, as to these spiritual things, she could not obey them. Both her own prayer, and that of the nuns she has established, are always carefully directed towards the propagation of the faith; and it was for that purpose, and for the good of her Order, that she began her first monastery.

15. She used to say that, if any of these things tended to lead her against the Catholic faith and the law of God,

[1] When this father had read the *Life*, he had it copied, with the assent of F. Gratian, and gave the copy thus made to the Duchess of Alba (*De la Fuente*).

she would not need to seek for learned men nor tests, because she would see at once that they came from Satan. She never undertook any thing merely because it came to her in prayer; on the contrary, when her confessors bade her do the reverse, she did so without being in the least troubled thereat, and she always told them every thing. For all that they told her that these things came from God, she never so thoroughly believed them that she could swear to it herself, though it did seem to her that they were spiritually safe, because of the effects thereof, and of the great graces which she at times received; but she always desired virtues more than any thing else; and this it is that she has charged her nuns to desire, saying to them that the most humble and mortified will be the most spiritual.

16. All that is told and written she communicated to the Father-Master Fra Dominic Bañes, who is now in Valladolid, and who is the person with whom she has had, and has still, the most frequent communications. He sent her writings to the Holy Office in Madrid, so it is said. In all this she submits herself to the Catholic faith and the Roman Church. Nobody has found fault with them, because these things are not in the power of any man, and our Lord does not require what is impossible.

17. The reason why so much is known about her is that, as she was in fear about herself, and described her state to so many, these talked to one another on the subject, and also the accident that happened to what she had written.[1] This has been to her a very grievous torment and cross, and has cost her many tears. She says that this distress is not the effect of humility, but of the causes already mentioned. Our Lord seems to have given permission[2] for this torture; for if one spoke more harshly of her than others, by little and little he spoke more kindly of her.

18. She took the greatest pains not to submit the state of her soul to any one who she thought would believe that these things came from God, for she was instantly afraid that the devil would deceive them both. If she saw any one timid about these things, to him she laid bare her secrets with the greater joy; though also it gave her pain when, for the purpose of trying her, these things were treated with contempt, for she thought some were really from God, and she would not

[1] See *Foundations*, ch. xvii. § 12, note. [2] *Life*, ch. xxiii. § 15.

have people, even if they had good cause, condemn them so absolutely; neither would she have them believe that all were from God; and because she knew perfectly well that delusion was possible, therefore it was that she never thought herself altogether safe in a matter wherein there might be danger.

19. She used to strive with all her might never in any way to offend God, and was always obedient; and by these means she thought she might obtain her deliverance, by the help of God, even if Satan were the cause.

20. Ever since she became subject to these supernatural visitations, her spirit is always inclined to seek after that which is most perfect, and she had almost always a great desire to suffer; and in the persecutions she underwent, and they were many, she was comforted, and had a particular affection for her persecutors. She had a great desire to be poor and lonely, and to depart out of this land of exile in order to see God. Through these effects, and others like them, she began to find peace, thinking that a spirit which could leave her with these virtues could not be an evil one, and they who had the charge of her soul said so; but it was a peace that came from diminished weariness, not from the cessation of fear.

21. The spirit she is of never urged her to make any of these things known, but to be always obedient.[1] As it has been said already,[2] she never saw any thing with her bodily eyes, but in a way so subtile and so intellectual that at first she sometimes thought that all was the effect of imagination; at other times she could not think so. These things were not continual, but occurred for the most part when she was in some trouble: as on one occasion, when for some days she had to bear unendurable interior pains, and a restlessness of soul arising out of the fear that she was deluded by Satan, as it is described at length in the account she has given of it,[3] and where her sins, for they have been so public, are mentioned with the rest; for the fear she was in made her forget her own good name.

22. Being thus in distress such as cannot be described, at the mere hearing interiorly these words,[4] "It is I, be not afraid," her soul became so calm, courageous, and confident, that she could not understand whence so great a blessing had come; for her confessor had not been able—and many learned

[1] *Life*, ch. xxvi. § 6.
[2] § 4.
[3] *Life*, ch. xxv. § 19.
[4] *Life*, ch. xxv. § 22.

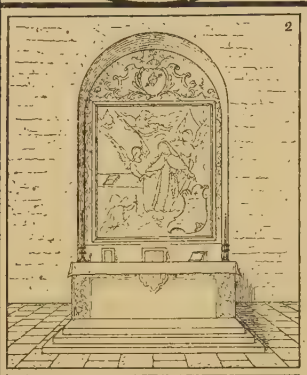
men, with many words, had not been able—to give her that peace and rest which this one word had given her. And thus at other times, some vision gave her strength, for without that she could not have borne such great trials and contradictions, together with infirmities without number, and which she still has to bear, though they are not so many,—for she is never free from some suffering or other, more or less intense. Her ordinary state is constant pain, with many other infirmities, though since she became a nun they are more troublesome, if she is doing any thing in the service of our Lord. And the mercies He shows her pass quickly out of memory, though she often dwells on those mercies,—but she is not able to dwell so long upon these as upon her sins; these are always a torment to her, most commonly as filth smelling foully.

23. That her sins are so many, and her service of God so scanty, must be the reason why she is not tempted to vainglory. There never was any thing in any of these spiritual visitations that was not wholly pure and clean, nor does she think it can be otherwise if the spirit be good and the visions supernatural, for she utterly neglects the body and never thinks of it, being wholly intent upon God.

24. She is also living in great fear about sinning against God, and doing His will in all things; this is her continual prayer. And she is, she thinks, so determined never to swerve from this, that there is nothing her confessors might enjoin her, which she considers to be for the greater honour of our Lord, that she would not undertake and perform, by the help of our Lord. And confident that His Majesty helps those who have resolved to advance His service and glory, she thinks no more of her self and of her own progress, in comparison with that, than if she did not exist, so far as she knows herself, and her confessors think so too.

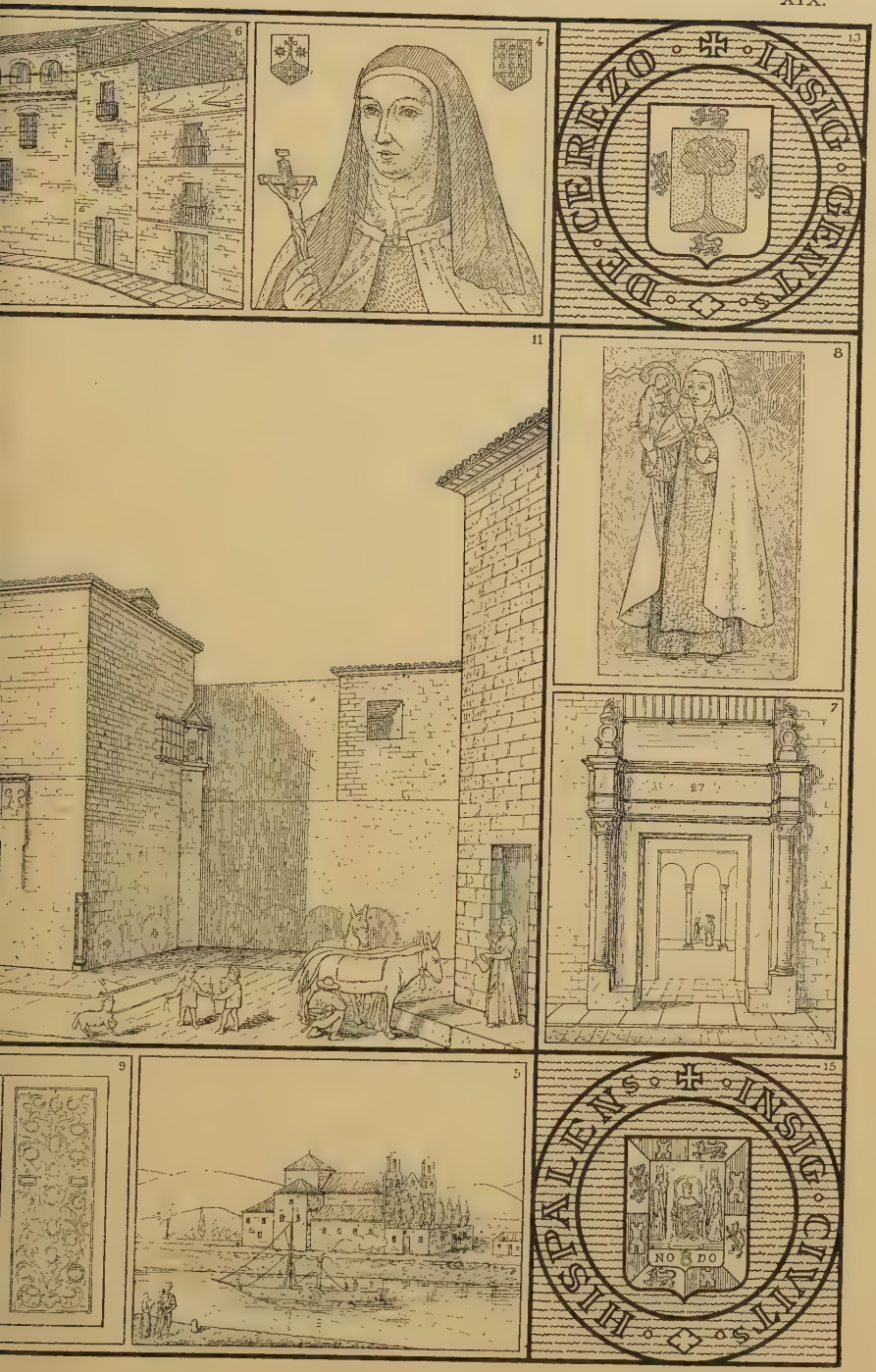
25. All that is written in this paper is the simple truth, and they, and all others who have had any thing to do with her for these twenty years, can justify it. Most frequently her spirit urged her to praise God, and she wished that all the world gave itself up to that, even though it should cost her exceedingly. Hence the desire she has for the good of souls; and from considering how vile are the things of this world, and how precious are interior things, with which nothing can be compared, she has attained to a contempt of the world.

26. As for the vision about which you, my father, wish to



Hye Hoys del

1. **Church of the Holy Spirit** at Cordova, where St. Teresa, on her way t Seville, heard Mass on the third day after Pentecost. 2. **Commemorative alta** erected in this church in honour of this event. 3. **Christopher de Roxas y Sandova** Archbishop of Seville. 4. **Maria of St. Joseph,** first Prioress of the monastery a Seville. 5. **Monastery of Discalced Carmelites** of **Our Lady of Redemption** in th suburb of Triana. 6. **House Number 27,** Saragossa street, bought as a monaster for nuns by Lorenzo de Cepeda. 7. **Entrance door of this house,** showing the whit marble colonnade of the court. 8. **Teresita de Cepeda,** the Saint's niece, in th



Bruges, P. Raoux Sc

s which she wore in the monastery at Seville. 9. **Reliquary** in the form of a tych, embroidered by St. Teresa, and given by her to Fr. Pantoja, as a mark ratitude. 10. **The Blessed Virgin and the Infant Jesus** (exact size) embroidered ne of the medallions of this tryptych. 11. **Present Carmelite monastery,** St. sa street. Stall for selling asses' milk. Children playing with the paschal . 12. **Arms of the Archbishop of Seville.** 13. **Arms of the family of Cerezo. Arms of the Pantoja family.** 15. **Arms of the city of Seville.** (See Appendix, 20.)

know something, it is of this kind: she sees nothing either outwardly or inwardly, for the vision is not imaginary; but, without seeing any thing, she understands what it is, and where it is, more clearly than if she saw it, only nothing in particular presents itself to her. She is like a person who feels that another is close beside her; but because she is in the dark she sees him not, yet is certain that he is there present. Still, this comparison is not exact; for he who is in the dark, in some way or other, through hearing a noise or having seen that person before, knows he is there, or knew it before; but here there is nothing of the kind, for without a word, inward or outward, the soul clearly perceives who it is, where he is, and occasionally what he means.[1] Why, or how, she perceives it, she knoweth not; but so it is; and while it lasts, she cannot help being aware of it. And when it is over,—though she may wish ever so much to retain the image thereof,—she cannot do it, for it is then clear to her that it would be, in that case, an act of the imagination, not the vision itself,—that is not in her power; and so it is with the supernatural things. And it is from this it comes to pass that he in whom God works these graces despises himself, and becomes more humble than he was ever before, for he sees that this is a gift of God, and that he can neither add to it nor take from it. The love and the desire become greater of serving our Lord, who is so mighty that He can do that which is more than our imagination can conceive here, as there are things which men, however learned they may be, can never know. Blessed for ever and ever be He who bestows this! Amen.

RELATION VIII.

ADDRESSED TO F. RODRIGO ALVAREZ.

1. These interior things of the spirit are so difficult to describe, and, still more, in such a way as to be understood,—the more so as they pass quickly away,—that, if obedience did not help me, it would be a chance if I succeeded, especially in such difficult things. I implore you, my father, to take for granted that it is not in my mind to think this to be correct,

[1] See *Life*, ch. xxvii. § 5.

for it may well be that I do not understand the matter; but what I can assure you of is this, that I will speak of nothing I have not had experience of at times, and, indeed, often.

2. I think it will please you, my father, if I begin by discussing that which is at the root of supernatural things; for that which relates to devotion, tenderness, tears, and meditations, which is in our power here to acquire by the help of our Lord, is understood.

3. The first prayer of which I was conscious,—in my opinion, supernatural,—so I call that which no skill or effort of ours, however much we labour, can attain to, though we should prepare ourselves for it, and that preparation must be of great service,—is a certain interior recollection[1] of which the soul is sensible; the soul seems to have other senses within itself then, which bear some likeness to the exterior senses it possesses; and thus the soul, withdrawing into itself, seeks to go away from the tumult of its outward senses, and accordingly it drags them away with itself; for it closes the eyes on purpose that it may neither see, nor hear, nor understand any thing but that whereon the soul is then intent, which is to be able to converse with God alone. In this prayer there is no suspension of the faculties and powers of the soul; it retains the full use of them; but the use of them is retained that they may be occupied with God. This will be easily understood by him whom our Lord shall have raised to this state; but by him whom He has not, not; at least, such a one will have need of many words and illustrations.

4. Out of this recollection grow a certain quietude and inward peace most full of comfort; for the soul is in such a state that it does not seem to it that it wants any thing; for even speaking wearies it,—I mean by this, vocal prayer and meditation; it would do nothing but love. This lasts some time, and even a long time.

5. Out of this prayer comes usually what is called a sleep of the faculties; but they are not so absorbed nor so suspended as that it can be called a trance; nor is it altogether union.

6. Sometimes, and even often, the soul is aware that the will alone is in union; and this it sees very clearly,—that is, it seems so to it. The will is wholly intent upon God, and the soul sees that it has no power to rest on, or do, any thing else; and at the same time the two other faculties are at

[1] *Inner Fortress*, iv. ch. iii.

liberty to attend to other matters of the service of God,—in a word, Martha and Mary are together.[1] I asked Father Francis[2] if this was a delusion, for it made me stupid; and his reply was, that it often happened.

7. When all the faculties of the soul are in union, it is a very different state of things; for they can then do nothing whatever, because the understanding is as it were surprised. The will loves more than the understanding knows; but the understanding does not know that the will loves, nor what it is doing, so as to be able in any way to speak of it. As to the memory, the soul, I think, has none then, nor any power of thinking, nor are the senses awake, but rather as lost, so that the soul may be the more occupied with the object of its fruition: so it seems to me. They are lost but for a brief interval; it passes quickly away. By the wealth of humility, and other virtues and desires, left in the soul after this may be learnt how great the blessing is that flows from this grace, but it cannot be told what it is; for, though the soul applies itself to the understanding of it, it can neither understand nor explain it. This, if it be real, is, in my opinion, the greatest grace wrought by our Lord on this spiritual road,—at least, it is one of the greatest.

8. Raptures and trance, in my opinion, are all one, only I am in the habit of using the word trance instead of rapture because the latter word frightens people; and, indeed, the union of which I am speaking may also be called a trance. The difference between union and trance is this, that the latter lasts longer and is more visible outwardly, because the breathing gradually diminishes, so that it becomes impossible to speak or to open the eyes; and though this very thing occurs when the soul is in union, there is more violence in a trance, for the natural warmth vanishes, I know not how, when the rapture is deep; and in all these kinds of prayer there is more or less of this. When it is deep, as I was saying, the hands become cold, and sometimes stiff and straight as pieces of wood; as to the body, if the rapture comes on when it is standing or kneeling; it remains so;[3] and the soul is so full of the joy of that which our Lord is setting before it, that it seems to forget to animate the body, and abandons it. If the rapture lasts, the nerves are made to feel it.

[1] See *Life*, ch. xvii. § 5. [2] Compare *Life*, ch. xxiv. § 4.
[3] See *Life*, ch. xx. § 23.

9. It seems to me that our Lord will have the soul know more of that, the fruition of which it has, in a trance than in union, and accordingly in a rapture the soul receives most commonly certain revelations of His Majesty, and the effects thereof on the soul are great,—a forgetfulness of self, through the longing it has that God our Lord, who is so high, may be known and praised. In my opinion, if the rapture be from God, the soul cannot fail to obtain a deep conviction of its own helplessness, and of its wretchedness and ingratitude, in that it has not served Him who, of His own goodness only, bestows upon it graces so great; for the feeling and the sweetness are so high above all things that may be compared therewith that, if the recollection of them did not pass away, all the satisfactions of earth would be always loathsome to it; and hence comes the contempt for all the things of the world.

10. The difference between trance and transport[1] is this,—in a trance the soul gradually dies to outward things, losing the senses and living unto God. A transport comes on by one sole act of His Majesty, wrought in the innermost part of the soul with such swiftness that it is as if the higher part thereof were carried away, and the soul leaving the body. Accordingly it requires courage at first to throw itself into the arms of our Lord, that He may take it whithersoever He will; for, until His Majesty establishes it in peace there whither He is pleased to take it—by take it I mean the admitting of it to the knowledge of deep things—it certainly requires in the beginning to be firmly resolved to die for Him, because the poor soul does not know what this means—that is, at first. The virtues, as it seems to me, remain stronger after, this, for there is a growth in detachment, and the power of God, who is so mighty, is the more known, so that the soul loves and fears Him. For so it is, He carries away the soul, no longer in our power, as the true Lord thereof, which is filled with a deep sorrow for having offended Him, and astonishment that it ever dared to offend a Majesty so great, with an exceedingly earnest desire that none may henceforth offend Him, and that all may praise Him. This, I think, must be the source of those very fervent desires for the salvation of souls, and for some share therein, and for the due praising of God.

[1] "Arrobamiento y arrebatamiento."

11. The flight of the spirit—I know not how to call it—is a rising upwards from the very depths of the soul. I remember only this comparison, and I made use of it before, as you know, my father, in that writing where these and other ways of prayer are explained at length,[1] and such is my memory that I forget things at once. It seems to me that soul and spirit are one and the same thing; but only as a fire, if it is great and ready for burning; so, like fire burning rapidly, the soul, in that preparation of itself which is the work of God, sends up a flame,—the flame ascends on high, but the fire thereof is the same as that below, nor does the flame cease to be fire because it ascends: so here, in the soul, something so subtile and so swift seems to issue from it, that ascends to the higher part, and goes thither whither our Lord wills. I cannot go further with the explanation; it seems a flight, and I know of nothing else wherewith to compare it: I know that it cannot be mistaken, for it is most evident when it occurs, and that it cannot be hindered.

12. This little bird of the spirit seems to have escaped out of this wretchedness of the flesh, out of the prison of this body, and now, disentangled therefrom, is able to be the more intent on that which our Lord is giving it. The flight of the spirit is something so fine, of such inestimable worth, as the soul perceives it, that all delusion therein seems impossible, or any thing of the kind, when it occurs. It was afterwards that fear arose, because she who received this grace was so wicked; for she saw what good reasons she had to be afraid of every thing, though in her innermost soul there remained an assurance and a confidence wherein she was able to live, but not enough to make her cease from the anxiety she was in not to be deceived.

13. By impetus I mean that desire which at times rushes into the soul, without being preceded by prayer, and that is most frequently the case; it is a sudden remembering that the soul is away from God, or of a word it has heard to that effect. This remembering is occasionally so strong and vehement that the soul in a moment becomes as if the reason were gone, just like a person who suddenly hears most painful tidings of which he knew not before, or is surprised; such a one seems deprived of the power of collecting his thoughts for his own comfort, and is as one lost. So is it in this state,

[1] See *Life*, chs. xx. and xxi.

except that the suffering arises from this, that there abides in the soul a conviction that it would be well worth dying in it. It seems that whatever the soul then perceives does but increase its sufferings, and that our Lord will have its whole being find no comfort in any thing, nor remember that it is His will that it should live: the soul seems to itself to be in great and indescribable loneliness, and abandoned of all, because the world, and all that is in it, gives it pain; and because it finds no companionship in any created thing, the soul seeks its Creator alone, and this it sees to be impossible unless it dies; and as it must not kill itself, it is dying to die, and there is really a risk of death, and it sees itself hanging between heaven and earth, not knowing what to do with itself. And from time to time God gives it a certain knowledge of Himself, that it may see what it loses, in a way so strange that no explanation of it is possible; and there is no pain in the world—at least, I have felt none—that is equal or like unto this, for if it lasts but half an hour the whole body is out of joint, and the bones so racked, that I am not able to write with my hands: the pains I endure are most grievous.[1]

14. But nothing of all this is felt till the impetus shall have passed away. He to whom it comes has enough to do in enduring that which is going on within him, nor do I believe that he would feel if he were grievously tortured: he is in possession of all his senses, can speak, and even observe; walk about he cannot,—the great blow of that love throws him down to the ground. If we were to die to have this, it would be of no use, for it cannot be except when God sends it. It leaves great effects and blessings in the soul. Some learned men say that it is this, others that it is that, but no one condemns it. The Master-Father d'Avila wrote to me and said it was good, and so say all. The soul clearly understands that it is a great grace from our Lord; were it to occur more frequently, life would not last long.

15. The ordinary impetus is, that this desire of serving God comes on with a certain tenderness, accompanied with tears, out of a longing to depart from this land of exile; but as the soul retains its freedom, wherein it reflects that its living on is according to our Lord's will, it takes comfort in that thought, and offers its life to Him, beseeching Him that it may last only for His glory. This done, it bears all.

[1] *Life*, ch. xx. § 16; *Inner Fortress*, vi. c. xi.

16. Another prayer very common is a certain kind of wounding;[1] for it really seems to the soul as if an arrow were thrust through the heart, or through itself. Thus it causes great suffering, which makes the soul complain; but the suffering is so sweet, that it wishes it never would end. The suffering is not one of sense, neither is the wound physical; it is in the interior of the soul, without any appearance of bodily pain; but as I cannot explain it except by comparing it with other pains, I make use of these clumsy expressions,—for such they are when applied to this suffering. I cannot, however, explain it in any other way. It is, therefore, neither to be written of nor spoken of, because it is impossible for any one to understand it who has not had experience of it,—I mean, how far the pain can go; for the pains of the spirit are very different from those of earth. I gather, therefore, from this, that the souls in hell and purgatory suffer more than we can imagine, by considering these pains of the body.

17. At other times, this wound of love seems to issue from the inmost depth of the soul; great are the effects of it; and when our Lord does not inflict it, there is no help for it, whatever we may do to obtain it; nor can it be avoided when it is His pleasure to inflict it. The effects of it are those longings after God, so quick and so fine that they cannot be described; and when the soul sees itself hindered and kept back from entering, as it desires, on the fruition of God, it conceives a great loathing for the body, on which it looks as a thick wall which hinders it from that fruition which it then seems to have entered upon within itself, and unhindered by the body. It then comprehends the great evil that has befallen us through the sin of Adam in robbing us of this liberty.[2]

18. This prayer I had before the raptures and the great impetuosities I have been speaking of. I forgot to say that these great impetuosities scarcely ever leave me, except through a trance or great sweetness in our Lord, whereby He comforts the soul, and gives it courage to live on for His sake.

19. All this that I speak of cannot be the effect of the imagination; and I have some reasons for saying this, but it would be wearisome to enter on them: whether it be good or

[1] See *Life*, ch. xxix. § 16.
[2] *Life*, ch. xvii. § 9.

not is known to our Lord. The effects thereof, and how it profits the soul, pass all comprehension, as it seems to me.

20. I see clearly that the Persons are distinct, as I saw it yesterday when you, my father, were talking to the Father-Provincial; only I saw nothing, and heard nothing, as, my father, I have already told you. But there is a strange certainty about it, though the eyes of the soul see nothing; and when the Presence is withdrawn, that withdrawal is felt. How it is, I know not; but I do know very well that it is not an imagination, because I cannot reproduce the vision when it is over, even if I were to perish in the effort; but I have tried to do so. So is it with all that I have spoken of here, so far as I can see; for, as I have been in this state for so many years, I have been able to observe, so that I can say so with this confidence. The truth is,—and you, my father, should attend to this,—that, as to the Person who always speaks, I can certainly say which of Them He seems to me to be; of the others I cannot say so much. One of Them I know well has never spoken. I never knew why, nor do I busy myself in asking more of God than He is pleased to give, because in that case, I believe, I should be deluded by Satan at once; nor will I ask now, because of the fear I am in.

21. I think the First spoke to me at times; but, as I do not remember that very well now, nor what it was that He spoke, I will not venture to say so. It is all written,—you, my father, know where,—and more at large than it is here; I know not whether in the same words or not.[1] Though the Persons are distinct in a strange way, the soul knows One only God. I do not remember that our Lord ever seemed to speak to me but in His Human Nature; and—I say it again—I can assure you that this is no imagination.

22. What, my father, you say about the water, I know not; nor have I heard where the earthly paradise is. I have already said that I cannot but listen to what our Lord tells me; I hear it because I cannot help myself; but, as for asking His Majesty to reveal any thing to me, that is what I have never done. In that case, I should immediately think I was imagining things, and that I must be in a delusion of Satan. God be praised, I have never been curious about things, and I do not care to know more than I do.[2] What I have learnt,

[1] See *Relation* iii. § 6.

[2] See S. John of the Cross, *Ascent of Mount Carmel*, bk. ii. ch. xxii.

without seeking to learn, as I have just said, has been a great trouble to me, though it has been the means, I believe which our Lord made use of to save me, seeing that I was so wicked; good people do not need so much to make them serve His Majesty.

23. I remember another way of prayer which I had before the one I mentioned first,—namely, a presence of God, which is not a vision at all. It seems that any one, if he recommends himself to His Majesty, even if he only prays vocally, finds Him; every one, at all times, can do this, if we except seasons of aridity. May He grant I may not by my own fault lose mercies so great, and may He have compassion on me!

RELATION IX.

OF CERTAIN SPIRITUAL GRACES SHE RECEIVED IN TOLEDO AND AVILA IN THE YEARS 1576 AND 1577.

1. I HAD begun to go to confession to a certain person[1] in the city wherein I am at present staying, when he, though he had much good will towards me, and always has had since he took upon himself the charge of my soul, ceased to come here; and one night, when I was in prayer, and thinking how he failed me, I understood that God kept him from coming because it was expedient for me to treat of the affairs of my soul with a certain person on the spot.[2] I was distressed because I had to form new relations—it might be he would not understand me, and would disturb me—and because I had a great affection for him who did me this charity, though I was always spiritually content when I saw or heard the latter preach; also, I thought it would not do because of his many occupations. Our Lord said to me: "I will cause him to hear and understand thee. Make thyself known unto him; it will be some relief to thee in thy troubles."

[1] F. Yepes, then prior of S. Jerome's, Toledo (*De la Fuente*).

[2] Don Alonzo Velasquez, canon of Toledo, to whom Relation xi. is addressed. The Saint speaks of this in a letter to Fra Gratian in 1576. The letter is numbered 82 in the edition of Don Vicente, and 23 in the fourth volume of the edition of Doblado.

The latter part was addressed to me, I think, because I was then so worn out by the absence of God. His Majesty also said that He saw very well the trouble I was in; but it could not be otherwise while I lived in this land of exile: all was for my good. And he comforted me greatly. So it has been: he comforts me, and seeks opportunities to do so; he has understood me, and given me great relief; he is a most learned and holy man.

2. One day,—it was the Feast of the Presentation,—I was praying earnestly to God for a certain person, and thinking that after all the possession of property and of freedom was unfitting for that high sanctity which I wished him to attain to; I reflected on his weak health, and on the spiritual health which he communicated to souls; and I heard these words: "He serves Me greatly; but the great thing is to follow Me stripped of every thing, as I was on the cross. Tell him to trust in Me." These last words were said because I thought he could not, with his weak health, attain to such perfection.

3. Once, when I was thinking of the pain it was to me to take my food and do no penance, I understood that there was at times more of self-love in that feeling than of a desire for penance.

4. Once, when I was in great distress because of my offences against God, He said to me: "All thy sins in My sight are as if they were not. For the future, be strong; for thy troubles are not over."

5. One day, in prayer, I felt my soul in God in such a way that it seemed to me as if the world did not exist, I was so absorbed in Him. He made me then understand that verse of the *Magnificat,* "And my spirit rejoices," so that I can never forget it.

6. Once, when I was thinking how people sought to destroy this monastery of the Barefooted Carmelites, and that they purposed, perhaps, to bring about the destruction of them all by degrees, I heard: "They do purpose it; nevertheless, they will never see it done, but very much the reverse."

7. Once, in deep recollection, I was praying to God for Eliseus;[1] I heard this: "He is My true son; I will never fail him," or to that effect; but I am not sure of the latter words.

[1] Fra Jerome Gratian (*De la Fuente*).

8. Having one day conversed with a person who had given up much for God, and calling to mind that I had given up nothing for Him, and had never served Him in any thing, as I was bound to do, and then considering the many graces He had wrought in my soul, I began to be exceedingly weary; and our Lord said to me: "Thou knowest of the bethrothal between thee and Myself, and therefore all I have is thine; and so I give thee all the labours and sorrows I endured, and thou canst therefore ask of My Father as if they were thine." Though I have heard that we are partakers therein,[1] now it was in a way so different that it seemed as if I had become possessed of a great principality; for the affection with which He wrought this grace cannot be described. The Father seemed to ratify the gift; and from that time forth I look at our Lord's Passion in a very different light, as on something that belongs to me; and that gives me great comfort.[2]

9. On the Feast of the Magdalene, when thinking of the great love I am bound to have for our Lord, according to the words He spoke to me in reference to this Saint, and having great desires to imitate her, our Lord was very gracious unto me, and said, I was to be henceforth strong; for I had to serve Him more than I had hitherto done.[3] He filled me with a desire not to die so soon, that I might have the time to occupy myself therein; and I remained with a great resolution to suffer.

10. On one occasion, I understood how our Lord was in all things, and how He was in the soul; and the illustration of a sponge filled with water was suggested to me.

11. When my brothers came,—and I owe so much to one of them,[4]—I remained in conversation with him concerning his soul and his affairs, which wearied and distressed me; and as I was offering this up to our Lord, and thinking that I did it all because I was under obligations to him, I

[1] 1 S. Pet. iv. 13.

[2] This took place in 1575, when she was going to found her monastery in Seville (*Ribera*, iv. 10).

[3] See § 3, above.

[4] This was in 1575, when the Saint was founding the monastery of Seville; and the brother was Don Lorenzo, returned from the Indies, and who now placed himself under the direction of his sister (*De la Fuente*).

remembered that by our Constitutions[1] we are commanded to separate ourselves from our kindred, and I was set thinking whether I was under any obligation, our Lord said to me: "No, My daughter; the regulations of the Order must be only in conformity with My law." The truth is, that the end of the Constitutions is, that we are not to be attached to our kindred; and to converse with them, as it seems to me, is rather wearisome, and it is painful to have any thing to do with them.

12. After Communion, on S. Augustine's Day, I understood, and, as it were, saw,—I cannot tell how, unless it was by an intellectual vision which passed rapidly away,—how the Three Persons of the most Holy Trinity, whom I have always imprinted in my soul, are One. This was revealed in a representation so strange, and in a light so clear, that the impression made upon me was very different from that which I have by faith. From that time forth I have never been able to think of One of the Three Divine Persons without thinking of the Three; so that to-day, when I was considering how, the Three being One, the Son alone took our flesh upon Him, our Lord showed me how, though They are One, They are also distinct. These are marvels which make the soul desire anew to be rid of the hindrance which the body interposes between it and the fruition of them. Though this passes away in a moment, there remains a gain to the soul incomparably greater than any it might have made by meditation during many years; and all without knowing how it happens.

13. I have a special joy on the Feast of our Lady's Nativity. When this day was come, I thought it would be well to renew our vows; and thereupon I saw our Lady, by an illuminative vision; and it seemed as if we made them before her, and that they were pleasing unto her. I had this vision constantly for some days, and our Lady was by me on my left hand. One day, after Communion, it seemed to me that my soul was really one with the most Holy Body of our Lord, then present before me; and that wrought a great work and blessing in me.

14. I was once thinking whether I was to be sent to

[1] In the chapter "De la Clausura," § 3: "De trater con deudos se desvien lo mas que pudieren."

reform a certain monastery;[1] and, distressed at it, I heard: "What art thou afraid of? What canst thou lose?—only thy life, which thou hast so often offered to Me. I will help thee." This was in prayer, which was of such a nature as to ease my soul exceedingly.

15. Once, having a desire to render some service to our Lord, I considered that I could serve Him but poorly, and said to myself: "Why, O Lord, dost Thou desire my works?" And He answered: "To see thy good will, My child."

16. Once our Lord gave me light in a matter that I was very glad to understand, and I immediately forgot it, so that I was never able to call it again to mind; and so when I was trying to remember it, I heard: "Thou knowest now that I speak to thee from time to time. Do not omit to write down what I say; for, though it may not profit thee, it may be that it will profit others." As I was thinking whether I, for my sins, had to be of use to others, and be lost myself, He said to me: "Have no fear."

17. I was once recollected in that companionship which I ever have in my soul, and it seemed to me that God was present therein in such a way that I remembered how S. Peter said: "Thou art Christ, the Son of the living God;"[2] for the living God was in my soul. This is not like other visions, for it overpowers faith; so that it is impossible to doubt of the indwelling of the Trinity in our souls by presence, power, and essence. To know this truth is of the very highest gain; and as I stood amazed to see His Majesty in a thing so vile as my soul, I heard: "It is not vile, My child, for it is made in my image."[3] I also learnt something of the reason why God delights in souls more than in any other creatures: it is so subtile that, though the understanding quickly comprehended it, I cannot tell it.

18. When I was in such distress, because of the troubles of our father,[4] that I had no rest, and after Communion one day was making most earnestly my petition to our Lord that,

[1] The monastery of Paterna, of the unreformed Carmelites. This was in 1576 (*De la Fuente*).

[2] S. Matt. xvi. 16. [3] Gen. i. 26.

[4] Fra Jerome Gratian. This took place during the persecution that fell on the reformed Carmelites at the end of the year 1575, and during the following year. See the last paragraph of this Relation (*De la Fuente*. See also *Relation*, vi. § 1.).

as He had given him to me, I might not lose him, He said to me: "Have no fear."

19. Once, with that presence of the Three Persons which I have in my soul, I was in light so clear that no doubt of the presence of the true and living God was possible; and I then came to the knowledge of things which afterwards I could not speak of. One of these things was, how the person of the Son only took human flesh. I cannot, as I have just said, explain it at all; for some of these things were wrought in the secret recesses of the soul, and the understanding seems to grasp them only as one who in his sleep, or half awake, thinks he comprehends what is told him. I was thinking how hard it was to remain alive, seeing that it was living on that robbed us of that marvellous companionship; and so I said to myself: "O Lord, show me some way whereby I may bear this life!" He said unto me: "Think, My child, when life is over, thou canst not serve Me as thou art serving Me now, and eat for Me, and sleep for Me. Whatsoever thou doest, let it be done for Me as if thou wert no longer living, but I; for that is what S. Paul said."[1]

20. Once, after Communion, I saw how His Father within our soul accepts the most Holy Body of Christ. I have understood and seen how the Divine Persons are there, and how pleasing is this offering of His Son, because He has His joy and delight in Him, so to speak, here on earth; for it is not the Humanity only that is with us in our souls, but the Divinity as well, and thus is it so pleasing and acceptable unto Him, and gives us graces so great. I understood also that He accepts the sacrifice, though the priest be in sin; but then the grace of it is not communicated to his soul as it is to their souls who are in a state of grace: not that the inflowings of grace, which proceed from this Communion wherein the Father accepts the sacrifice, cease to flow in their strength, but because of his fault who has to receive them; as it is not the fault of the sun that it does not illumine a lump of pitch, when its rays strike it, as it illumines a globe of crystal. If I could now describe it, I should be better understood; it is a great matter to know this, because there are grand secrets within us when we are at Communion. It is sad that these bodies of ours do not allow us to have the fruition thereof.

[1] Galat. ii. 20.

21. During the Octave of All Saints,[1] I had two or three days of exceeding anguish, the result of my remembrance of my great sins, and I was also in great dread of persecutions, which had no foundation except that great accusations were brought against me, and all my resolutions to suffer any thing for God failed me: though I sought to encourage myself, and made corresponding acts, and saw that all would be a great gain for me, it was to little purpose, for the fear never left me. It was a sharp warfare. I came across a letter, in which my good father[2] had written that S. Paul said that God does not suffer us to be tempted beyond our power to bear.[3] This was a very great relief to me, but was not enough; yea, rather, on the next day I was in great distress at his absence, for I had no one to go to in this trouble, for I seemed to be living in great loneliness. And it added to my grief to see that I now find no one but him who can comfort me, and he must be more than ever away, which is a very sore trouble.

22. The next night after this, reading in a book, I found another saying of S. Paul, with which I began to be comforted; and being slightly recollected, I remained thinking how I had our Lord before present within me, so that I truly saw Him to be the living God. While thinking on this He spoke to me, and I saw Him in my inmost being, as it were beside my heart, in an intellectual vision; His words were: "I am here, only I will have thee see how little thou canst do without Me." I was on the instant reassured, and all my fears left me; and while at Matins that very night our Lord Himself, in an intellectual vision so clear as to seem almost imaginary, laid Himself in my arms, as He is painted in the pictures of our Lady of Anguish.[4] The vision made me very much afraid, for it was so clear, and so close to me, that it made me think whether it was an illusion or not. He said to me, "Be not afraid of it, for the union of My Father with thy soul is incomparably closer than this." The vision

[1] A. D. 1577 (*De la Fuente*).

[2] Jerome Gratian (*id.*).

[3] 1 Cor. x. 13.

[4] Don Vicente says, that here is a proof—if any were wanting—that the Saint wrote this after her sojourn in Seville; because in Avila and in Castile and Aragon the expression is, "our Lady of Dolors;" while in Andalucia it is our Lady of Anguish—"Nuestra Señora de las Angustias."

has remained with me till now. What I have said of our Lord continued more than a month: now it has left me.

23. I was one night in great distress, because it was then a long time since I had heard any thing of my father;[1] and, moreover, he was not well the last time he wrote to me. However, my distress was not so great as that I felt before, for I had hopes, and distress like that I never was in since; but still my anxiety hindered my prayer. He appeared to me on the instant; it could not have been the effect of imagination, for I saw a light within me, and himself coming by the way joyous, with a face all fair. It must have been the light I saw that made his face fair, for all the saints in heaven seem so; and I considered whether it be the light and splendour proceeding from our Lord that renders them thus fair. I heard this: "Tell him to begin at once without fear, for the victory is his."

24. One day, after he came, when I was at night giving thanks to our Lord for the many mercies He had given unto me, He said to me: "O my child, what canst thou ask that I have not done?"

25. Our Lord said to me one day, in the monastery of Veas, that I was to present my petition to Him, for I was His bride. He promised to grant whatever I might ask of Him, and, as a pledge, gave me a very beautiful ring, with a stone set in it like an amethyst, but of a brilliancy very unlike, which He put on my finger. I write this to my own confusion, considering the goodness of God, and my wretched life; for I have deserved hell. Ah, my daughters, pray to God for me, and be devout to S. Joseph, who can do much. This folly I write....folly I write.....

26. On the eve of S. Laurence, at Communion, I was so distracted and dissipated in mind, that I had no power over it, and began to envy those who dwell in desert places; thinking that, as they see and hear nothing, they are exempt from distractions. I heard this: "Thou are greatly deceived, My daughter; on the contrary, the temptations of Satan are more violent there. Have patience; while life lasts, it cannot be helped." While dwelling on this, I became suddenly recollected, and I saw a great light within me, so that I thought I was in another world, and my spirit found itself interiorly in a forest and in a garden of delights, which made me remember

[1] Fra Jerome Gratian.

those words of the Canticle:[1] "Let my beloved come into his garden." I saw my Eliseus[2] there, not at all swarthy, but in strange beauty: around his head was a garland of precious stones; a multitude of damsels went before him with palms in their hands, all singing hymns of praise unto God. I did nothing but open my eyes, to see whether I could not distract myself from the vision, but that failed to divert my attention; and I thought there was music also,—the singing of birds and of angels,—which filled my soul with joy, though I did not hear any. My soul was in joy, and did not consider that there was nobody else there. I heard these words: "He has merited to be among you, and all this rejoicing which thou beholdest will take place on the day he shall set aside for the honour of My Mother;[3] and do thou make haste, if thou wouldst reach the place where he is." This vision lasted more than an hour and a half. In this respect—differently from my other visions —I could not turn away from it, and it filled me with delight. The effect of the vision was a great affection for Eliseus, and a more frequent thinking of him in that beauty. I have had a fear of its being a temptation, for work of the imagination it could not possibly be.[4]

27. The day after the presentation of the Brief,[5] as I was in the most eager expectation, which utterly disturbed me, so that I could not even pray,—for I had been told that our father was in great straits because they would not let him come away, and that there was a great tumult,—I heard these words: "O woman of little faith, be quiet; every thing is going on perfectly well." It was the Feast of the Presentation of our Lady, in the year 1575. I resolved within myself, if our Lady obtained from her Son that we might see ourselves and our

[1] Cant. v. 1.

[2] This was the name given to Fra Jerome Gratian, when the Saint was driven, by the persecution raised against her, to distinguish her friends by other designations than those by which they were usually known: this fragment cannot have been written before the year 1578 (*De la Fuente*).

[3] See the last section.

[4] Don Vicente published §§ 25 and 26 as fragments separately (vol. i. pp. 524-526); but, as they seem to form a part of the series of events spoken of in this Relation, they have been placed here.

[5] Fra Jerome Gratian exhibited the Brief which made him Visitor-Apostolic to the unreformed Carmelites, who were very angry thereat, and rude in their vexation.

father free of these friars, to ask him to order the solemn celebration of that feast every year in our monasteries of the Barefooted Carmelites. When I made this resolution, I did not remember what I had heard in a former vision, that he would establish this solemnity. Now, in reading again this little paper, I think this must be the feast referred to.[1]

RELATION X.

OF A REVELATION TO THE SAINT AT AVILA, 1579, AND OF CERTAIN DIRECTIONS CONCERNING THE GOVERNMENT OF THE ORDER.

In S. Joseph of Avila, on Pentecost eve, in the hermitage of Nazareth, thinking of one of the greatest graces our Lord had given me on that day some twenty years before,[2] more or less, my spirit was vehemently stirred and grew hot within me,[3] and I fell into a trance. In that profound recollection I heard our Lord say what I am now going to tell: I was to say to the Barefooted Fathers, as from Him, that they must strive to observe four things; and that so long as they observed them, the Order would increase more and more; and if they neglected them, they should know that they were falling away from their first estate.

The first is, the superiors of the monasteries are to be of one mind.

The second, even if they have many monasteries, to have but few friars in each.

The third, to converse little with people in the world, and that only for the good of their souls.

The fourth, to teach more by works than by words.

This happened in the year 1579; and because it is a great truth, I have put my name to it.

Teresa De Jesus.

[1] See § 26. [2] See *Life*, ch. xxxviii. § 1. [3] Ps. xxxix. 3.

RELATION XI.

WRITTEN FROM PALENCIA IN MAY 1581, AND ADDRESSED TO DON ALONZO VELASQUEZ, BISHOP OF OSMA, WHO HAD BEEN, WHEN CANON OF TOLEDO, ONE OF THE SAINT'S CONFESSORS.[1]

L JESUS.

1. OH, that I could clearly explain to your Lordship the peace and quiet my soul has found! for it has so great a certainty of the fruition of God, that it seems to be as if already in possession,[2] though the joy is withheld. I am as one to whom another has granted by deed a large revenue, into the enjoyment and use of which he is to come at a certain time, but until then has nothing but the right already given him to the revenue. In gratitude for this, my soul would abstain from the joy of it, because it has not deserved it; it wishes only to serve Him, even if in great suffering, and at times it thinks it would be very little if, till the end of the world, it had to serve Him who has given it this right; for, in truth, it is in some measure no longer subject, as before, to the miseries of this world; though it suffers more, it seems as if only the habit were struck, for my soul is, as it were, in a fortress with authority, and accordingly does not lose its peace. Still, this confidence does not remove from it its great fear of offending God, nor make it less careful to put away every hindrance to His service, yea, rather, it is more careful than before. But it is so forgetful of its own interests as to seem, in some measure, to have lost itself, so forgetful of self is it in this. Every thing is directed to the honour of God, to the doing of His will more and more, and the advancement of His glory.

2. Though this be so, yet, in all that relates to health and the care of the body, it seems to me that I am more careful

[1] This relation is usually printed among the letters of the Saint, and Don Vicente did not change the practice, assigning as his reason the Saint's reference in § 4 to certain transactions in which she was engaged. The letter is the 333d, and the 4th of vol. ii. ed Doblado, and is probably the latest account of the state of her soul, for she died on October 4 in the following year.

[2] See *Inner Fortress*, vii. ch. ii.

than I was, that I mortify myself less in my food, and do fewer penances: it is not so with the desires I had; they seem to be greater. All this is done that I may be the better able to serve God in other things, for I offer to Him very often, as a great sacrifice, the care I take of my body, and that wearies me much, and I try it sometimes in acts of mortification; but, after all, this cannot be done without losing health, and I must not neglect what my superiors command. Herein, and in the wish for health, much self-love also must insinuate itself; but, as it seems to me, I feel that if it would give me more pleasure, and it gave me more pleasure when I was strong, to do penance, for, at least, I seemed to be doing something, and was giving a good example, and I was free from the vexation which arises out of the fact that I am not serving God at all. Your Lordship will see what it will be best to do in the matter.

3. The imaginary visions have ceased, but the intellectual vision of the Three Persons and of the Sacred Humanity seems ever present, and that, I believe, is a vision of a much higher kind; and I understand now, so I think, that the visions I had came from God, because they prepared my soul for its present state; they were given only because I was so wretched and so weak: God led me by the way which He saw was necessary; but they are, in my opinion, of great worth when they come from God.

4. The interior locutions have not left me, for, whenever it is necessary, our Lord gives me certain directions; and now, in Palencia, were it not for these, there would have been committed a great blunder, though not a sin.[1]

5. The acts and desires do not seem to be so vigorous as they used to be, for, though they are great, I have one much greater to see the will of God accomplished and His glory increased; for as the soul is well aware that His Majesty knoweth what is expedient herein, and is so far removed from all self-seeking, these acts and desires quickly end, and, as it seems to me, have no strength. Hence the fear I have at times, though without disquietude and pain as formerly, that my soul is dulled, and that I am doing nothing, because I can do no penance; acts of desire for suffering, for martyrdom, and of the vision of God, have no strength in them,

[1] This relates to the taking of the hermitage of our Lady de la Calle in Palencia (*De la Fuente*). See *Foundations*, ch. xxix.

and, most frequently, I cannot make them. I seem to live only for eating and drinking, and avoiding pain in every thing; and yet this gives me none, except that sometimes, as I said before, I am afraid that this is a delusion; but I cannot believe it, because, so far as I can see, I am not under the sway of any strong attachment to any created thing, not even to all the bliss of heaven, but only to the love of God; and this does not grow less,—on the contrary, I believe it is growing, together with the longing that all men may serve Him.

6. But, for all this, one thing amazes me: I have not the feelings I had formerly, so strong and so interior, which tormented me when I saw souls go to their ruin, and when I used to think I had offended God. I cannot have these feelings now, though I believe my desire that God be not sinned against is not less than it was.

7. Your Lordship must consider that in all this, in my present as well as in my previous state, I can do no more, and that it is not in my power to serve Him better: I might do so, if I were not so wicked. I may say, also, that if I were now to make great efforts to wish to die, I could not, nor can I make the acts I used to make, nor feel the pains I felt for having offended God, nor the great fears I had for so many years when I thought I was under a delusion: and accordingly I have no need of learned men, or of speaking to any body at all, only to satisfy myself that I am going the right road now, and whether I can do any thing. I have consulted certain persons on this point, with whom I had taken counsel on the others, with Fra Dominic, the Master Medina, and certain members of the Society. I will be satisfied with the answer which you, my Lord, may give me, because of the great trust I have in your Lordship. Consider it carefully, for the love of God! Neither do I cease to learn that certain souls of people connected with me when they died are in heaven: of others I learn nothing. La soledad que me hace pensar no se puede dar aquel sentido a el que mama los pechos de mi madre, la ida de Egito![1]

8. I am at peace within; and my likings and dislikings have so little power to take from me the Presence of the Three

[1] This passage, Don Vicente observes, was omitted in all editions prior to his: he does not know what it means; and the translator can give no corresponding English words.

Persons, of which, while it continues, it is so impossible to doubt, that I seem clearly to know by experience what is recorded by S. John, that God will make His dwelling in the soul:[1] and not only by grace, but because He will have the soul feel that presence, and it brings with it so many blessings, particularly this, that there is no need to run after reflections to learn that God is there. This is almost always the state I am in, except when my great infirmities oppress me. Sometimes God will have me suffer without any inward comfort; but my will never swerves—not even in its first movements—from the will of God. This resignation to His will is so efficacious, that I desire neither life nor death, except for some moments, when I long to see God; and then the Presence of the Three Persons becomes so distinct as to relieve the pain of the absence, and I wish to live—if such be His good pleasure—to serve Him still longer. And if I might help, by my prayers, to make but one soul love Him more, and praise Him, and that only for a short time, I think that of more importance than to dwell in glory.

The unworthy servant and daughter
of your Lordship,
TERESA DE JESUS.

[1] S. John xiv. 23.

BOOK

OF

THE FOUNDATIONS OF S. TERESA.

WRITTEN BY HERSELF.

BOOK

OF

THE FOUNDATIONS OF S. TERESA.

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PROLOGUE.

1. Experience has shown me—setting that aside which I have read in many places—the great blessing it is for a soul never to withdraw from under obedience. Herein lie, in my opinion, growth in goodness and the gaining of humility. Herein lies our security amidst the doubts whether we are not straying from the heavenly road, which, as mortal men, it is right we should have while we are living here on earth. Herein is found that rest which is so dear to souls desirous of pleasing God; for, if they have really resigned themselves to holy obedience, and have made their understanding captive thereto, seeking no other will but that of their confessor, and if religious that of their superior, Satan refrains from assailing them with his continual suspicions, seeing that he loses rather than gains thereby. Moreover, our restless movements, fond of having their own way, and even of making the reason subject to them in those things which can give us pleasure, cease, being reminded that the will is definitely given up to the will of God, through that subjection of self to him who stands in His place. As His Majesty of His goodness has given me light to see the great treasure hidden in this priceless virtue, I have laboured, however weakly and imperfectly, to possess myself of it, though the work is often irksome, because of the little goodness I behold in myself; for I see that it does not reach to some things which I have been commanded to do.

May His Divine Majesty supply my shortcomings in the work now before me!

2. In the year 1562—the very year in which this house of S. Joseph in Avila was founded—I was ordered, when in that house, by my confessor, the Dominican friar father Garcia of Toledo, to write the history of the foundation of the monastery, together with other matters, which any one, if it is ever published, may see. I am now in Salamanca, in the year 1573—eleven years have passed since then—and my confessor, the master Ripalda, father rector of the Society, has ordered me to write. He, having seen the book containing the story of the first foundation,[1] thought it would be a service done to our Lord if I committed to writing the story of the other seven[2] monasteries which, by the goodness of our Lord, have since that time been founded, and told at the same time how the monasteries of the barefooted fathers of the primitive rule began. While I was looking on it as a thing impossible for me, because of the many things I had to do—I had letters to write and matters to transact, from which I could not release myself, because they were assigned me by the commandment of my superiors—and I was praying to God thereupon, and somewhat distressed, because I was able to do so little, because my health was so weak—for even without this additional labour I seemed very often, and I am naturally worthless, unable to bear my burden, our Lord said to me, "Child, obedience gives strength."[3] May it please His Majesty it may be so, and may He give me grace to enable me to relate, to His glory, the great things He hath done for the order in these foundations.

3. It may he held for certain that everything will be truly told, without any exaggeration whatever, to the best of my knowledge, exactly as it happened; for in matters even of the least importance I would not tell a lie for anything on this earth.[4] In this my writing—to the praise of our

[1] The history of the foundation of the monastery of S. Joseph in Avila begins with ch. xxxii. § 13, of the *Life*, p. 244.

[2] The seventh monastery was that of Alba de Tormes, and the history of that foundation is given in ch. xx. But it is the seventh including S. Joseph's, and the Saint may have been thinking of Duruelo, the house of her friars.

[3] See *Life*, ch. xviii. § 10.

[4] *Life*, ch. xxviii. § 6.

Lord—an untruth would be a heavy burden on my conscience, and I should believe it to be not merely a wasting of time, but a deceiving of others in the things of God, who would be offended, not honoured, thereby: it would be an act of high treason. May it please His Majesty not to abandon me, that I may not fall into that evil.

4. Each foundation shall have its own story, and I shall try to be brief if I can; but my style is so heavy, that even against my will I fear I shall be tedious to others and to myself. However, my daughters, to whom it is to be given when my days are ended, will be able to bear with it out of the love they have for me. May our Lord grant, for I seek nothing for myself, and have no right to do so, but only His praise and glory—for there are many things to be written here for which men should praise Him—that they who shall read it may be very far from attributing anything I have done to myself, for that would be against the truth; let them rather pray to His Majesty to forgive me who have profited so little by all His mercies. My children have much more reason to complain of me herein than they have to thank me for what I have done. Let us give all our thanks, my children, to the Divine Goodness for the many graces He has given us. I ask, for the love of God, one Ave Maria of every one who shall read this, that it may help me out of purgatory, and to arrive at the vision of Jesus Christ our Lord, who with the Father and the Holy Ghost liveth and reigneth for ever and ever. Amen.

5. I believe much that is very important will be left untold, because of the weakness of my memory; and other things will be told which may well be forgotten: in a word, it will be all in keeping with my scanty abilities and dulness, and also with my little leisure for writing.

6. They bid me also, if I have the opportunity, to speak of prayer, and of the delusions incident thereto which keep men of prayer from making progress. I submit myself in everything to the teaching of the Holy Mother Church of Rome, and am resolved that learned and spiritual men shall see it before it shall reach your hands, my sisters and my children.

I begin in the name of our Lord, invoking the help of His glorious Mother, whose habit I wear, though unworthy of it, and of my glorious father and lord. S. Joseph, in whose

house I am: for this monastery of barefooted nuns is under his protection, by whose prayers I am continually helped. In the year MDLXXIII, the twenty-fourth day of August, the feast of saint Lewis, king of France.

Praise be to God.

ITINERARIUM
SANCTÆ THERESIÆ
in suis fundationibus
NAVARRA
Pamplona
Burgos
Les Pontones
Palencia
Pisuerga R.
Zamora
Toro
Aguilar de campos
Valladolid
Duero Fl.
Mordeja
Ledesma
Salamanca
Canta la piedra
Medina del campo
Alba de Tormes
Peñaranda
Mancera
Duruelo
Arevalo
Segovia
Avila
Sierra de Guadarama
Sierra
Burgos de Osma
Soria
Tarazona
Ebro Fl.
Zaragoza
Guadalajara
Pastrana
S.Pedro de Pastrana
Paracuellos
MADRID
Alcala de henares
Tiemble
Escalona
Toledo
Talavera
Placencia
Tajo Fl.
Alcantara
Truxillo
Sierra de Toledo
Malagon
Villarobledo
Consuegra
Cuenca
Villanueva de la Xara
Valencia
Xucar Fl.
Sierra de Iberia
Sierra Nueva
Guadiana Fl.
Ciudad Rodrigo
Peñedas
Sta Gadea
Tajo Fl.
Desierto de Batuecas
Rio Alagon
Calvarasa
Castellanos de la Cañada
Hornillos
Arevalo
Aldeanueva
Alagon R.
Sta Gadea
Sta Gadea
Sta Gadea

The map here shown comprises the ancient kingdoms of Leon, Castille, Cordova, Seville, Granada, Jaen and Murcia. Most of the localities referred to as connected with the life of Saint Teresa are marked by a little red circle. The foundations are indicated by a red dot, and are numbered according to their order. The journeys of Saint Teresa are shown by red lines. The dotted lines towards Caravaca and Granada signify that Saint Teresa did not make these

nate the sea-cities; the doubly transversed crosses indicate the archiepiscopal sees. The figures upon certain sierras show their height in metres above the sea. The ancient kingdoms of Spain have each their respective escutcheons. The arms of modern Spain are shown in the lower corner of the plate. The Barbary galley depicted as giving chase to a Christian vessel of the XVI. century is an allusion to

Jesus Mary.

Here beginneth the Foundation of S. Joseph of the Carmel of Medina del Campo.

CHAPTER I.

HOW THIS AND THE OTHER FOUNDATIONS CAME TO BE MADE.

1. I REMAINED five years after its foundation in the house of S. Joseph, Avila, and I believe, so far as I can see at present, that they were the most tranquil years of my life, the calm and rest of which my soul very often greatly misses. During that time certain young persons entered it as religious, whose years were not many, but whom the world, as it seemed, had already made its own, if we might judge of them by their outward manners and dress. Our Lord very quickly set them free from their vanities, drew them into His own house, and endowed them with a perfection so great as to make me very much ashamed of myself. We were thirteen in number, which is the number we had resolved never to exceed.[1] I took my delight in souls so pure and holy, whose only anxiety was to praise and serve our Lord. His Majesty sent us everything we had need of without our asking for it; and whenever we were in want, which was very rarely, their joy was then the greater. I used to praise our Lord at the sight of virtues so high, especially for the disregard of everything but His service.[2]

2. I, who was prioress there, do not remember that I ever had any thoughts about our necessities, for I was persuaded that our Lord would never fail those who had no other care but that of pleasing Him. And if now and then there was not sufficient food for us all, on my saying that what we had was for those who wanted it most, not one of

[1] See *Life*, ch. xxxii. § 16, and ch. xxxvi. § 31.
[2] See *Life*, ch. xxxix. § 14.

them would think that she was in need; and so it remained till God sent enough for all. As for the virtue of obedience, for which I have a very great attraction—though I knew not how to observe it till these servants of God taught me, so that I could not be ignorant of it if there had been any goodness in me—I could tell much that I saw in them. One thing I remember, which is this: once in the refectory we had cucumbers given us for our portions, and to me a very small one, rotten within. Pretending not to be aware of this, I called a sister,[1] one of the most able and sensible in the house, and, to try her obedience, told her to go and plant it in a little garden we had. She asked me whether it was to be planted endways or sideways. I told her sideways. She went and planted it, without thinking that it could not possibly fail to die. The fact that she was acting under obedience made her natural reason blind in the service of Christ, so that she believed that what she did was perfectly right. I happened also to charge another with six or seven offices inconsistent with each other, all of which she accepted without saying a word, thinking it possible for her to discharge them.

3. We had a well, the water in which was very bad according to their account who tested it, out of which, because it was very deep, it seemed impossible to make the water flow. I sent for workmen to make a trial, who laughed at me because I was going to throw money away. I said to my sisters, "What think you of it?" One of them answered, "Let us try. Our Lord must find some one to supply us with water and give us food; now, it will cost His Majesty less to find water for us in the house, and He will therefore not fail to do it."[2] Considering the great faith and resolution with which she said this, I took it for granted it would

[1] Maria Bautista, in the world Maria de Ocampo, the niece of the Saint, who was with her in the monastery of the Incarnation, and who offered a thousand ducats for the foundation of a house wherein greater strictness might be observed (*Life*, ch. xxxii. § 13). She was now a novice in S. Joseph's, and was afterwards prioress of Valladolid (*Reforma de los Descalços*, lib. i. ch. xxxv. § 6, and ch. lii. § 9. See also notes of Palafox on Letter 44, but Lett. 46, vol. i. ed. Doblado).

[2] Maria Bautista, mentioned in the preceding note. The miraculous water flowed for eight years, and then, when the city of Avila supplied the monastery with water from another source, almost ceased (*Reforma*, lib. i. ch. liii. § 1).

be so, and had the work done, against the will of the well-sinker, who had experience of water. Our Lord was pleased, and we have a flow of water quite enough for us, and good to drink, to this day. I do not count this as a miracle—I could tell many other things—but I tell it to show the faith of the sisters, for the facts occurred as I am describing them, and because my chief purpose is not to praise the nuns of these monasteries, all of whom, by the goodness of our Lord, walk in the same path. It would be tedious to write of these and many other things, yet not unprofitable, for those who come in from time to time are hereby encouraged to follow in their steps. However, if our Lord will have it done, the superiors might order the prioresses to put them in writing.

4. I, wretch that I am, was living among these angelic souls. I think they were nothing less, for they concealed from me no fault, however interior; while the graces, the high desires, and detachment which our Lord gave them, were exceedingly great. Their joy was in being alone, and they assured me they were never long enough alone; and so they looked on it as a torment whenever any one came to see them, even though it were a brother. She who had the most opportunities of being alone in the hermitage considered herself the happiest.

5. Very often, when thinking of the great worth of these souls, and of the great courage—certainly a greater courage than that of women—which God gave them that they might bear suffering and serve Him, it would often strike me that it was for some great end that He gave them this wealth. But what came to pass afterwards never entered into my mind, for then it seemed impossible, because there was no reason in the world for imagining it; still, as time went on, my desires to do something for the good of some soul or other grew more and more, and very often I looked on myself as on one who, having great treasures in her keeping, wished all to have the benefit of it, but whose hands were restrained from distributing it. Accordingly it seemed to me that my soul was in bonds, for the graces our Lord gave me during those years were very great, all of which seemed to be wasted in me. I waited on our Lord always with my poor prayers, and got my sisters to do the same, and to have a zeal for the good of souls, and for the increase of the Church: they

always edified every one who conversed with them, and herein my great longings were satisfied.

6. After four years—I think a little more—there came to see me a Franciscan friar, father Alonso Maldonado, a great servant of God, having the same desires that I had for the good of souls. He was able to carry his into effect, for which I envied him enough. He had just returned from the Indies. He began by telling me of the many millions of souls there perishing through the want of instruction, and preached us a sermon encouraging us to do penance, and then went his way. I was so distressed because so many souls were perishing that I could not contain myself. I went to one of the hermitages, weeping much, and cried unto our Lord, beseeching Him to show me, when the devil was carrying so many away, how I might do something to gain a soul for His service, and how I might do something by prayer now that I could do nothing else. I envied very much those who for the love of our Lord could employ themselves in this work for souls, though they might suffer a thousand deaths. Thus, when I am reading in the lives of the saints how they converted souls, I have more devotion, more tenderness and envy, than when I read all the pains of martyrdom they underwent; for this is an attraction which our Lord has given me; and I think He prizes one soul which of His mercy we have gained for Him by our prayer and labour more than all the service we may render Him.

7. During this great distress I was one night in prayer, when our Lord appeared to me in His wonted manner, and showed me great love, as if he wished to comfort; He then said to me, "Wait a little, my child, and thou shalt see great things." These words were so impressed on my heart that I could not forget them; and though I could not find out, after long thinking over them, what they could mean, and did not see any way even to imagine it, I was greatly comforted, and fully persuaded that the words would be found true; but it never entered my imagination how they could be. Another six months went by—so I think and believe—and then that happened which I will now relate.

CHAPTER II.

THE GENERAL OF THE ORDER COMES TO AVILA—RESULTS OF HIS VISIT.

1. Our generals always reside in Rome, none of whom have been at any time in Spain,[1] and it seemed impossible they should come then; but, as there is nothing impossible if our Lord wills it, His Majesty ordained that what had never been done before should be done now. When I heard of it I think I was troubled because, as it is said in the history of the foundation of S. Joseph's, this house, for the reason there given, is not under the jurisdiction of the friars.[2] I was afraid of two things: one was that the general might be angry with me, and he had reason to be so,[3] not knowing how matters had come to pass; the other, that he might send me back to the monastery of the Incarnation[4] where the mitigated rule is observed: that would have been a sore discomfort to me, for many reasons which I need not relate.[5] One is enough: it would not have been possible for me to

[1] Two generals had before this entered Spain and held chapters of the order: Fra Juan Alerio in Barcelona in the year 1324, and twenty years after, in 1354, Fra Raimundo de Grasa in Perpiñan; but these chapters were held only for the kingdom of Aragon, where the order was widely spread. (*De la Fuente.*) This was the first time the general entered Castille, which is no doubt what the Saint means when she says that none of the generals ever came to Spain. (*Reforma de los Descalços*, lib. ii. ch. ii. § 3.)

[2] See *Life*, ch. xxxvi. § 1.

[3] He was very angry certainly; not, however, with the Saint, but with the provincial, who had refused to accept the monastery. (*Reforma*, lib. ii. ch. ii. § 4.)

[4] The general asked for the brief by which the removal of the Saint and two of her companions from the monastery of the Incarnation to the new foundation was authorised, and offered the Saint, when he saw the flaws in the process, to receive her back under the obedience of the order; she, knowing nothing of the irregularities that had been committed, willingly accepted the offer at once, and the general received her, but allowed her to remain in Saint Joseph's; he would not send her back to her old home in the Incarnation, nor would he ever allow any body to do so (*Reforma*, lib. ii ch. 2, § 5).

[5] See *Life*, ch. xxxii. § 12.

keep the primitive rule in its rigour there, for the nuns were more than a hundred and fifty in number, and there is more quiet and concord always where the nuns are few. Our Lord disposed it all far better than I thought, for the general is so great a servant of God, so prudent and learned, that he regarded it as a good work, and never showed me the least displeasure. He is Fra Giovanni Battista Rossi da Ravenna,[1] a man most distinguished in the order, and justly so.

2. When he arrived in Avila[2] I contrived he should come to S. Joseph's, and the bishop[3] was pleased that all reverence should be shown him as to himself in person. I told him everything in all simplicity and truth, for my inclination is to be simple and truthful with my superiors, come what may, for they stand in the place of God. I am so with my confessors,[4] and if I were not I should not think my soul was safe. And so I gave him an account of my soul, and almost of my whole life, though it is very sad: he consoled me greatly, and assured me that he would not order me away. It cheered him to see our way of life, a picture, however imperfect, of the commencement of our order, of the observance in all rigour of the primitive rule, for in many other monasteries throughout the whole order it is not our, but only the mitigated, rule that is kept. He, being well pleased that a work thus begun should be carried on, gave me

[1] Fra Nicholas Audet, the general of the order, having died Dec. 7, 1562, Fra Giovanni Battista Rossi governed as vicar till he was elected general, without a single dissentient voice, in the chapter held in Rome on Whit-Sunday, May 21, 1564. He came to Spain at the earnest request of Philip II., by order of the Pope St. Pius V., then newly elected, and held a chapter in Seville, Sept. 20, 1566, at which more than 200 friars assisted, when he made Fra Juan de la Quadra provincial of Andalucia. The friars, disgusted with his efforts to reform them, spoke ill of him to the king, whereupon Philip, who had received him at first with the honours of a grandee of Spain, now, on his return to Madrid, refused to see him. (*Reforma*, lib. ii. ch. ii. § 2, 3.)

[2] Though the king's mind had been poisoned against him, the general went to Avila, where he held a chapter, and did what he could for the reform of the order in the province of Castille, appointing Fra Alonso Gonçalez provincial, Fra Angel de Salazar remaining prior of Avila. (*De la Fuente.*)

[3] Don Alvaro de Mendoza, bishop of Avila; he will be mentioned again in the history of the Foundations.—See also the *Life*, ch. xxxiii. § 19.

[4] See *Life*, ch. xxxviii. § 1.

the fullest authority in writing to found more monasteries, and denounced penalties against the provincial who should stay my hand.[1] I did not ask for this, only he understood by my manner of prayer that I had great longings to help any soul whatever to draw nearer unto God.

3. But the means for satisfying these longings I did not seek myself; on the contrary, I thought it foolish to do so; for a poor woman, so helpless as I am, saw clearly she could do nothing; but when these longings take possession of the soul it is not possible to drive them away. The love of God and faith make that possible which is not possible according to natural reason, and so I, knowing how much our most reverend general desired the founding of more monasteries, thought I saw them already built. Remembering the words our Lord had spoken to me,[2] I descried always some beginnings of those things which I could not understand hitherto. When I saw our father general returning to Rome I was much distressed; I had conceived a great affection for him, and looked on myself as greatly forsaken. He had showed me very great affection himself, and much kindness; and whenever he was disengaged he used to come here to discourse of spiritual things, for he was a person to whom our Lord must have given great graces, and it was a comfort to us to listen to him.

4. Yet before he went away the lord bishop, Don Alvaro de Mendoza, who is extremely fond of helping those whom he sees striving to serve God in greater perfection, obtained his consent for the foundation in his diocese of monasteries of barefooted friars of the primitive rule. Others also asked the same of him; he wished it could be done, but he met with opposition in the order, and therefore, not to disturb the province, he refrained for the time.

5. When some days had passed by I considered, if there were to be monasteries for nuns, how necessary it would be to have friars under the same rule; and seeing how very few there were in the province, for they seemed to me to be dying out, I put the matter earnestly before our Lord, and wrote to our father general, begging him as well as I could

[1] The new monasteries were to be subject to the general himself, and the letters were given in Avila April 27, 1567 (*Reforma*, lib. ii. ch. iii. § 2).

[2] See ch. i. § 7.

to grant this, and giving as a reason that it would be greatly for the service of God, showing also that the inconveniences which might arise would not be a sufficient excuse for leaving undone so good a work, and reminding him what a service he would thereby render to our Lady, to whom he was very devout. She it was who did the work; for this letter was delivered to him while he was in Valencia, and he sent me thence—for he desired to see the strictest observance of the rule practised in the order—his licence to found two monasteries. That no difficulties might be raised, he referred the matter to the provincial and his predecessor; their consent was not easily to be had. But when I saw the chief part of the work done I had hopes our Lord would do the rest; and so it came to pass, for with the help of the lord bishop, who considered the work as specially his own, the provincial and his predecessor gave their consent.

6. Yet, while I was comforted by having obtained the licence, my anxiety grew the more, because there was not a single friar in the province that I knew of who would undertake the task, nor any secular person to make such a beginning. I did nothing but implore our Lord to raise up one at least for our work. Neither had I a house to offer —not even the means to have one. There was I, a poor barefooted nun, without any help whatever except in our Lord, having nothing but the licence of the general and my good desires, and with no means whatever of carrying them into effect. Neither courage nor hope failed me, for as our Lord had given one thing He would also send the other. Everything seemed to me possible now, and so I began the work.

7. Oh, the greatness of God! How Thou dost manifest Thy power in giving courage to an ant! Now, O my Lord the fault is not Thine that those who love Thee do not do great things, but in our cowardice and littleness of mind! How we never make good resolutions without being filled with a thousand fears and considerations of human prudence! so, then, that is the reason, O my God, why Thou dost not show Thy greatness and Thy wonders. Is there any one more willing to give to any one that will receive, or to accept services tendered at his own cost, than Thou art? May it please Thy Majesty that I may have rendered Thee some service, and that I may not have a heavier debt still to pay for the many things I have received! Amen.

CHAPTER III.

HOW THE MONASTERY OF S. JOSEPH IN MEDINA DEL CAMPO WAS BEGUN.

1. In the midst of all these anxieties I determined to go for help to the fathers of the Society, who were greatly respected in Medina, to whom for many years I had entrusted my soul, as I said before while giving an account of the first foundation,[1] and for whom I have ever a special affection, because of the great good they have done me. I wrote to the rector there, and told him what our father general had laid upon me. That rector was one who had heard my confession for many years, as I have said, though I did not give his name. He is father Baltasar Alvarez, now provincial. He and the others said they would do what they could in the matter, and accordingly they laboured much to obtain the consent of the town and of the prelate, which was in every way a difficult matter, because the monastery was to be founded in poverty; and accordingly the matter was delayed for some days.

2. To arrange the affair there went thither[2] an ecclesiastic, a very great servant of God, exceedingly detached from all the things of the world, and much given to prayer. He was chaplain of the monastery wherein I was living; our Lord had given to him the very same desires He had given to me, and so he was a great help to me, as will be seen hereafter. It was Julian of Avila.[3] I had the permission to found, it is true, but I had no house nor money wherewith to buy one, nor sufficient credit. If our Lord did not give it, how could a pilgrim like myself have any? Our Lord pro-

[1] See *Life*, ch. xxiii. § 9.

[2] In the end of July, 1567. It took him a fortnight to arrange the whole business (*Reforma*, lib. ii. ch. v. § 4, 5).

[3] His father was Cristobal de Avila, and his mother Ana de Santo Domingo. After wandering about Spain in his youth, he returned to Avila, and then began to prepare himself by diligent study for the priesthood. The bishop of Avila held him in great respect, and the archbishop of Toledo begged him to assist him in the visitation of the nuns in his diocese. He survived S. Teresa, and died on the feast of S. Mathias, 1605 (*Reforma*, lib. ii. ch. v. § 2, 3).

vided; for a most excellent young person, for whom there was no room in S. Joseph's, knowing that another house was to be founded, came to me, asking to be received into it. She had a little money—very little—enough, not for the purchase, but only for the hire of a house, and to help us on our journey thither; and so we took a hired house. Without any other support than this we set forth from Avila—two nuns, with myself, from S. Joseph's, and four from the Incarnation,[1] a monastery under the mitigated rule, and in which I lived before S. Joseph's was founded. Our father chaplain, Julian of Avila,[2] went with us.

3. There was a stir in the city as soon as it was known. Some said I was mad; others waited for the end of this folly. The bishop—so he told me afterwards—thought it a very great folly, though he did not say so at the time: he would not trouble me nor give me pain, because of his great affection for me. My friends told me so fast enough, but I made light of it all, for I looked on that which they thought questionable as so easy that I could not persuade myself to admit it could fail at all.

4. Now when we left Avila[3] I had already written to a father of our order, Fra Antonio de Heredia,[4] asking him

[1] The nuns were Maria Bautista, niece of the Saint, already spoken of, and Anne of the Angels, from the monastery of S. Joseph. From the monastery of the Incarnation, Iñez de Tapia, afterwards Iñez of Jesus, with her sister Ana de Tapia, afterwards Anne of the Incarnation, both cousins of S. Teresa; Doña Isabel de Arias, afterwards Isabel of the Cross, and Doña Teresa de Quesada (*Reforma,* lib. ii. ch. v. § 6).

[2] Julian of Avila was not a religious, but a secular, priest. There was however a custom in Spain, when the Saint lived, of calling secular priests fathers (Note of De la Fuente on Lett. 146, but Lett. 45, vol. iv. ed. Doblado).

[3] The Saint left Avila August 13, 1567; but Julian had gone to Medina in the end of July with letters from the Saint to Baltasar Alvarez, her old confessor, and then rector in that city of the house of the Society. Father Alvarez was asked to obtain the permission of the abbot in whom the jurisdiction was vested. The abbot took counsel and made inquiries about the Saint. Some spoke severely against her; but Fra Dominic Bañes, her friend, was present, who undeceived the abbot, and thus the permission was granted (*Reforma de los Descalços,* lib. ii. ch. v. § 4).

[4] Fra Antonio was before this prior of the house of his order in Avila and well known to the Saint (*Ibid.* ch. ii. § 1).

to buy me a house. He was then prior of S. Anne's there, a monastery of our order. He treated with a lady,[1] who had a great affection for him, for a house, which was in a good situation, but, with the exception of one room, in a ruinous condition. She was so good as to promise to sell it to him, so they settled the affair without her asking him for security, or anything more than his word. If she had asked for security we should have been helpless. Our Lord was arranging it all. The house was in so ruinous a plight that we had to hire another while they were repairing it, for there was much to be done to it.

5. The first day's journey, then, brought us, late at night, and worn out by the difficulties of the road, to Arévalo. As we were drawing near to the town,[2] one of our friends, an ecclesiastic, who had provided a lodging for us in the house of certain devout women, came to meet us, and told me secretly that the house was not to be had, because it was close to that of the Augustinian friars, who would resist our taking possession, and that we should be forced to go to law.[3] O my God, how poor is all opposition when Thou, O Lord, art pleased to give us courage! This seemed rather to encourage me, for I thought, seeing that the devil was beginning to be troublesome, that our Lord would take pleasure

[1] Doña Maria de Herrera. Her house was in the Calle Santiago, but as it was in a most ruinous state, Julian of Avila hired a house near the monastery of the Augustinian friars, where the nuns might be lodged till the purchased house could be made ready to receive them (*Reforma,* ch. v. § 5).

[2] Iñez of Jesus, in the informations taken in Medina in the process of the Saint's beatification, has preserved a fact which S. Teresa seems to have studiously omitted. As they were drawing near to Arévalo the Saint sent one of the priests in her company on before, with instructions to find Alfonso Esteban. He was to be found walking under a certain portico, and the messenger was to tell him that the mother Teresa of Jesus was coming into the town, and that she asked him to find a lodging for her and her companions. Everything happened as the Saint had said, and Alfonso Esteban found a lodging for her in the house of a lady, Ana de Velasco (*De la Fuente,* ii. p. 393).

[3] The priest, Alfonso Esteban, was the bearer of a letter to Julian of Avila from Alonso Alvarez, who had left the house in Medina. The writer said that he, as a friend of the Augustinians, could not give them the house without the assent of those friars, and begged him to arrange the matter with them before the nuns left Avila (*Ribera,* lib. ii. ch. vii.; *Reforma,* lib. ii. ch. v. § 9).

in the monastery. Nevertheless I asked the priest to keep silence, not to trouble my companions, particularly the two nuns of the Incarnation,[1] for the others would have gone through any trouble for me. One of these two was then sub-prioress there, both of them of good families. Great opposition had been made to their coming with us, and they came against the will of their kindred, for everybody thought it foolish; and I saw afterwards they had reason enough on their side. But when our Lord will have me found one of these houses, my mind seems unable to admit any consideration sufficiently strong to make me refrain till the work is done; then all the difficulties rise all at once before me,[2] as will be seen hereafter.[3]

6. When we had reached our lodgings, I found that a Dominican friar was in the place, a very great servant of God, who used to be my confessor when I was in S. Joseph's. In telling the history of that foundation I spoke much of his goodness, now I will only mention his name, the master Fra Domingo Bañes, a man of great learning and discretion, by whose counsels I was directed. To him it did not seem that what I was going to do was so difficult as it seemed to everybody else, for the more God is known the more easy is it to do His work; so he thought it all quite possible, because of certain graces which he knew His Majesty had bestowed on me, and because of the things he had seen during the founding of S. Joseph's. It was a great joy to me to see him, for under his direction I thought everything would prosper. Then when he had come in I told him as a great secret what was going on; he thought we might quickly settle with the Augustinians; any delay, however, was irksome to me, because I did not know what to do with so many nuns; and thus we all

[1] The Saint had said before (§ 3) that she took four nuns from the Incarnation. The explanation of the apparent contradiction is to be found in *Ribera*, lib. ii. ch. vii. The Saint took only two nuns from the Incarnation, and that was the number to which the general had expressly limited her; but a few days before she set out for Medina two nuns, Ana and Iñez de Tapia, had come from the Incarnation into the house of S. Joseph, and were therefore not strictly nuns of that monastery on the 13th August, 1567.

[2] So also was it with her when she made the first foundation of the order, that of S. Joseph in Avila (See *Life*, ch. xxxvi. § 5, 6).

[3] See below, § 10.

spent that night in trouble, for it was told at once to everybody in the lodging.

7. The next morning the prior of our order, Fra Antonio, arrived; he told us that the house he had agreed to buy was large enough, and that it had a porch wherein a small church might be made by adorning it with hangings. That we resolved to do. To me, at least, it seemed fair enough, for the least delay was the best for us, because we were away from our monasteries, and moreover I was afraid of some opposition now that I had learnt caution by the first foundation; so I wished to take possession before our arrival became known; accordingly we made up our minds to do so at once. The master, Father Domingo, agreed with us.[1]

8. We arrived in Medina del Campo at midnight on the eve of our Lady's feast in August, alighted at the monastery of S. Anne, so as to occasion no disturbance, and went on foot to the house. It was a great mercy of our Lord that we were met by no one, for they were at that hour shutting in the bulls that were to run the next day. I never thought of that at all, because of the excitement we were in, but our Lord, ever mindful of those who seek His service, and certainly I had no other end in the matter, delivered us. Having reached the house, we entered a court. The walls seemed to me very ruinous, but not so much so then as afterwards by daylight. It was our Lord's pleasure, it seems, to make the blessed father blind to the unseemliness of reserving the Most Holy Sacrament in such a place.

9. On looking at the porch we saw there was earth in it which must be taken away, the roof was broken, and the walls not plastered. The night was now far spent, and we had nothing but a few hangings, I believe three, and they were little better than none considering the length of the porch.

[1] The Saint set out from Arévalo in the morning, sending four of the nuns who were with her under the care of Alonzo Esteban to Villanueva de Azerale, where Vicente de Ahumada, brother of two of them—Iñes of Jesus and Anne of the Incarnation—was rector. With the other two, Mary of St. John Baptist and Anne of the Angels, she went on to Olmedo, where the bishop of Avila was then staying, and arrived there in the evening. The bishop received her with joy, and, as she would not stop there, sent her on her way in a carriage which he provided for her, and his chaplain with her. Julian of Avila had gone on before the Saint, and was then waiting for her in Medina (*Ribera*, ii. 7).

I knew not what to do, for I saw it would never do to put an altar there. It was our Lord's pleasure to have it done at once, for the steward of the lady had many pieces of tapestry belonging to her in the house, and a piece of blue damask; and he had been told by her to give us everything we should want, for she was very good. When I saw how well provided we were I gave our Lord thanks, as did the others. However, we did not know what to do for nails, and it was not a time for buying any, so a search along the walls was begun; at last, with some trouble, we found enough. Some[1] began to hang the tapestry, and we nuns to clean the floor: we made such haste that the altar was ready, and the little bell hung, by daybreak, when mass was said at once.[2] This was enough to take possession, but we did not stop there, for we had the Most Holy Sacrament reserved: there was a door opposite the altar, and through the chinks therein we saw mass said; there was no other way. Up to this moment I was happy, for it is to me a very great joy to see but one church the more wherein the Most Holy Sacrament is reserved. But my joy was only for a moment, for when mass was over I went to look at the court through a little window, and saw the walls in some places were level with the ground, and it would take many days to repair them.

10. O my God! what anguish of heart was mine when I saw His Majesty in the street in times so full of peril because of those Lutherans.[3] Then all the difficulties which they might raise who had spoken against us came before me at once, and I saw plainly that they had reason on their side. I thought it impossible to go on with the work, for, as before everything seemed easy, considering it was done for God, so now the temptation gathered strength against me in such a way that it seemed as if I had never received any grace whatever from Him. I thought only of my own meanness and scanty strength. Then, relying on a thing so wretched as myself, what good results could I hope for? If I had been

[1] These were the priests and the religious who had come with Fra Antonio de Heredia from his monastery (*Ribera*, ii. § 8).

[2] It was Fra Antonio de Heredia who said the first mass (*Reforma*, ii. 5, 10).

[3] Among the strangers in the town, who were foreign merchants, the Saint feared there might be some heretics (*Reforma*, lib. ii. ch. 5, § 11).

alone I think I could have borne it better, but it was hard to bear when I began to think that my companions would have to return to their monastery, out of which they had come in spite of so much opposition. I thought too that, as the mistake was made in the very beginning, everything that I understood our Lord would do later on could never be. Then there came upon me at once a fear that what I had heard in prayer was a delusion, and this was not the least but the greatest pain, for I was thrown into very great fear that Satan had been deceiving me.

11. O my God! what a sight is that soul which Thou givest up to suffer! Certainly, when I think of this trial, and of some others I had to go through while making these foundations, I do not think that any bodily sufferings, however painful, are to be even remembered in comparison with this. Notwithstanding all this distress—and it was very hard to bear—I did not let my companions know of it, for I would not bring more trouble upon them than they had already. I remained in my sorrow till the evening, when the rector[1] of the society sent one of the fathers to see me, who gave me great encouragement and comfort. I did not tell him all my distress, but only that which I felt at seeing ourselves in the street. I began by speaking to him about finding a hired house at any cost, into which we might go while this underwent repairs; and then I took comfort when I saw so many people come in, none of whom reflected on our folly, which was a mercy of God; for had they done so, most certainly the Most Holy Sacrament would have been removed. At this moment I am thinking of my want of sense and of their inconsiderateness in not consuming the Host, yet I believe if that had been done everything would have been undone.

12. Notwithstanding all the search we made, a house to let was not to be found in the place, and thus I was in sore distress night and day; for, though I always left men to keep watch over the Most Holy Sacrament, I was afraid they might fall asleep; and so I used to rise in the night to look on through the window, which I could easily do in the moonlight. During all these days many people used to come, and they not only did not find fault with us, but were even filled with devotion at the sight of our Lord once more in the porch; and His Majesty,

[1] Baltasar Alvarez (See § 1, above).

never weary of humiliations for our sakes, did not seem as if He wished to depart.

13. When eight days had gone by a merchant[1] living in a very good house, seeing our necessity, told us we might go to the upper part of it, where we might remain as in a house of our own. There was a very large hall in it, decorated with gilding, which he gave us for a church; and a lady, Doña Elena de Quiroga,[2] a great servant of God, living near the house we had bought, said that she would help me to begin at once the chapel for the Most Holy Sacrament, and would also provide for our enclosure. Others gave us abundant alms in the way of food, but it was this lady who helped me most.

14. Hereupon I began to be at ease, for we were perfectly enclosed where we were, and began to say the office, and the good prior was hurrying on the arrangements of the house with much trouble. It took, however, two months to finish it; but it was so done that we were able to remain in it quietly for some years: since then our Lord has made it more convenient.

15. While staying there I was always thinking of monasteries of friars, but as I had not one friar to begin with, as I said before,[3] I did not know what to do; so I made up my mind to discuss the matter in the utmost secrecy with the prior there, and see what he would advise me; accordingly I did so. He rejoiced exceedingly when he heard the matter, and promised me to be himself the first. I took that for a pleasantry, and said so to him: though he was a good and recollected friar, thoughtful and fond of his cell, and learned beside, yet, for the beginning of a work like this, he did not seem to me to possess the requisite courage or the strength to bear the severity of the rule, for he was of a delicate constitution, and not inured to austerities. He insisted on it, and assured me that our Lord had for some time been calling him to a stricter

[1] Blas de Medina (*Ribera,* ii. 9).

[2] A niece of Cardinal Quiroga, archbishop of Toledo, and widow of Don Diego de Villaroel. Her house was close to the new monastery, and she went to see the Saint, who made such an impression on her that she resolved to become a nun, and spoke to her daughter, Doña Geronima, who also gave up the world, and followed her mother into the safe refuge of Carmel, under the guidance of S. Teresa (*Reforma de los Descalços,* lib. ii. ch. v. § 13).

[3] See ch. ii. § 6.

life; that he had made up his mind to go to the Carthusians, and that they had promised to receive him. Nevertheless I was not very well satisfied, though very glad to hear this from him; and so I asked him to wait a while and try himself in the observances of those things he would have to promise to do. He accordingly did so for a year, and in that time so many trials and the persecutions of evil tongues occurred whereby it seemed our Lord meant to prove him. He himself bore all so well, and made such great progress, that I gave thanks to our Lord for it, for it seemed to me that His Majesty was preparing him for the change.

16. Shortly afterwards came a father, still young, who was studying in Salamanca. There was another with him as his companion, who told me great things of the life of that father, who was John of the Cross.[1] I gave thanks to our Lord. I spoke to the friar, with whom I was greatly pleased, and learnt from him that he too wished to become a Carthusian. I spoke to him of my purpose, and pressed him to wait till our Lord gave us a monastery, and of the great good it would do, if he led a higher life, to continue in the same order, and how much greater the service he would render to our Lord. He gave me a promise on the condition I made no long delay. When I saw that I had two friars[2] to begin with I looked on the work as done. Still, however, I was not satisfied with the prior, and so I waited for some time, and also for want of a place to make a beginning in.[3]

17. The nuns were growing in reputation with the people, who conceived a great affection for them, and I believe with good reason, for they had no other aim but that of serving our Lord more and more, each to the utmost of her power, in everything after the manner observed in S. Joseph's of Avila, for the rule and constitutions in both places were the

[1] At this time he was John of S. Matthias, and had been just ordained priest. His companion was Fra Pedro Orosco (*Reforma*, lib. ii. ch. ix. § 6). St. John of the Cross was born at Hontiveros in 1542; entered the order in the house of S. Anne, Medina del Campo, of which Fra Antonio was now prior.

[2] The Saint used to say playfully that she had a friar and a half, because of the dignified presence of Fra Antonio and of the small stature of S. John of the Cross (*De la Fuente*).

[3] See ch. xiii. § 1.

same.[1] Our Lord began to call some to take the habit, and so many were the graces He bestowed on them that I was amazed. May He be blessed for ever, Amen, for, in order to love, He seems only to wait to be loved Himself.

[1] The Saint, on leaving the monastery, made Iñes of Jesus prioress, and her sister Anne of the Incarnation sub-prioress. Their names in the world were Iñes and Anne de Tapia, cousins of the Saint (*Reforma,* lib. ii. ch. v. § 7, and ch. x. § 1. See ch. ii. *suprà,* and ch. iii. § 5). When the Saint was still in Medina she received a visit from Don Bernardino de Mendoza (see ch. x. § 1), who knew her in Avila, and offered her a house in Valladolid for a monastery. The Saint accepted the gift; but Doña Leonor de Mascareñas was at the same time pressing her to go to Alcala de Henares to set in order the monastery founded there by Maria of Jesus (see *Life,* ch. xxxvi. § 29), with the help of Doña Leonor. Accordingly, in November, 1567, the Saint arrived in Madrid on her way to Alcala with two nuns, Anne of the Angels and Antonia of the Holy Ghost, whom she had sent for from Avila. She wished to make that journey undisturbed by the presence of secular people; but Doña Maria de Mendoza, who was going to Ubeda, insisted on the Saint's travelling in her carriage as far as Madrid. In that city she was lodged in the house of Doña Leonor, and was visited by the grand ladies of Madrid, who crowded around her, some from devotion, others from curiosity, expecting to see miracles and ecstasies. The Saint understood the temper of her visitors, and spoke to them of secular things, such as the beauty of the streets of Madrid, without the slightest allusion to those of the city of God. Some of these ladies admitted that she was a good sort of person enough, but only an ordinary nun. Others, however, had a keener discernment, as also had the barefooted Franciscan nuns, whose abbess was the sister of the Duke of Gandia, and whose house had been lately founded by Doña Juana, sister of Philip II. With them, out of deference to the princess, she remained a fortnight. She left Madrid November 20, 1567, with Doña Maria de Mendoza, who had been asked by Doña Leonor to take her to Alcala de Henares. Having arrived there, she was received by the venerable Maria of Jesus and her nuns as if she had been their foundress and superior The keys of the house were given to her, and the whole community offered itself to her to be guided and instructed by her. She gave them the constitutions which she had drawn up for her houses in Avila and Medina. The Saint wished the community to place itself under the jurisdiction of the order, as she had placed her foundation in Medina; but the nuns and the bishop disliked the change, and Fra Dominic Bañes, at that moment in Alcala, advised her not to press the matter (*Reforma,* lib. ii. ch. x.). F. Ribera, S. J., visited the monastery of Maria of Jesus in 1585, and found the constitutions and directions of S. Teresa fervently observed therein (i. 16). Doña Leonor de Mascareñas was one of the ladies who had offered to intercede for S. Ignatius when he was imprisoned in Alcala and suspected of heresy.

CHAPTER IV.

OF CERTAIN GRACES BESTOWED ON THE NUNS OF THESE MONASTERIES—ADVICE TO THE PRIORESSES CONCERNING THEM.

1. Not knowing how long our Lord will give me life or opportunity—I seem to have very little at present—I think it well, before I go on further, to give certain directions whereby the prioresses may understand and guide their subjects with greater advantage to their souls, though in a way less to their liking. It is to be observed that when I was commanded to write the history of these foundations—omitting the first, that of S. Joseph in Avila, the history of which was written immediately after it was made—seven others, by the help of our Lord, had been made, including that of Alba de Tormes, which is the last.[1] The reason why more foundations were not made is, that my superiors compelled me to undertake another work, as will be seen further on.[2]

2. Considering, then, what in the spiritual order took place in these monasteries during these years, I see the necessity of saying what I am about to say; and may our Lord grant I may say it so as to meet that necessity! And, as that which has been wrought is not a delusion, there is no need for people's minds to be alarmed: for, as I have said elsewhere,[3] in a little work I wrote for my sisters, our Lord will not suffer Satan to have so much power as to deceive us at all to the hurt of our souls so long as we live under obedience with a pure conscience: on the contrary, Satan will be deceived himself, and, as he knows it, I believe he does not do us so much evil as our own imagination and perverse humours, particularly if we yield to melancholy, for we women are

[1] Alba de Tormes was founded in 1571 (see ch. xx. below), on the 20th of February, and the next foundation, that of Segovia, was made (see ch. xxi.) on the 19th of March, 1574. Thus the Saint had rest for three years from her own immediate work, but in reality no rest at all, for she was sent that year from Medina, whither she had returned from Alba, to be the prioress of her old home, the monastery of the Incarnation in Avila.

[2] This was her appointment as prioress of the monastery of the Incarnation, where she was professed (see below, ch. xix. § 6, note).

[3] See *Way of Perfection*, ch. lxx.; but ch. xl. ed. Doblado.

naturally weak, and the self-love that rules us is very subtle. Many persons have come to me, both men and women, as well as the nuns of these houses, and I have clearly seen that they very often deceive themselves, but without meaning it. I really believe that Satan must intrude himself here to mock us; but most of those who, as I have just said, had been seen by me, I never knew, through the goodness of our Lord, to have been abandoned by Him. It was His will, perhaps, to try them by these fears, that they might learn by experience.

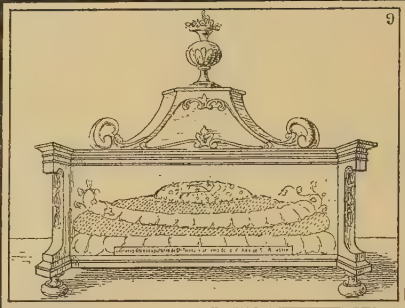
3. Prayer and perfection are, because of our sins, fallen so low in the eyes of the world, that it is necessary for me to explain myself in this way; for if men are afraid to walk on that road, even without seeing its dangers, what will it be if we were to tell them some of those dangers?—although it be true there is danger in everything, and that it is needful, while we live, to walk in fear, to pray to our Lord to teach us and not to abandon us. But, as I said before[1]—I think I said so—if there be a state wherein the danger is least, it is theirs who most frequently think of God and labour to be perfect in their lives.

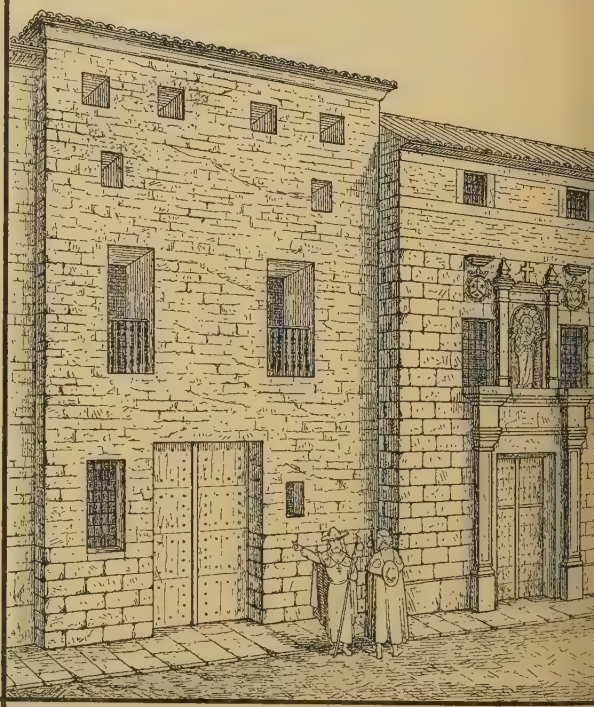
4. O my Lord, when we see that Thou dost frequently deliver us from dangers into which we rush, even so as to offend Thee, how can any one believe that Thou wilt not deliver us when our only aim is to please Thee, and in Thee to find our joy? I can never believe it. God in His secret judgments may permit certain things to have diverse issues, but what is good never ended in evil. This, then, I am saying, should be a means to make us strive to travel on the road more diligently, that we may please the Bridegroom the more and find Him the sooner, but not to give up the attempt; to encourage us to journey bravely on through the dangerous passes of this life, but not to make cowards of us henceforth; for in the end, if we go onwards humbly, we shall arrive, by the mercy of God, in the city of Jerusalem, where all we shall have endured will be little or nothing in comparison with the joy that is there.[2]

5. When these little dovecots of the Virgin our Lady began to be filled, His Divine Majesty began also to show His munificence in these poor women—weak certainly, but

[1] See *Way of Perfection*, ch. lxix.; but ch. xxxix. ed. Doblado.

[2] Rom. viii. 18.





Hye Hoys del

1. **Anne of St. Albert,** first Prioress of the convent at Caravaca. 2. **General view of the convent,** taken from the castle of Santa Cruz. On one side, the Jesuit College; on the horizon, the Sierra de Segura and the road to Veas. 3. **Facade of the Carmelite church,** of the convent and of the chaplain's house. Pilgrims. Moorish donkey riders. 4. **Seal of Fr. Gratian,** impressed on the original act of authorization of the foundation. 5. **Statue of St. Joseph with the Infant Jesus,** executed according to the directions of St. Teresa. 6. **Statue of the Blessed Virgin,** given by St. Teresa; she is robed at present as Queen of Carmel. 7. **Cross of Cara-**

Bruges. P. Raoux Sc.

a, formerly belonging to St. Teresa, and now worn by the Prioress of the monas-
y at Brussels. 8. **Reliquary** containing some of the flesh, and the signature of
Teresa. 9. **Coffer** containing, among other relics, a part of the scapulary of
Teresa, and a veil of the venerable Mother Anne of St. Augustine. 10. **Copy of
authentic portrait of St. Teresa,** made previous to her beatification. 11. **Cross
Caravaca,** carried by pilgrims. 12. **Arms of the de Tauste family.** 13. **Arms of
de Moya family.** 14. **Arms of the family of Otalora.** The foundresses belonged
hese three families. 15. **Arms of the city of Caravaca.** (See Appendix, note 21.)

strong in their good desires and in their detachment from all created things, for that must be what most unites a soul with its Maker, the conscience meanwhile being pure. It is not necessary to prove this, for if the detachment be real I think it is impossible for any one who has it to offend our Lord; for, as in all their words and actions they never withdraw from Him, so His Majesty seems to be unwilling to withdraw from them. This is the sight I see at present, and I can truly say so. Let those who come after us be afraid, and let them read this, and if they do not see what may be seen now, let them not lay the blame on the times, for all times are times in which God will give His graces to those who serve Him in earnest, and then let them try to find out where the fault is and amend it.

6. I have occasionally heard people say of those who were the founders of orders that upon them, our holy fathers gone before us, our Lord poured down more abundant grace because they were the foundation of the building. And so it was. But then they must have looked on themselves as the foundations whereon they were to be built up who should come after them; and if we who are now living fall not away from the fervour of those who have gone before us, and if those who may come after us will not do so also, the building will stand strong for ever. What good is it to me that the saints who have gone before us were what they were, if I who come after them am so wicked as to leave the building in ruins through my evil habits? for it is plain enough that those who are coming do not think so much of those who lived many years ago as they do of those whom they see before their eyes. A pleasant thing indeed to excuse myself on the ground that I am not one of the first, without any reference to the difference there is between my life and virtues and theirs, to whom God granted graces so great!

7. O my God, what excuses so false, what delusions so clear! I am not speaking of the founders of orders, for, as God chose them for so high a work, He gave them more abundant grace.[1] I am sorry, O my God, to be so wicked and so worthless in Thy service, but I know well it is my fault that Thou dost not give me the graces which Thou gavest to those who have gone before me. My life is a burden to me when I

[1] The preceding clause is on the margin, not in the text, but in the handwriting of the Saint (*De la Fuente*).

compare it with theirs, and I cannot say so without weeping. I see that I have wasted the fruit of their labours, and that I cannot anyhow complain of Thee, nor is it right that any one of us should complain; but if any one should see her order falling away in anything, let her labour to become herself such a stone as that the building may be raised up anew thereon, for our Lord will help her in that work.

8. Returning, then, to the matter I had to speak of—for I have wandered far from it—the graces wrought by our Lord in these houses are so great that, if there be in them one sister whom our Lord is leading by the way of meditation, all the rest are advancing by the way of perfect contemplation: some have gone so far as to have had raptures; to others our Lord gives His grace in a different way, together with revelations and visions, which clearly are the work of God. There is not a single house at present in which one, or two, or three, may not be found who are thus visited. I know well that holiness does not lie herein, nor is it my intention merely to tell this in their praise, but rather to show that the instructions I wish to give are not without a purpose.

CHAPTER V.

DIRECTIONS ABOUT PRAYER AND REVELATIONS MOST PROFITABLE FOR THE ACTIVE LIFE.

1. I DO not mean, and I have never thought, that what I am now going to say is so accurate that it should be held as an infallible rule: that would be folly in matters so difficult. But, as there are many ways in the way of the Spirit, it may be that I shall say something to the purpose concerning some of them; and if they do not understand me who are not travelling this way, that will be because they are travelling on another, and if I do good to nobody our Lord will accept my good will, for He knows that, if I have not experienced it all myself, I have observed it in other souls.

2. In the first place, I wish to show, so far as my poor understanding is able, wherein lies the essence of perfect prayer; for some I have met with think the whole matter

lies in thinking, and so, if they can think long about God, though by doing great violence to themselves, they believe forthwith that they are spiritual people; and if they are distracted, unable to hold out longer even by good thoughts, they fall immediately into great discomfort, and look upon themselves as lost. Learned men do not labour under ignorance like this, yet I have found one who did so; but for us women it is well we should be warned to beware of all ignorance in these matters. I am not saying that it is not a grace from our Lord that a person should be always able to persevere in meditation on His works, and it is right to make an effort to do so; but it must be understood that not every imagination is by nature able to do it, but every soul is able to love Him, and perfection lies in that rather than in thinking. I have already in another place[1] spoken of the causes of the disorder of our imagination—not of all, I believe, for that would be impossible, but of some—and so I do not treat of them now, but I would rather show that the soul is not the power of thinking, and that it is not right that the will should be ordered by it, for that would be a sad state, as I said just now, seeing that the good of the soul does not exist in its thinking much, but in its loving much. And if you were to ask how is this love to be had, my answer is, by a good resolution to do and suffer for God, and by carrying out that resolution into act whenever the opportunity occurs.

3. It is very true that by meditating on the debt we owe our Lord, on His nature and on ours, a soul may attain to a firm resolution—and there is great merit in doing so, and it is most fitting in the beginning; but it must be understood that what relates to obedience, and the good of our neighbour, to the doing of which charity constrains us, must not be hindered thereby,[2] for on such occasions, when either of these two is required of us, we must give up for the time that which we so much long to give to God; which, as we regard it, is to be alone meditating upon Him, and rejoicing in His consolations. To give this up for either of the other

[1] See *Life*, ch. xvii. § 10.

[2] Oratio impediens obligationem est illusio, est oratio quæ nescit relinquere Deum propter Deum, nec subvenire fraternæ charitati obligatoriæ, et pœnitentiam præfert obedientiæ, vel amentia est vel manifesta illusio (*Schram, Theolog. Mystic.* § 472).

two is to give pleasure to our Lord, and do it for Him:[1] so He himself has said—"What ye did for one of these little ones ye did for Me."[2] And as to that which relates to obedience, He will not have us walk by any other way than that which He chose for himself—*Obediens usque ad mortem.*[3]

4. If, then, this be true, whence comes that inward dissatisfaction which we generally feel when we have not passed the greater part of the day alone and absorbed in God, even though we were occupied in other ways? From two sources, I think: one, and this is the chief, is self-love, which thrusts itself in here in a most subtle way, and accordingly escapes detection; that is, we would please ourselves rather than God. For it is clear that when a soul has begun to taste how sweet our Lord is,[4] it finds more pleasure in being at ease, abstaining from bodily labour, and receiving consolation.

5. Oh, the charity of those who truly love our Lord, and who understand their own state! How scanty the rest they will be able to take if they but see they can in any degree help a single soul to advance, and to love God more, or be able to comfort it in any way, or rescue it from any danger! How ill at ease such souls will be when they are at rest! And when they cannot help them in act they have recourse to prayer, besieging our Lord on behalf of the many souls whom it grieves them to see going to ruin; they abandon their own comfort, and look on it as well lost, for they think not of their own rest, but only how they may more and more do the will of our Lord. It is the same in things that relate to obedience: it would be a strange thing if, when God clearly told us to betake ourselves to some work that concerns Him, we were to do nothing but stand still and gaze upon Him because that gives us a greater joy. A pleasant progress this in the love of God!—to tie His hands through an opinion that He can do us good only in one way.

6. I know of some, and have lived among them—I put on one side my own experience, as I said before[5]—who taught me the truth of this; when I was myself in great distress because of the little time I had, and accordingly was sorry

[1] S. Philip expressed it thus—"leaving Christ for Christ." (See his *Life*, by Bacci, bk. ii. ch. v. Eng. Trans. p. 145 and p. 161.)

[2] S. Matt. xxv. 40.

[3] So the Saint wrote it (*De la Fuente*). Philipp. ii. 8.

[4] Ps. xxxiii. 9.

[5] § 1, *suprà.*

to see them always employed and having much to do, because they were under obedience, and was thinking within myself, and even said as much to them, that spiritual growth was not possible amidst so much hurry and confusion, for they had then not grown much. O Lord, how different are Thy ways from what we imagined them to be![1] and how Thou, if a soul be determined to love Thee, and resigned in Thy hands, askest nothing of it but obedience; the sure knowledge of what is for Thy greater honour, and the desire to do it. That soul need not seek out means, nor make a choice of any, for its will is already Thine. Thou, O Lord, hast taken upon Thyself to guide it in the way the most profitable to it. And even if the superior be not mindful of that soul's profit, but only of the duties to be discharged in the community, Thou, O my God, art mindful of it; Thou preparest its ways, and orderest those things we have to do, so that we find ourselves, without our knowing how, by faithfully observing, for the love of God, the commands that are laid upon us, spiritually growing and making great progress, which afterwards fills us with wonder.

7. So it was with one whom I conversed with not many days since. He had been for fifteen years under obedience, charged with laborious offices and the government of others—so much so that he could not call to mind one day that he had had to himself; nevertheless he contrived to find, the best way he could, some time every day for prayer, and to have a conscience without offense.[2] He is one whose soul is the most given to obedience that I ever saw, and he impresses that virtue on every one he has to do with. Our Lord has amply rewarded him, for he finds himself, he knows not how, in possession of that liberty of spirit, so prized and so desired, which the perfect have, and wherein lies all the happiness that can be wished for in this life; for, seeking nothing, he possesses all things. Such souls fear nothing, and desire nothing on earth; no troubles disturb them, no pleasures touch them; in a word, nobody can rob them of their peace, for it rests on God alone, and, as nobody can rob them of Him, nothing but the fear of losing Him can give them any pain; for everything else in this world is, in their opinion, as if it were not, because it can neither make nor mar their happiness.

[1] Is. lv. 8.

[2] Act. xxiv. 16.

8. O blessed obedience, and blessed the distraction caused thereby, by which we gain so much. That person is not the only one, for I have known others like him, of whom, not having seen them for very many years, I asked how they had been spending the time that had gone by: all of it had been spent in the labours of obedience and of charity: on the other hand, I observed such spiritual prosperity as made me marvel. Well, then, my children, be not discouraged, for if obedience employs you in outward things, know that even if you are in the kitchen our Lord moves amidst the pots and the pans, helping us both within and without.

9. I remember being told by a religious that he was resolved, and had made up his mind in earnest, never to refuse to do anything his superior enjoined him, whatever the labour might be; and that one day, wearied with work and unable to stand, in the evening as he was going to rest himself a while, his superior met him, and told him to take a spade and go and dig in the garden. He did not say a word, though naturally greatly distressed, so much so that he could do no work; he took up a spade, and going along a passage which led to the garden—I saw it many years after he had told me of it, when I was trying to found a house in that place—he saw our Lord before him with His cross on His shoulders, so worn and wearied that he felt his own weariness to be nothing in comparison with His.

10. I believe myself that when Satan sees there is no road that leads more quickly to the highest perfection than this of obedience, he suggests many difficulties under the colour of some good, and makes it distasteful: let people look well into it, and they will see plainly that I am telling the truth. Wherein lies the highest perfection? It is clear that it does not lie in interior delights, not in great raptures, not in visions, not in the spirit of prophecy, but in the conformity of our will to the will of God, so that there shall be nothing we know He wills that we do not will ourselves with our whole will, and accept the bitter as joyfully as the sweet, knowing it to be his Majesty's will. This seems to be very hard to do; not the mere doing of it, but the being pleased in the doing of that which, according to our nature, is wholly and in every way against our will; and certainly so it is; but love, if perfect, is strong enough to do it, and we forget our own pleasure in order to please Him whom we love. And

truly it is so, for our sufferings, however great they may be, are sweet when we know that we are giving pleasure unto God; and it is in this way they love who have attained to this state by persecutions, by dishonour, and by wrongs.

11. This is so certain, and remains so plain and evident, that there is no reason why I should dwell upon it. What I aim at showing is the reason, in my opinion, why obedience furnishes the readiest or the best way for arriving at so blessed a state. That reason is this: as we are never absolute masters of our own will, so as to employ it purely and simply for God, till we subject it wholly to reason, obedience is the true means of bringing about that subjection; which can never be brought about by much reasoning, because our nature and self-love can furnish so much on their side that we shall never come to an end, and very often will make that which is most reasonable, if we have no liking for it, to seem folly because we have no inclination to do it.

12. There is so much to be said of this inward struggle, that we shall never come to the end, and so many are the means which Satan, the world, and our flesh employ in order to warp our reason. Is there, then, any help for it? Yes; as in a very doubtful question of law men go to an arbitrator, and, weary of pleading, put the matter in his hands, so let the soul go to some one, whether it be the superior or the confessor, fully bent on pleading no further or thinking of its cause, but relying on the words of our Lord, who saith, "He that heareth you heareth Me,"[1] regardless of its own will. Our Lord makes so much of this submission, and justly so, for we make Him thereby master of the free will He has given us; for by the practice thereof, now conquering ourselves wholly, at other times after a thousand struggles, thinking the decisions given in our cause to be folly, we conform to that which is commanded us by the help of this painful exercise; but at last, painfully or not, we do it, and our Lord on His part helps us so much, that as we submit our will and reason for His sake, so He makes us masters of them both.

13. We, then, being masters of ourselves, are able to give ourselves perfectly unto God, offering to Him a pure will that He may unite it to His own, praying Him to send down from heaven the fire of His love to consume the sacrifice,[2]

[1] S. Luc. x. 16.

[2] 3 Kings xviii. 38.

and putting everything away that may be displeasing unto Him: for now there is nothing more for us to do, seeing that, although with much labour, we have laid our offering on the altar, which, so far as it lies in our power, no longer touches the earth.

14. It is clear that no man can give that which he does not possess, as it is necessary he should have it before he can give it. Believe me, then, there is no better way of finding this treasure than that of toiling and digging so as to draw it forth out of the mine of obedience; for the more we dig the more we shall find, and the more we subject ourselves to men, having no other will but that of those who are over us, the more we shall master our will so as to conform it to the will of God. Consider, my sisters, whether the pleasures of solitude abandoned be not amply repaid. I tell you that you will be none the worse for the loss of solitude in your preparation for attaining to that true union of which I am speaking, which is that of making our own will one with the will of God. This is the union I desire, and would have you all possess, and not certain raptures, full of delight, to which some are liable, and which they call union: and those raptures may be union, if, when they are over, they are followed by obedience; but if after the raptures there ensues but scanty obedience, and self-will remains, this latter, as it seems to me, will be joined to self-love and not to the will of God. May His Majesty grant that I may act according to the knowledge I have in the matter.

15. The second source[1] of this dissatisfaction, in my opinion, is that the soul seems to live in greater purity when left in solitude, because there are fewer opportunities therein of offending God; some, however, there must be, for the evil spirits and we ourselves are everywhere. For if the soul is afraid of offending God, it is a very great consolation for it to meet with nothing to make it fall; and certainly this seems to me a stronger reason for desiring to avoid all intercourse with the world than is that which is grounded on the fact, that solitude ministers great consolations and sweetness in God.

16. It is here, my children, love must be made known; not in secret places, but in the midst of temptations: and trust me, our gain will be incomparably greater, though there may

[1] See § 4, above.

be more faults committed, and even some slight falls. Remember, in all I say I am taking for granted that you run these risks under obedience and out of charity, and if it be not so, my conclusion always is that to be alone is better; and, moreover, we ought to desire to be alone even when employed in the way I am speaking of; in truth, this desire is ever present in those souls which really love God. Why I say it again is this: it makes us know what we are, and how far our virtue can reach. A person always alone, however holy he may think himself to be, does not know whether he possesses patience and humility, and has no means of learning. A man may be very courageous, but how is it to be known if he has not been seen in battle? S. Peter considered himself very brave, but look at him when he was tried: he, however, rose again after his fall, not trusting at all to himself; and from henceforth placed all his confidence in God, and afterwards suffered martyrdom, as we know.

17. O my God, if we but knew how great is our wretchedness! There is danger in every thing if we do not know it, and for that reason it is a great blessing to us that we are under authority, so that we may discern our own meanness. And I consider one day of humbling self-knowledge, which may have cost us much sorrow and distress, to be a greater grace of our Lord than many days of prayer; moreover, he who is a true lover loves everywhere, and always remembers the object of his love. It would be hard if we could pray only in secret places. I see now that I cannot be alone for many hours. But, O my Lord! how mighty before Thee is a single sigh rising up from the heart, because of the pain it gives to us to see that we have not only to tarry in this our exile, but also that we find no opportunity of being alone, so that we might alone have the fruition of Thyself.

18. Here it is plain that we are His slaves, sold for love of Him, with our own consent, to the virtue of obedience, seeing that for its sake we give up, in a certain way, the fruition of God Himself; and it is nothing, if we consider that He, in obedience, came down from the bosom of the Father to make Himself a slave to us. How then can He be recompensed for this, or what service can we give Him in return for this grace? It is necessary to be on our guard in our employments, though laid upon us by obedience and charity, lest we should be careless therein, not lifting up our hearts

continually unto God. And, believe me, it is not length of time that enables a soul to make progress in prayer; if it is given up to active work also, that is a great help whereby the soul in a very short time may attain to a better preparation for the enkindling of its love than it could attain to by many hours spent in meditation. All has to come from His hand. May He be blessed for ever and ever!

CHAPTER VI.

OF THE HARM IT MAY DO SPIRITUAL PERSONS NOT TO KNOW WHEN THEY ARE TO RESIST THE SPIRIT—OF THE DESIRE FOR COMMUNION, AND OF DELUSIONS INVOLVED IN IT.

1. I HAVE been striving diligently to find out whence cometh a certain great dreaminess[1] which I have observed in some persons to whom our Lord gives much sweetness in prayer, and who do all they can to prepare themselves for the reception of His graces. I am not speaking now of those occasions during which His Majesty lifts up the soul and carries it away in rapture. I have written much of this in another place,[2] and of an act like this there is nothing to be said, though we may do all we can to resist, because we are utterly powerless: if it be a true rapture, it is to be observed that the force which forces us to lose all control over ourselves lasts but a moment. But it oftentimes happens that it begins in a kind of prayer of quiet, which is like a spiritual sleep, and which throws the soul into a dreamy state; so that we, if we do not know what conduct to observe herein, may lose much time, and through our own fault waste our strength and merit little.

2. I wish I knew how to explain myself here, and the matter is so difficult that I know not if I shall succeed; but I know well that if those souls who are in this delusion would but believe me, they would understand the matter. I know some, and they are souls of great virtue, who have been in this state seven or eight hours at a time, thinking it all to be a

[1] See Arbiol, *Desengaños Misticos,* lib. ii. ch. v. p. 198. Card Bona, *De Discretione Spirituum,* ch. xiv. § 4, says: "Interdum etiam raptus creditur ab inexpertis, quod est deliquium; de quâ re diffuse tractat, et profert exempla S. Teresia in libro Fundationum."

[2] See *Life,* ch. xx.

rapture, and whom every pious practice laid hold of in such a way that they went forthwith out of themselves, thinking it not right to offer any resistence to our Lord: in this way they might come by their death, or become foolish, if no remedy be found for them.[1]

3. What I understand of the matter is this: the soul, when our Lord begins to caress it in this way—and we are by nature so fond of that which pleases us—gives itself up so much to that pleasure, that it would not stir, move, nor on any account whatever would it consent to lose it: for in truth the pleasure is greater than all the pleasures in the world; and when it happens to a person of weak constitution, or to one whose mind, or, to speak more correctly, whose imagination, is not naturally given to change, but one that dwells upon a subject without further distraction, once it has laid hold of him—as do many persons who, when they have fixed their thoughts on anything, though in nowise relating to God, become absent, having their eyes directed to an object before them, but which they do not really see—people naturally sluggish, who, through negligence, seem to forget what they were going to say,—so is it in this case, according to our nature, disposition, or weakness. Oh, if a soul of this kind be given to melancholy! it will become the prey of a thousand pleasing delusions.

4. Of this temper, I shall speak a little later on;[2] but even if there be none of it, what I have spoken of takes place, and in those persons also who are wasted by penance; for, as I said before, when love begins to supply them with sensible sweetness, they suffer themselves, as I have just now said, to be carried away too much by it; and, in my opinion, their love would be more perfect if they did not give way to this dreaminess, for they could very well resist it at this point in their prayer. For, as in bodily weakness we suffer from a faintness which allows us neither to speak nor to move, so is it here if we make no resistance; for if the body be weak, the vehemence of the spirit seizes upon it and subdues it.

5. I may be asked, wherein does it differ from a trance? It is the same thing with it, at least in appearance; and they have reason to say so, but it is not so in reality. For a trance, or the union of all the powers of the soul, as I have said, lasts but a moment, and leaves great fruit behind, and an inward

[1] See *Inner Fortress*, iv., ch. iii. § 11, &c. [2] Ch. vii.

light, with many other blessings; the understanding does not work at all, only our Lord is working in the will. But in this state it is far otherwise; for though the body be a prisoner, the will, memory, and understanding are not; yet their operations are disorderly, and if by chance they settle on a particular subject, they will stay there.[1]

6. I see no good in this bodily weakness—for it is nothing else—except in so far as it has a good beginning; it would be far better to spend the time in some good work than to be thus dreaming so long. There is much more merit in a single act, and in the frequent moving of the will to love God, than in leaving it at rest in this way. My advice therefore to the prioresses is, that they apply themselves with all diligence possible to the banishing of these protracted fits of dreaminess, which do nothing else, in my opinion, but blunt the faculties and the senses so that they shall not do that which the soul requires of them, and thereby rob them of that blessing which obedience and carefulness to please our Lord ordinarily bring them. If they find it proceeds from weakness, then they must forbid fasting and mortification—that is, when not of obligation; and the time may come when with a safe conscience they may forbid them altogether, and assign them duties in the house for the purpose of taking their attention away from themselves.

7. In the same way, also, must they be treated who, though not subject to this faintness, are too much carried away by their imagination, even though it be on most deep matters of prayer; for it happens at times that they are not mistresses of themselves, particularly if they have received any extraordinary grace from our Lord, or seen a vision; then their soul seems to be always receiving or seeing: and yet it is not so, for that happened to them but once. It is necessary for her who may find herself liable to these faintings away to strive to change the subject of her meditation; and provided she applies herself to the things of God in her meditation, there is nothing unseemly in changing the subject so long as she is intent on the things of God; for meditation on the creature, and on His power in creating them, may be at times as pleasing unto Him as meditation on Himself the Creator.

8. Oh, wretched misery of man! such is it, because of sin, that even in what is good we must be measured and restrained,

[1] See *Life*, ch. xvii. § 2, and ch. xviii. § 14.

lest we should so ruin our health as to lose the fruition of it. And, in truth, it behoves many persons, whose heads or imaginations are weak, to know themselves, which is a greater service to our Lord, and most necessary. And if any one sees that when her imagination dwells on a mystery of the Passion, or on the glory of heaven, or on any other matter of that kind, and remains for many days unable, though desirous of doing so, to think on any other, or to rouse herself from dwelling on it, she must know that she should distract herself as well as she can; if not, the time will come when she will learn the harm she has done to herself, and that it is the result of what I am speaking of, either of great bodily weakness, or of the imagination, which is very much worse. For, as a person of disordered mind, if he applies himself to anything, is not master of himself—can neither withdraw his mind nor think of anything else, nor be influenced by reason, because his reason is not under control—so is it in this state; the madness, however, is pleasant.

9. Oh, what great evils may ensue if such a person is subject to melancholy! I see no good at all in this dreaminess, because the soul is endowed with a capacity for the fruition of God Himself. If, then, it be not for one of the causes I have mentioned, why should the soul, seeing that God is infinite, remain the captive of one of His attributes or mysteries, when there is so much to occupy us? And all the while, the more of His works we meditate upon the more we discern His greatness.

10. I am not saying that in the course of one hour, or even of one day, we should meditate on many subjects, for that perhaps would result in fruit from none. As these questions are so difficult, I would not have you think that I am saying what it has not entered into my mind to say, or that you should take one thing for another. Certainly the right understanding of this chapter is so important, that though it is distressing to write it, I am not sorry to do so; and I wish every one who shall not understand it the first time she reads it, not to shrink from reading it often, especially prioresses and mistresses of novices who have to direct the sisters in the way of prayer; for if they are not careful in the beginning, they will see that they require much time afterwards to redress weaknesses of this kind.

11. If I were to describe the great harm I have seen

to result from this, you would see that I have reasons for insisting on it so much. One fact only will I give, and the rest can be gathered from it. In one of our monasteries were a choir nun and a lay sister, both of them raised to a very high degree of prayer; they were also mortified, humble, and good, receiving many consolations from our Lord, together with many manifestations of His greatness. They were particularly, so detached and so engrossed by His love, that there was no appearance of negligence—though we watched them very narrowly, considering our natural meanness—in answering to the graces which our Lord gave them. I have said so much of their goodness in order that they who have not so much may be the more afraid.

12. They began with great impetuous longings after our Lord, which they were not able to control; they thought those longings were satisfied at communion, and so they obtained leave from their confessor to communicate frequently, and thereby their suffering grew so much upon them that they thought they were going to die if they could not communicate every day. The confessors—though one of them was a very spiritual man—seeing such souls, and such earnest desires, judged this remedy to be necessary for their disorder. It did not stop here, for the longings of one of them became so vehement as to make it necessary for her to communicate early in the morning to enable her, as she thought, to live; and they were not persons who would feign, or tell a lie, for anything in the world. I was not then in that monastery, and the prioress told me in a letter what was going on, that she could do nothing with them, and that certain persons said they might be relieved in that way, seeing that there was no help for it. I saw at once what the matter was—our Lord willed I should; nevertheless, I kept silence till I arrived at the monastery, for I feared I might be mistaken, and until I could give my reasons, reason required I should make no opposition to those who had approved the conduct of the nuns.

13. One was so humble that, as soon as I arrived and had spoken to him, he believed me. The other was not so spiritual, nor indeed spiritual at all in comparison. There was no possible way of convincing him; I did not care much for that, because I was not so much bound to consider him. I began to speak to the two nuns, gave them many reasons, in my opinion, sufficient to make them see that it was a mere

fancy their thinking they should die if they did not communicate. They were so wedded to their notion that nothing moved them, or could move them, in the way of reasoning with them. I saw that was useless, and told them that I too had these desires and yet would abstain from communion, that they might believe they were not to communicate except when all did—that we would all three die together; for I thought that better than that a custom of this kind should be brought into these houses wherein lived those who loved God as much as they did, and who might wish to do what they were doing.

14. The harm which this custom of theirs had done reached so far—Satan must have had a hand in it—that when they did not communicate, they really seemed as if they were going to die. I showed great severity, for the more I saw they were not submissive under obedience, because they thought they could not keep it, the more clearly I saw it was a temptation. They spent that day in great distress, the next in somewhat less, and thus it went on lessening, so that, though I went to communion myself, because I was ordered—for I would not have done so when I saw them so weak—they bore it all exceedingly well. Shortly afterwards both they and the whole community saw it was a temptation, and what a blessing it was to have it remedied in time, for soon after this—but it was not the fault of the two nuns—there were troubles in that house with the superiors—and I may say something of them further on—who would not have taken in good part such customs, nor suffered them.

15. Oh, how many instances of this kind could I give! I will give one other only; not in a monastery of our order, but among the Cistercians. There was a nun, not less good than those I have been speaking of, brought to such a state of weakness by disciplines and fasting that every time she communicated, or whenever she had occasion for quickening her devotion, she fell down at once to the ground and there remained eight or nine hours, thinking it was a trance: all the nuns thought the same. This happened so often that great harm, I believe, must have come of it if it had not been taken care of. These trances were bruited abroad through the country; I was very sorry when I heard of them, for it was our Lord's good pleasure to let me know what the matter was, and I feared the issue of it.

16. The confessor of that nun was a very great friend of mine, and came to me with the story. I told him what I thought of the matter, and how it was loss of time; that it could not possibly be a trance, and that it was only weakness; he should forbid the fast and the disciplines, and make her take some distraction. She, being an obedient nun, did so and soon afterwards recovering her strength, thought no more of her trance: and if it had been a real trance there would have been no help for it until God wished it should cease; because the vehemence of the spirit is so great that we have not strength enough to withstand it, and, as I said before,[1] it leaves behind in the soul a great work, and in the body weariness; the other is as if it had never taken place.

17. The lesson to be learnt from this is, that whatever masters us in such a way as to make us feel that our reason is not free, should be looked on as suspicious, and that we shall never in that way attain to liberty of spirit; one of the characteristics of which is the finding God in all things, and the being able to think of Him in the midst of them. Everything but this is subjection of spirit, and, besides the harm it does to the body, it confines the soul and hinders its growth; as when men travel and come to a quagmire or a marsh which they cannot pass, so is it, in a measure, with the soul, which if it would make any progress, must not walk only but fly.

18. Oh, if they say or think they are absorbed in God, unable to exert themselves, so rapt are they, and unable to change the current of their thoughts, and that it often happens, let them look to it; I warn them again and again, if it be so for a day, or for four, or for eight, there is no reason for fear, because it is nothing wonderful that a person of weak constitution should remain so long in a state of amazement; if it continues longer, measures must be taken. The good side of this is, that there is no guilt of sin and no loss of merit; but it involves the inconveniences I have mentioned, with many besides. As to communions, there will be a very grave inconvenience if a soul, because of its love, is not obedient with it to the confessor and the prioress; nevertheless it may regret the privation, not in excess, so as not to come to that. It is necessary also herein, as in other ways, to mortify them, and

[1] See § 5, above.

make them understand that it is better for them not to do their own will than to have this consolation.

19. Our self-love also may thrust itself in here. It has been so with me; for it has happened to me often when I had first communicated, the Host being still almost whole, to wish I had not communicated myself when I saw others do so, in order that I might communicate again. As this happened so often, I reflected on it after a time, for then there seemed no reason for dwelling on it, and saw it came more from my own satisfaction than from any love of God; for when we go to communion there is a sense, for the most part, of tenderness and joy, and I was carried away thereby. If I went to communion in order to have God in my soul, I had Him already; and if out of obedience to those who enjoined communion, I had done so, if for the purpose of receiving those graces which in the Most Holy Sacrament are given us, these also I had received. In short, I came clearly to understand that it was nothing else but a desire to obtain that sensible sweetness over again.

20. This reminds me that in a place where I was once staying, and where there is a monastery of our order, I knew a woman who was a very great servant of God; everybody said so, and it must have been true. She went every day to communion, and had no confessor in particular, but went to one church for communion to-day, and the next to another. I observed that, and wished to see her obeying one confessor rather than going often to communion. She lived by herself, and, as it seemed to me, doing what she liked; but as she was good herself, all was good. I used to speak to her sometimes of this, but she did not heed me, and justly so, for she was far better than I was; however, I did not think I was in the wrong. The holy friar, Peter of Alcantara, came thither,[1] and I made him speak to her, and was not pleased with the account she gave him,—as to that, it may be nothing more than our misery in being never much pleased with any persons but those whose ways are the same as ours, for this woman, I believe, served our Lord more, and in one year did more penance, than I in many. She fell into a sickness which was unto death—this is what I am coming to—and found

[1] As S. Peter of Alcantara died Oct. 18, 1562, the facts related by the Saint in the text must have taken place when she was yet a nun in the monastery of the Incarnation.

means to have mass said every day in her house and to receive the Most Holy Sacrament. As her illness lasted some time, a priest who frequently said the mass, and a great servant of God, thought it not right to allow of this daily communion in a house. It must have been a temptation of the devil, for it happened on her last day, that on which she died. When she saw mass ended, and herself without our Lord, she was so displeased and so angry with the priest, who came, greatly scandalised, to tell me of it. I was very sorry, for I do not know whether she ever went to confession again. I believe she died immediately afterwards.

21. From this I understood the evil that comes from doing our own will in anything, especially in a matter of this importance; for if a person draws near to receive our Lord so often, it is only reasonable he should be so aware of his own unworthiness as not to do so of his own will, and that our shortcomings, necessarily great, which make us unfit to approach our Lord, who is so great, can be supplied only by obedience, which bids us receive Him. This good woman had an opportunity of greatly humbling herself—and perhaps of meriting more thereby than if she had communicated—by considering that it was no fault of the priest, but that our Lord, seeing her wretchedness, and how unworthy she was to receive Him in a lodging so mean, had so ordained it.

22. That was what one person thought, when her wise confessors from time to time would not let her communicate because she did so too often. Though she felt it keenly, yet, on the other hand, she preferred the honour of God to her own, and did nothing but praise Him for having moved her confessor to watch over her, and to see that His Majesty did not go into so wretched a lodging. By the help of such reflections she obeyed in great peace of soul, though with a tender and loving pain; but for all the whole world she never would have done what she was forbidden to do.[1]

23. Believe me that love of God—I do not say it is love, but only that it seems so,—if it stirs our feelings in such a way as to end in some offence against Him, or in so troubling the peace of the loving soul that it cannot listen to reason, is plainly self-seeking only; and Satan will not sleep over

[1] It may be safely gathered from the praisé of the confessors, and the contempt of self expressed in this passage, that the Saint is speaking of herself (*De la Fuente*).

his work when he thinks he can do us the most harm, as he did to this woman; for certainly what happened to her alarmed me greatly, not because I believe that it was enough to imperil her salvation, for the goodness of God is great, but the temptation came at a very dangerous time.

24. I have spoken of it in this place that the prioress may be on her guard, and that the sisters may fear and consider, and examine themselves why they draw near to receive so great a gift. If to please God, they know already that he is better pleased by obedience than by sacrifice.[1] If that be so, and I merit more, why am I troubled? I do not say that they are not to feel a lowly sorrow, because all have not attained to the perfection of feeling none merely by doing that which they know to be the more pleasing unto God; for if the will is perfectly detached from all selfish considerations, it is clear that there will be no sense of pain; on the contrary, there will be a great joy because the opportunity has arrived for giving pleasure to our Lord by so costly a sacrifice; the soul will humble itself, and be satisfied with communicating spiritually. But as in the beginnings, and in the end too, it is of the goodness of our Lord that we have these great desires of drawing near unto Him, souls may be allowed to feel some uneasiness and pain when they are refused communion, yet they must possess their souls in peace, and make acts of humility because of that refusal. I say beginnings, because much must be made thereof, and because the sisters are not so strong in the other matters pertaining to perfection of which I have been speaking.

25. But if there should be any trouble, or anger, or impatience with the prioress or confessor, believe me the desire for communion is a plain temptation. Now, if any one is bent on communicating when the confessor has forbidden her to go to communion, I would not have the merit she may gain thereby, because in such matters as this we must not be judges for ourselves. He is to be the judge who has the power of binding and loosing. May it please our Lord to give us light, that we may be wise in matters of so much importance; and may we never be without His help, that we may not use His graces so as to turn them into occasions of displeasing Him!

[1] 1 Kings xv. 22.

CHAPTER VII.

TREATMENT OF MELANCHOLY NUNS.

1. These my sisters of S. Joseph's in Salamanca, where I am staying while writing this,[1] have pressed me much to say something about the treatment of melancholy; for, however careful we may be not to admit nuns subject to it, the disease is so subtle that it counterfeits death whenever it is necessary, and accordingly we do not find it out till it is too late. I think I have said something about it in a little book of mine:[2] I do not remember: if I speak of it now there can be no harm, if our Lord will be pleased to help me to do it aright. It may be that I have said it already at some other time: I would say it a hundred times if I thought I could once say anything that would be of any use. The devices which this temper searches out for the purpose of doing its own will are so many that it becomes necessary to look into them, to enable us to bear with it and control it, lest it should do a mischief to others.

2. It is to be observed that they are not all so troublesome who are subject to melancholy; for humble and gentle persons thus afflicted, though very troublesome to themselves, never do any harm to others, especially if they have good sense. And, moreover, there are varieties of this temper. I verily believe that Satan lays hold of it in some people as a means whereby to draw them to himself if he can, and he will do so if they are not very careful: for, as the chief work of this temper is to bring reason under its control, which then becomes obscured, what then, under such conditions, will our passions not do? They who have no reason, it seems,

[1] It was in the year 1573, and after August 24 of that year, the Saint being at the time prioress of the monastery of the Incarnation, Avila.

[2] It has been suggested that Saint Teresa has written a book on melancholy, now lost; but Don Vicente thinks she is speaking of her "Way of Perfection," in the beginning of which she speaks of the character of those who are to become Carmelites of the Reform; and that the objection is not worth much which is grounded on the absence of any direct account of melancholy there, because the Saint says that she does not remember whether she had written on the subject. See Vol. I. Pref. p. xxv.

must be mad, and so it is; but in those of whom we are now speaking the evil has not gone so far, and it would be a much less evil if it had; for to be obliged to live as a reasonable person, and treat another as reasonable who has no reason, is an unendurable hardship. Those who are altogether sick of this malady are to be pitied, but they do no harm; and, if there be any means whereby they may be kept under control, those means are fear.

3. Those in whom this evil, which is so hurtful, has only begun, though it may not have gained so much strength, yet as it has the same nature and source, and because it grows from the same root, it must be treated in the same way if other remedies be not sufficient; the prioresses must have recourse to the penances in force in the order, and strive to bring under subjection nuns who thus suffer, that they may feel they are never, and in nothing, to do their own will; for if they find that their clamour, and the despondency into which Satan casts them for the purpose of driving them if he can to destruction, can at any time prevail, they are lost, and one sister in this state is enough to disquiet a monastery. As the poor soul has nothing in herself that can help her to defend herself against the suggestions of the evil one, the prioress must be very watchful in her direction of her, not only outwardly but inwardly also, for reason, which in the sickly sister is already darkened, ought to be the more clear in the prioress, that the devil, making use of this weakness, may not bring that soul under his own power.

4. The matter is dangerous; for at times this temper is so overbearing as to conquer reason, and there is no sin then, as there is none in madmen, whatever disorders they may commit; but it is necessary that those sisters who are not so overcome, in whom reason is only weakened, not lost altogether, and who are good at other times, should not, on those occasions when they are afflicted, begin to take any liberties, lest they should be unable when well to control themselves, for the cunning of Satan is fearful. And accordingly, if we look into it, we shall find that what they are most given to is the doing of their own will, saying whatever comes into their head, observing the faults of others that they may hide their own, and amusing themselves with that wherein they find pleasure; in short, they are like a person without the power of self-restraint. Then, with passions un-

mortified, and everybody bent on having their own way, what will be the result if there be none to control them?

5. I say it again, for I have seen, and have had much to do with, many persons troubled with this disease, that there is no other remedy but to conquer them by every way and means in our power. If words be not enough, have recourse to penances, and let them be heavy if light penances will not do: if one month's imprisonment be not enough, let them be shut up for four; you cannot do their souls a greater service. For, as I said before, and say again, it concerns them to understand this: though once or occasionally they may not be able to restrain themselves, it is not a confirmed madness, whereby all blame is taken away; though it may be so at times, yet it is not so always, and the soul is in great danger unless, as I say, they are so deprived of their reason as to do or say those things which they do or say when they cannot help themselves. It is of the great compassion of God that those who are thus disordered are obedient to their superior, for all their good consists in that amid the dangers I speak of. And, for the love of God, let her, whoever she may be, that reads this, look into it, for it may perhaps concern her salvation.

6. I know some who very nearly lost their senses, but who are so humble in spirit, and so afraid of offending God, that, though in secret they waste away in weeping, yet do only what they are commanded, and bear their infirmity like the others. But this is a greater martyrdom, and they will therefore have a greater glory, and in this life their purgatory that they may not have it in the next. But I say it again, that they who will not do this with a willing heart must be compelled to submit by the prioress, and they must not delude themselves by their indiscreet devotions in their disorderliness so as to be a trouble to all their sisters. It must be done, because of another very grave evil over and above the danger to the weak sister herself: for when the others see her, to all appearance in good health, not knowing what her soul suffers interiorly from the violence of her disorder—we are naturally so miserable—they will all think themselves subject to melancholy, that they may be borne with in the same way: moreover, Satan will make them think so, and the havoc he will then make will be, when found out, very difficult to undo. So important is this that no negligence ought to be

tolerated in the matter, and the melancholy sister, if disobedient to the superior, must suffer for it as if she were in her right mind, and nothing must be forgiven her; if she speaks in an unbecoming manner to any of her sisters she must be punished as the others, and for every imperfection of the same kind.

7. It seems unjust to punish the sick sister, when she cannot help herself, as if she were well: so does it also to bind madmen and to correct them, instead of leaving them free to kill everybody. Trust me, for I have tried it, and I believe have had recourse to many remedies, but never found any other than this. And the prioress who, out of pity, will have allowed these to begin with taking liberties, will not be able to bear with them in the end; and when she comes to correct them she will find that much harm has been done to the others. If madmen are bound and chastised to keep them from killing people (and that is rightly done; yea, and seems a great kindness, because they cannot help themselves), how much more must these sickly sisters be looked after, that they, with the liberties they take, may not do harm to the souls of others! And I really believe that the mischief comes very often, as I am saying, from a spirit undisciplined, wanting in humility, and badly trained, and that the melancholy temper is not so strong as this. I say it is so in some, for I have seen them obey, and control themselves in the presence of one they fear; why, then, not do as much for God?

8. I am afraid that Satan, under the pretence of this temper, seeks to gain many souls. It is more common in our day than it used to be; the reason is that all self-will and licence are now called melancholy. I have therefore thought that in these houses, and in all houses of religion, this word should never be uttered, because it seems to bring licence with it, and that the disorder it implies should be called a serious illness—and how serious it is!—and treated accordingly; for it is very necessary at times to correct the peccant humours by the use of medicines to make them tolerable; and the sister should be in the infirmary, and be made to understand that when she comes out to join the community she must be humble like everybody else, and that if she is not her melancholy shall be no defence for her, because that is necessary for the reasons I have given, and I might give more. It is necessary that the prioress, but without letting

them know it, should treat them with great tenderness, like a true mother, and search out every means she can to cure them.

9. I seem to be contradicting myself for I have been hitherto saying that they are to be severely dealt with. So I say again; they should never be allowed to feel that they may have their own way, neither should they have it, it being a settled thing that they shall be obedient, for the evil consists in their feeling that they can have liberty. However, the prioress may refrain from laying upon them a command which she knows they will disobey; because they are not strong enough to do violence to themselves; she should manage them and influence them by affection to do that which is required of them, in order, if possible, to make them submit out of affection, which will be far better and is generally successful when the prioress shows them much affection, and makes them feel it by her acts and words.

10. And the superiors must see that the best remedy within their reach is to employ them largely in the duties of the house, that they may have no opportunity of giving way to their imagination, for all the mischief is there; and though they may not do their work very well, their faults must be borne with, in order that there may be no occasion for bearing with greater after they shall have been ruined. I know this to be the most complete remedy that can be furnished them. Means also must be found to keep them in general from spending too much time in prayer, seeing that for the most part their imagination is weak, and that will do them much harm; if that be not done, they will be filled with fancies, which neither they nor those who may hear of them will ever be able to understand.

11. Care must be taken that they eat fish but rarely, and it is necessary also that they should not fast so much as the others. It may seem superfluous to give so much advice about this evil and none about any other, when the evils of our wretched lives are so grievous, especially those arising from the weakness of women. There are two reasons for it: the first is, they think themselves well, for they will not confess that they suffer from this disorder; and as their illness, not being a fever, forces them neither to keep their bed nor to call in the physician, the prioress must be their physician, for the disease is more hurtful to perfection than is theirs who, in danger of their life, remain in their beds.

12. The second reason is, that in other illnesses they either recover or die; but it is very rarely that people recover from this or die of it either, but they lose all sense, and that is a death which kills all the others. They carry about within themselves a cruel death of sorrows, fancies, and scruples, and therefore merit very much thereby, though they always call them temptations; for if they were once persuaded that all flows out of this one evil they would be greatly relieved, provided they made no account of it. Deeply, indeed, do I feel for them, and it is right that all who are living with them should feel for them in the same way, considering that our Lord might have visited us with a like affliction; and above all, bearing with them, as I said just now,[1] without letting them know that we are doing so. May our Lord grant that I have found out what ought to be done with so grave a malady!

CHAPTER VIII.

OF REVELATIONS AND VISIONS.

1. Some people seem to be alarmed when they hear the mere word visions or revelations. I know not why they look on a soul which God is leading on by that way to be in so perilous a road, nor whence this terror comes. I am not now going to discuss visions, which of them are good and which of them are evil, nor will I speak of the tests for distinguishing them which most learned men have told me of, but only of that which it would be well if every one did who should find herself the subject of them, because she will meet with few confessors who will not make her afraid. Certainly a confessor who is told of the manifold temptations of Satan, of a spirit of blaspheming, disorderly and unseemly thoughts, is not so much surprised by all this as he is scandalised when told that we have seen an angel, or heard him speak, or that Jesus Christ our Lord has appeared to us on the cross.

2. Neither will I discuss here the tests by which we may know if the revelations be from God, for that is already known by the great blessings they bring to the soul; but

[1] See § 8 above.

only these images which Satan effects for the purpose of deceiving us when he assumes the likeness of Christ our Lord or of His saints. I am persuaded myself that His Majesty will never suffer him, nor give him the power, to deceive anybody by such resemblance, unless such a person be himself to blame; on the contrary, Satan will but deceive himself. I repeat it, nobody will be deceived if only they are humble; there is therefore no reason for being downcast, only let us trust in our Lord, and make no account of these resemblances unless it be that we make them an occasion of praising Him more and more.

3. I know of one whose confessors troubled her exceedingly because of these things, which afterwards, as far as might be known by the great fruit and good issues of them, were felt to be the work of God. It was very hard for her, when she beheld His image in a vision, to treat that image with contempt; for so she had been commanded to do.[1] At a later time she spoke of it to a deeply learned Dominican, the master Fra Dominic Bañes, who told her it was wrong, and that nobody ought to do that, because it is right to venerate the image of our Lord wherever we may see it, even if the devil himself had been the painter—and he is a great painter: on the contrary, he is doing us a service, though seeking to do us a mischief, if he paints a crucifix or an image so lifelike as to leave an impression of it behind in our hearts.

4. This reason pleased me greatly, for when we see a very good picture, even though we may know it to have been painted by a bad man, we do not fail to respect it, and we make no account of the painter, that we may not lose our devotion; for the good or the evil is not in the vision, but in him to whom it is given, and who does not profit by it in humility; for if he is humble the vision even if it came from Satan can do him no harm, and if he is not humble it will do him no good even if it comes from God; for if that which should make the soul humble—seeing that it does not merit that grace—makes it proud, that soul is like the spider, the food of which is all turned into poison, and not like the bee which turns it all into honey.

5. I wish to explain myself further: if our Lord of His goodness is pleased to show himself to any soul, in order

[1] It was the Saint herself, as she tells us in the *Life*, ch. xxix. § 6 and Inner Fortress, vi. ch. ix. § 7.

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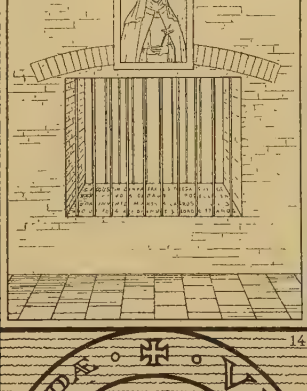

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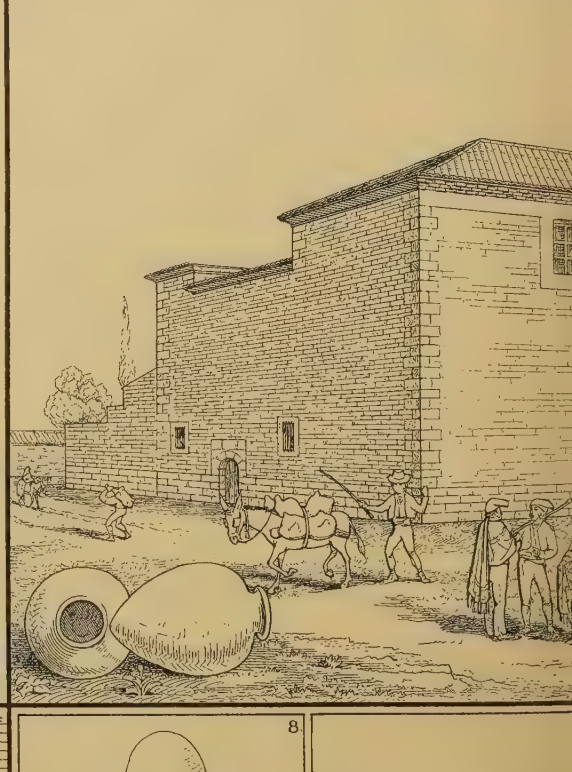

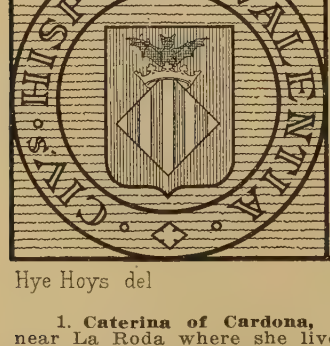

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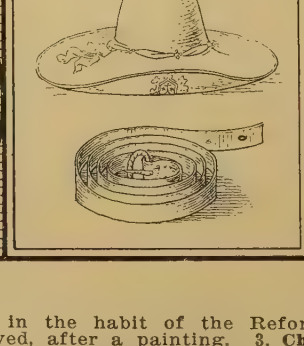

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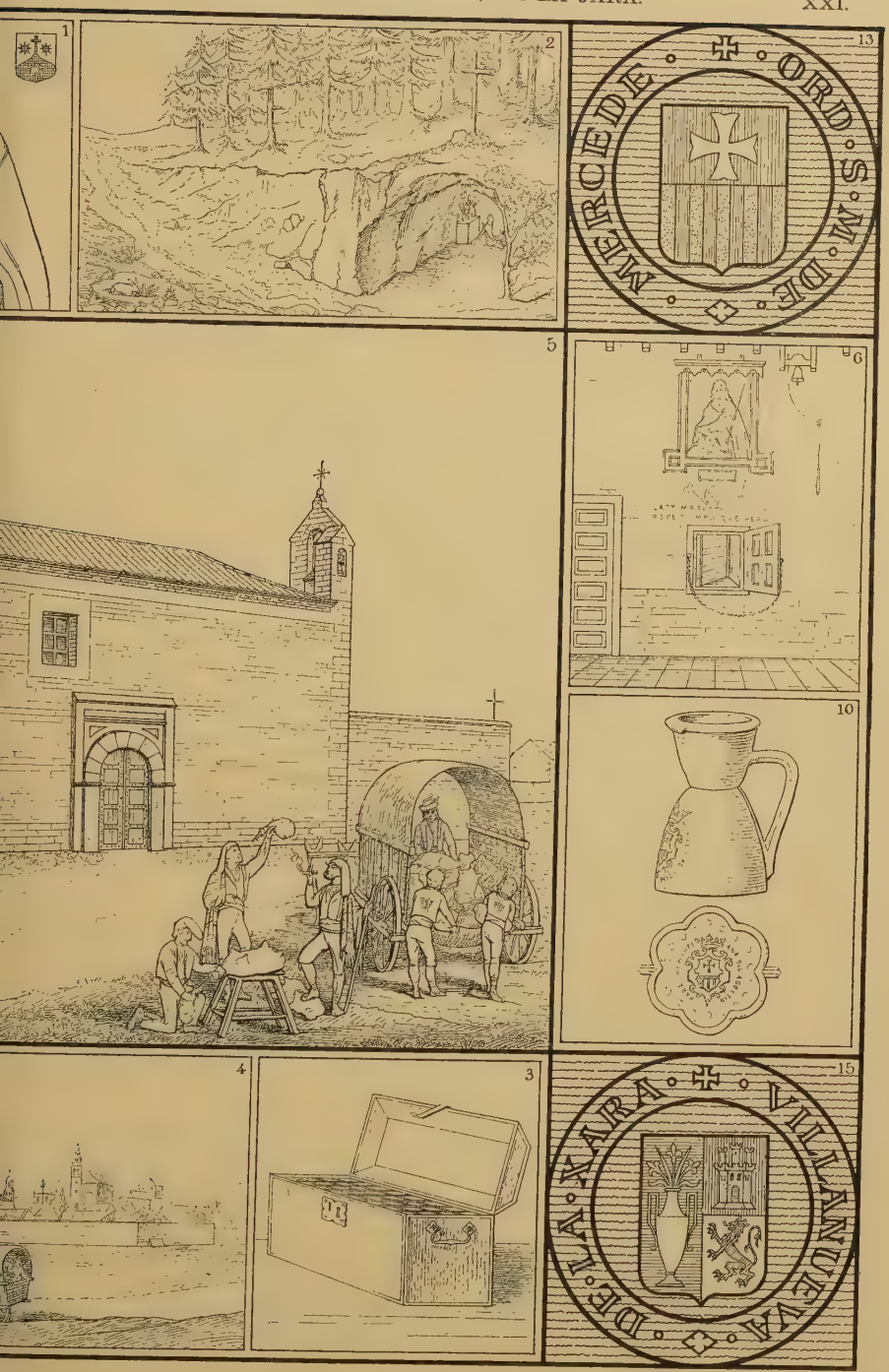
1. **Caterina of Cardona,** in the habit of the Reformed Carmelites. 2. **Ca**
near La Roda where she lived, after a painting. 3. **Chest** covered with crims
velvet and fastened by bronze hinges, containing her bones, among them a pa
of the skull and a leg bone. 4. **Villanueva de la Jara;** in the middle distance t
back of the Carmelite monastery. 5. **The Front of the same monastery and churc**
Wine from Valdepeñas carried in leather bottles. 6. **Monastery turn** and entran
to the parlour, with the inscription, "Woe to me for the time that I have los
7. **Tomb of Anne of St. Augustine,** made in the thickness of the wall under t



Bruges, P Raoux Sc

uble grating of the lower choir. 8. **Travelling hat and girdle** of Anne of St. ugustine. 9. **Statuette of the Infant Jesus,** replacing the one given by St. Teresa Anne of St. Augustine. 10. **Earthen jar and dish** which were given to her by a ster of Mercy. 11. **Present monastery of Discalced Carmelites** at Valencia. 12. **Arms the family Folch de Cardona,** descended from the Kings of France and Aragon. **Arms of the Order of Mercy.** 14. **Arms of the city of Valencia.** 15. **Arms of llanueva de la Jara.** (See Appendix, note 22.)

that it may know Him and love Him the more, or to reveal to it any of His secrets, or to give it any special consolations and graces; and if that soul, as I have just said, bound to abase itself and confess the scanty merits of its vileness, looks forthwith upon itself as a saint, and, because of some service or other it may have done, thinks that this grace has been given it, it is plain that, like the spider, it changes the great blessing which might have been the fruit of the visions into something evil.

6. Let us admit, then, for a moment, that Satan, for the purpose of stirring up pride, brings about these apparitions; yet if the soul at the time, thinking they come from God, humbles itself, and confesses itself undeserving of a grace so great, and does violence to itself that it may serve Him better; if, when it sees itself rich, confessing itself unworthy to eat the crumbs that fall from the table of those persons of whom it has heard that they have received these graces from God—I mean unworthy to be the servant of any of them—it humbles itself, and begins in earnest to do penance, and to give itself more unto prayer, and to be more careful never to offend our Lord—for it thinks it is He who is the giver of this grace—and to be more perfect in its obedience—then I assure it that Satan will never come again, but will go away defeated, leaving behind him no trace of evil in the soul. If one is told to do anything, or has a revelation of what is coming, she must refer it all to a learned and wise confessor, and do and believe nothing but that which the confessor permits. Let her speak to the prioress that she may send her a prudent confessor, and let her take his advice; if she does not obey the confessor, and allow herself to be directed by him, it comes from an evil spirit or a terrible melancholy. For, supposing the confessor were in the wrong, she would do better by not departing from what he tells her, though it was an angel of God who had been speaking to her, for our Lord will give him light or provide for the fulfilment of his word; there is no danger in doing this, but in doing otherwise there may be many dangers and much evil.[1]

[1] Jerome Gratian, of the Mother of God—Lucidario, pte. 2, ch. xiii. fol. 75—says that he once begged the Saint to pray for light in a matter of very great importance. The Saint obeyed, and the answer was that the thing was to be done. "Nevertheless," says the father, "I did not do it, guiding myself by my reason. The Saint was silent

7. It should be considered that natural weakness is very weak, especially in women,[1] and that it shows itself the more in this way of prayer; it therefore becomes necessary we should not at once take it for granted that every little fancy we may have is a vision; for, believe me, the vision when true will make itself understood. Much greater caution is necessary when they are subject to melancholy, for I have known fancies of that kind that have frightened me; for people may think seriously that they see what they do not see. There came to me once a confessor who had heard the confession of a certain person who told him that Our Lady often came to her, sat down on her bed, remained talking to her more than an hour, and told her things to come, and much besides; amid so much folly some things were found to be true, and so everything else was believed.

8. I saw at once what it was, but I did not dare to speak, because we are living in a world wherein it is necessary to consider what people may think of us if our words are to have any effect. Accordingly, I said to the confessor that we should wait to see whether the prophecies were true, that he should ask for other tests, and find out what sort of a life that person was living; in the end it was found out to be all foolishness.

9. I could say so much of these things as would be ample for the proof of what I am saying, that a soul should not believe at once, but should bide its time, and examine itself carefully before it makes its visions known, lest it should, without the wish to do so, deceive its confessor; for if he has

and obeyed, for she was then my subject; but afterwards, doubting of the correctness of my conduct in disregarding the revelation, I asked her again to pray that we might know whether we were doing right. The answer to me was that our Lord had spoken to her thus: 'Thou hast done well to obey, for in so doing none can go wrong: what I said in the beginning was much better, but that which thou hast done under obedience I will make more fruitful, though it may cost thee more labour.' And so it came to pass."

[1] Major cautio erga fœminas adhibenda, quarum sexus eo suspectior est quo imbecellior. Naturæ sunt humidioris, ut ex vehementiâ cogitationum et affectuum putant se videre quæ cupiunt, et quod ab animi perturbationibus nascitur, quæ in ipsis acerrimæ sunt, a veritate oriri credunt: cumque ratione minus polleant, non est difficile diabolo earum nativâ imbecillitate uti, ut eas primum variis illusionibus decipiat, et per easdem alios in errores inducat (Card. Bona, *de Discretione Spirituum*, ch. xx. § 3).

had no experience himself herein, however learned he may be, he will never be able to understand it. It is not many years ago but very lately, that a man disturbed exceedingly some very learned and spiritual persons with matters of this kind; at last he went to speak to one who had had experience of these gifts of our Lord, and who saw clearly that it was madness with delusions. However, the matter was not exposed at the time, but kept most secret; by degrees our Lord made it thoroughly known; but that person who saw into the matter had much to suffer first, because nobody would believe him.

10. For these reasons, and others of the same kind, it is the duty of each sister to make known to the prioress with great openness her way of prayer, and the latter must carefully consider the temper of that sister and the degree of perfection to which she may have attained, that she may instruct the confessor so as to enable him to understand her better; and she should choose a confessor for the purpose if the ordinary confessor is not sufficiently acquainted with things of this kind. She must be very careful that matters such as these revelations and visions, though most truly from God, and graces confessedly miraculous, be not divulged to persons outside the monastery, nor to confessors who have not the wisdom to keep them secret, for this is a most serious point, and more serious than they think, nor may the sisters discuss them among themselves. The prioress herself must be always ready to listen prudently, more inclined, however, to commend those who excel in humility, mortification, and obedience than those whom God is leading by this most supernatural way of prayer, though they may be endowed with every other virtue. For, if it be the spirit of our Lord that is working in them, He brings in His train humility to enable them to bear neglect with joy, and such treatment therefore will not harm them, and does great good to the others. As they cannot attain to these extraordinary graces, for God gives them to whom He will, let their anxiety be for the attainment of other virtues, for, though these also are the gift of God, they are more in our power, and are of great worth in religion. May His Majesty bestow them upon us! If we exercise ourselves in them, are diligent in the pursuit of them, and in prayer for them, He will not refuse them to any one who, in reliance on His compassion, shall labour to attain to them.

CHAPTER IX.

THE FOUNDATION OF S. JOSEPH, MALAGON.

1. How I have wandered from my purpose! and yet some of the advice I have given may be more to the purpose than the account of the foundations. During my stay in the house of S. Joseph in Medina del Campo,[1] it was a great joy to me to see how the sisters were walking in the way of those of S. Joseph's of Avila, in all religious observances, sisterly love, and spirituality; and how our Lord was providing in the house what was necessary for the church as well as for the sisters. Nuns came in whom our Lord seems to have chosen Himself, such as became the foundation of such a building: I think that all the good that is to come lies in these beginnings, for those who come in afterwards walk in the way which they find prepared for them.

2. There lived in Toledo a lady, sister of the duke of Medina Celi, and in whose house I had been staying by the commandment of my superiors, as I have largely set forth in the account of the foundation of S. Joseph's.[2] She conceived a special affection for me, and that must have been in some way a means to move her to do what she did, for His Majesty very often makes use of means which to us who know not what is coming seem to be of little worth. When this lady heard that I had authority to found monasteries, she began to press me very much to found one in the town of Malagon,[3] which belonged to her. I would not hear of it at all, because it was so small a place, and because I should be forced to accept an endowment for our maintenance, and I had a very great dislike to do that.

3. I laid the matter before learned men and my confessor;[4] they told me I was in the wrong, for the holy council[5]

[1] From the Assumption to the end of October, 1567. See *Life*, ch. xxxiv.

[2] See note at the end of ch. iii.

[4] Dominic Bañes.

[5] Concedit sancta synodus omnibus monasteriis et domibus, tam virorum quam mulierum et mendicantium—exceptis domibus fratrum Sancti Francisci Cappucinorum et eorum qui Minorum de observantiâ vocantur—etiam quibus aut ex constitutionibus suis erat prohibitum, aut ex privilegio Apostolico non erat concessum, ut deinceps bona immobilia eis possidere liceat (*Concil. Trident.* sess. 25, de Regular. cap. 3).

authorised the possession of revenues; that I ought not, because of any opinion I held on the subject, to give up the foundation of a house wherein our Lord might be so well served. Added to this were the urgent requests of that lady, and I could therefore do no less than accept the foundation. She gave us a sufficient endowment, for I always wished the monasteries to be either altogether poor or to possess enough so that the nuns should never be forced to beg of anybody for that which might be necessary for them.

4. I insisted with all my might that no nun should possess anything of her own, and on the perfect observance of the constitutions as in other houses founded in poverty. When all the deeds were drawn up I sent for certain sisters[1] for the foundation, and went with the lady to Malagon, but the house was not yet prepared for us, and so we were lodged for more than a week in one of the rooms of the castle.

5. On Palm Sunday, 1568, the parishoners came in procession to receive us, and we in our white mantles, with our veils over our faces, went with them to the church, where a sermon was preached, and from which the Most Holy Sacrament was carried into our monastery. It was a cause of much devotion in all. I remained there some days. One day in prayer, after communion, I heard our Lord say that He would be greatly honoured in that house. I think I was there not quite two months,[2] for I was pressed in spirit to found the house in Valladolid; and the reason was what I am going now to tell.

[1] The Saint left Alcala for Toledo before Lent, 1568, with the two nuns, Anne of the Angels and Antonia of the Holy Ghost, and sent to Avila for Mary of the Blessed Sacrament, Mary Magdalene, Isabel of Jesus, and Isabel of S. Joseph. She left Toledo in Lent, and reached Malagon before Passion Sunday with her nuns, and Doña Luisa came with them (*Ribera,* lib. ii., ch. xi). While looking for a site for her monastery with the parish priest and the mayor, she said when they came to a convenient spot, "This must be left for the barefooted friars of S. Francis." Some years afterwards those friars came to Malagon ,and built their monastery there (*Reforma de los Descalços,* lib. ii. ch. xi. § 3).

[2] The Saint came to Malagon in the very beginning of April, and, according to her letter to Doña Luisa de la Cerda, went away on May 19th (Lett. 2; but Lett. 4 of vol. iii. ed. Doblado). The first prioress of Malagon was Mother Anne of the Angels, whom the Saint had taken years before from the monastery of the Incarnation, Avila (*Reforma de los Descalços,* lib. ii. ch. xi. § 7).

CHAPTER X.

THE FOUNDATION IN VALLADOLID OF THE MONASTERY OF THE CONCEPTION OF OUR LADY OF CARMEL.

1. FIVE or six months before the foundation of the monastery of S. Joseph in Malagon, a young man,[1] a member of a noble family, talking to me, said that if I would found a monastery in Valladolid he would joyfully give a house he had there with a large and fine garden, within which was a considerable vineyard, and possession of it at once; it was of great value. I accepted it, but I had not fully made up my mind to make a foundation there, because it was a quarter of a league from the city.[2] I thought, however, we might make our way into the city if once we had possession of that place, and, as he made the offer so generously, I was unwilling to refuse it or to trouble his devotion.

2. About two months after this, more or less, he became suddenly and rapidly ill, lost the power of speaking, and was unable to make his confession clearly, though he was, as he showed by many signs, praying to our Lord for pardon. He very soon died, far enough from the place where I was then staying.[3] Our Lord spoke to me and said that his salvation had been in serious danger, and that He had had compassion upon him because of the good work he had done for His Mother in giving his house for a monastery of her order; nevertheless he would be detained in purgatory till the first mass should be said there, when he would be delivered. The dread penalties of this soul were so constantly before me

[1] Don Bernardino de Mendoza, brother of the bishop of Avila, and son of the count of Ribadavia (*Reforma de los Descalços,* lib. ii. ch. v. § 9).

[2] Nuns are forbidden by the council of Trent to live outside cities . . . Et quia monasteria sanctimonialium, extra mœnia urbis vel oppidi constituta, malorum hominum prædæ et aliis facinoribus, sine ullâ sæpe custodiâ sunt exposita, curent episcopi et alii superiores, si ita videbitur expedire, ut sanctimoniales ex eis ad nova vel antiqua monasteria intra urbes vel oppida frequentia reducentur, invocato etiam auxilio, si opus fuerit, brachii sæcularis. (Sess. xxv. de reg. et mon., c. 5.)

[3] Don Bernardino died in Ubeda, when the Saint was in the monastery of Maria of Jesus, in Alcala de Henares (*Ribera,* lib. ii. ch. 12).

that, though I wished to found a house in Toledo,[1] I gave it up for the time, and made all the haste I could to found, as well as I could, the house in Valladolid.

3. It could not be done so quickly as I wished, for I was detained for many days in S. Joseph's, Avila, of which I had the charge, and again in S. Joseph's in Medina del Campo, for I went thither;[2] and there one day in prayer our Lord bade me make haste, for that soul was in great suffering. Though I had not made many preparations I set about the work, and entered Valladolid on the feast of S. Lawrence. As I looked at the house I fell into great distress, for I saw how foolish it would be for nuns to remain there, except at a very great cost; though the place was pleasant to behold, because the garden was so charming, it could not fail to be unwholesome, for it was close to the river.

4. Though I was tired I had to hear mass in a monastery of our order, at the entrance of the city, and so far away that it made my sufferings twice as great. Nevertheless I said nothing to those who were with me, lest I should discourage them, for, though weak, I had some confidence that our Lord, who had told me what I have just related, would come to our help. I sent for workmen in the utmost secrecy, and began to have the ruined walls filled up with clay to secure our privacy, and to do whatever else was necessary. The ecclesiastic of whom I spoke before,[3] Julian of Avila, and one[4] of the two friars already mentioned, who wished to become a discalced, and was learning our way of living, were with us. Julian of Avila was occupied in obtaining the licence of the

[1] At this time the Saint, having written her Life the second time, sent it to Juan of Avila, by whose judgment, according to the advice of the inquisitor Soto, she was to abide. From Toledo she writes to her friend Doña Luisa de la Cerda on the feast of the Ascension, May 27, 1568, and from Avila in June. See below, ch. xiii. § 2.

[2] Ch. x. § 5. See ch. xiii. The Saint, on her way to Medina from Avila, visited the site offered her by Don Rafael Megia Velasquez for the monastery of the friars in Duruelo, possession of which was taken by St. John of the Cross and his companions in the autumn (*Reforma de los Descalços,* lib. ii. ch. xiv. §§ 2, 3. See below, ch. xiii. § 2).

[3] Ch. iii. § 2.

[4] See ch. iii. § 16. S. John of the Cross and Antonio de Heredia, the former of whom was then with the Saint. Fra Antonio had been left at Medina (*Reforma,* lib. ii. ch. xiv. § 5).

ordinary, who had given us hopes of it before I arrived.[1] We could not get the licence soon enough, for the Sunday came before it could reach us; however, they gave us leave to have mass said where we were to have our church, and accordingly it was said there.[2]

5. I was very far from thinking that what had been said to me of that soul was to be fulfilled then, for, though I was told it would be at the first mass, I thought the mass must be that during which the Most Holy Sacrament would be reserved. When the priest was coming towards us to the place where we were to communicate, with the Most Holy Sacrament in his hands, and myself drawing near to receive Him, I saw that nobleman, of whom I spoke before, close to the priest: his face was bright and shining, his hands were joined together, and he thanked me for what I had done to enable him to depart out of purgatory and ascend to heaven. And indeed, I was very far from thinking so, and in sadness enough, when I was first told that he was in the way of salvation: it seemed to me that he needed another kind of death, considering the life he led, for, though he was very good, his life was worldly. It is true he had told my companions that he always thought of death. It is very wonderful how pleasing to our Lord is any service whatever done to His Mother, and His mercy is great. Bless Him and praise Him for ever who thus rewards our mean services with everlasting life and blessedness, and makes them great when they are in themselves but little worth.

6. On the feast of the Assumption of our Lady, August 15, 1568, we took possession of the monastery. We remained there but a short time, for nearly all of us fell very ill. A lady there living observed it, who was Doña Maria de Men-

[1] The Saint, from Duruelo, the morning after her visit to that place, had sent Julian of Avila to Olmedo, where the bishop was at the time, to treat about the foundation, and to obtain letters from him to the abbot of Valladolid, whose jurisdiction at that time was quasi-episcopal, but subject to the bishop of Valencia (*Reforma de los Descalços*, lib. ii. ch. xiv. § 4; lib. v ch. xiii. § 2). Valladolid became an episcopal church only in 1595, the first bishop of which was Don Pedro Laptaza.

[2] The Saint reached Valladolid on Thursday, August 10, 1568, and on the following Sunday heard mass in the Carmelite monastery, but on Sunday, August 20, mass was said by Julian of Avila in the monastery founded by herself (*Reforma*, lib. ii. ch. xv § 2).

doza,[1] wife of the knight commander Cobos,[2] mother of the marquis of Camarasa, a most perfect Christian, and most charitable, as her abundant alms bear ample witness. She had been very kind to me formerly when I had much to do with her, for she is the sister of the bishop of Avila, who helped us much in the foundation of the first monastery, and in everything touching the order.[3] As she was so charitable, and saw that we could not remain but under great difficulties, because it was a long way to send alms to us, and because the place was unhealthy, she told us to give up that house, that she would find us another; and so she did, and the one she gave us was worth much more; besides, she supplied all that was needful for us to this present time, and will do so so long as she shall live.

7. On the feast of S. Blasius we went to our new house in a grand procession, and with much devotion on the part of the people, which it still retains; for our Lord works many graces in the house, and has brought souls into it whose sanctity shall be recorded at the proper time, to the praise of our Lord, who by means of them was pleased to magnify His works, and to show mercy to His creatures.[4] For there came one to us here in her early youth who showed us what the world is by despising it. I have thought it well to speak of her now, that they who love the world so much may be put to shame, and that from her example young girls to whom our Lord sends good inspirations and desires may learn how to act upon them.

8. There lives here a lady, Doña Maria de Acuña, sister

[1] The prioress appointed by the Saint was Isabel of the Cross. Doña Maria took all the nuns into her own house when she found their health failing, assigned them rooms for their devotion, and kept them till February 3rd in the following year, when they removed to the new monastery, as the Saint tells us in the next paragraph (*Reforma de los Descalços*, lib. ii. ch. xv. § 5).

[2] Don Francisco de los Cobos.

[3] The Saint, writing in February, 1570, to her brother Don Lorenzo, speaks of Doña Maria de Mendoza in these terms:—"About a year ago I had a fever, but I am now all the better for it. I was busy with the foundation in Valladolid, and Doña Maria de Mendoza, widow of secretary Cobos, killed me with kindness. She has a great affection for me" (Lett. xviii.; but Lett. xxx. vol. i. ed. Doblado).

[4] What follows of this, and the whole of the next, chapter, were omitted in the earlier editions, and were consequently omitted in all the translations except that of the F. Bouix, S. J.

of the count of Buendia, who had married the president of Castille. He died when she was still young, and left her with three children, one son and two daughters. She then began to live a life of such great sanctity, and to bring up her children so religiously, as to merit their vocation from our Lord. I have made a mistake—she had three daughters: one became forthwith a nun,[1] another refused marriage, and lived a most edifying life with her mother. In his early youth the son began to understand what the world is, and God to call him into religion in such a way that nobody could move him from his purpose. His mother looked on with such great joy that she must have been helping him by her prayers to our Lord, though she did not let it be known, on account of their kindred. In short, if our Lord will have a soul come to Him no creature in the world is strong enough to hinder it. So it was here. The youth, though kept back by much importunity for three years, entered the Society of Jesus. This lady said to her confessor,[2] from whom I have it, that her heart was never so full of joy in her life as on the day when her son made his profession.

9. O Lord, what a grand grace is that which Thou givest those to whom Thou givest such mothers—mothers who love their children so truly as to wish them to find their inherited dignities, entailed estates, and wealth in that blessedness which will never end! What a sad thing it is the world is so wretched and blind that fathers think their honour lies in not suffering memorials of their having been owners of the dunghills of this world's goods to perish, and in the preservation of that which sooner or later must come to an end! and everything of which there is to be an end, however lasting, is perishing, and deserves but scanty consideration. Parents, at the cost of their own poor children, are resolved to maintain their vanity, and boldly withhold from God the souls He is drawing to Himself, and from those souls so great a blessing; for, though it be not one that is to last for ever, it is one to which God calls them, it being a very great one to be delivered from the weariness and exactions of the world, and they are heaviest upon those whose possessions are the largest. Open their eyes, O my God; teach them what that love is which

[1] In the monastery of the Dominican nuns in Valladolid (*Bouix*).

[2] F. Jerome Ripalda, rector of the house of the Jesuits Professed in Valladolid (*Bouix*).

they are bound to have for their children, that they may not do them so much harm, and that their children may not complain of them before God on the day of their final judgment, when they shall learn, whether they like it or not, what everything is worth.

10. Then, when, through the compassion of God, Don Antonio de Padilla, the noble child of the noble lady Maria de Acuña, quitted the world at the age of seventeen, more or less, the elder daughter, Doña Luisa, became heir to his estates; the count of Buendia had no children, and Don Antonio was heir to his title as well as to the presidency of Castille. But, as that does not belong to my subject, I say nothing of all he had to suffer at the hands of his kindred before he carried out his purpose. He will understand who knows how much people of the world make of having an heir in their families.

11. O Jesus Christ our Lord, King over all things, Son of the Everlasting Father, what hast Thou left in the world for us Thy children to inherit? What were Thy possessions? Only toil, and sorrow, and insult. Thou hadst nothing but the hard wood to rest on when undergoing the bitter anguish of death. Ah, my God, it is not fitting that we should run away from suffering if we would be Thy children indeed, and not renounce the inheritance. Thine armorial bearings are five wounds; then, my children, that must be also our device if we are to inherit His kingdom. It is not ease, nor comfort, nor honours, nor riches that will obtain for us what He purchased by so much blood. O ye of noble birth, open your eyes for the love of God; behold the true soldiers of Jesus Christ and the princes of His church. A S. Peter, a S. Paul never travelled by your road. Perhaps you think that a new road has been made for you: believe it not. See how our Lord began to show you the road by means of persons, young as they are, of whom I am now speaking. I have occasionally seen and spoken to Don Antonio: he wished his possessions had been greater that he might have had more to leave. Blessed children both of them, whose merits were so great in the eyes of God, at an age when the world usually rules the dwellers in it, that they were able to trample it under their feet. Blessed be He who wrought in them so great a work!

12. Then, when the elder sister succeeded to the honours

of her house, she did with them as her brothers had done; for she had from her earliest years so given herself unto prayer (it is in prayer that our Lord gives us light to see the truth) that she esteemed them as lightly as her brother had done. O my God, what troubles and vexations, what litigation—yea, what risks of life and honour, many would have undergone for the succession to this inheritance! The troubles of these two were not light when they had agreed to give it up. So is the world—how clearly it shows us its follies if we were not blind! With her whole heart, then, in order to be delivered from this inheritance, did she renounce it in favour of her sister, for there was nobody else to accept it, who was about ten or eleven years of age. Her kindred at once, in order that the melancholy monuments of earthly dignities might not perish, arranged her marriage with one of her uncles, a brother of her father, obtained a dispensation from the sovereign Pontiff, and betrothed her.

13. It was not our Lord's pleasure that a daughter of such a mother, a sister of such a brother and sisters, should be any more deceived than they were, and accordingly what I am now going to tell came to pass. The child began to wear the dress and ornaments which became her rank, and which might have influenced her at so tender an age, but she had hardly been betrothed two months when our Lord Himself began to give her light, though she at the time did not clearly see it. Having spent the day, to her own great joy, with her bridegroom, whom she loved with an affection beyond her years, she fell into a profound sorrow, thinking how the day was ended, and that every other day must be ended in the same way. Oh, how grand is God! that very joy which she received from the joy she had in perishable things became hateful to her. Then arose a sadness so great as to be more than she could hide from her bridegroom. She did not know whence it came, nor could she account for it, even when he asked her the cause of it.

14. At this time the bridegroom had a journey to make which would take him far away from the place, and she felt it deeply, because she loved him so much. But our Lord revealed to her then the source of her suffering—that her soul was yearning after that which never ends, and she began to see that her brother and sisters had taken the safest course, and had left her behind amid the dangers of the world. The thought of

this, on the one hand, and, on the other, of there being no help for it (for she did not know till later, when she made inquiries, that notwithstanding her betrothal she might yet become a nun), kept her sad, and, above all, her love for him who was to be her husband hindered her from coming to any resolution, and thus her days were passed in much heaviness. But, as our Lord meant to have her for Himself, He took away from her that love, and the desire of giving up all things grew within her. At this time her only wish was her own salvation, and the finding out the best way for that end; for she thought if she gave herself more to the things of the world she might forget to strive after that which is eternal. God filled her with wisdom at this tender age to seek the means of gaining that which never ends.

15. O happy soul, to come forth so early out of the darkness in which many who are old are lost! As soon as she saw her affections were free she made up her mind to give them wholly unto God—for until then she had kept her own secret—and began to speak to her sister of her state. The sister, looking on it as a childish fancy, dissuaded her from her purpose, and among other things told her that she could be saved in the state of marriage. She replied, "Why, then, did you renounce that state for yourself?" Thus it went on for some days, and her good desires were growing always; her mother, however, did not dare to speak, but perhaps after all it was she who, by her holy prayers, was carrying on the warfare.

CHAPTER XI.

DOÑA CASILDA DE PADILLA.

1. It came to pass at this time that we had to give the habit to a lay sister—sister Stephany of the Apostles[1]—in the

[1] Stephany of the Apostles, daughter of Fernando Gallo and Maria Sanchez of Pedroza de Campos, was born on the morrow of the Nativity, December 26, 1549. From her very earliest years, and before the age of reason in children, she gave herself to penance and continual prayer. As she grew in years she grew also in natural beauty and grace, and was, with the more than consent of her father and mother, sought in marriage. To escape from the importunities

monastery of the Conception. I may speak hereafter of her vocation, for, though of a different condition of life—she was but a peasant—yet, because of the great graces which God wrought in her, she deserves, for the honour of His Majesty, that I should make some record of her. When she was to take the habit, Doña Casilda—for that was the name of this beloved of our Lord—came to the ceremony with her grandmother, the mother of her bridegroom. She conceived a very great liking for the monastery, and thought that our Lord was better served by the nuns, because they were few in number and poor. Still she had not at this time made up her mind to give up her bridegroom, and he it was, as I said before, who held her back the most.

2. She remembered that she was accustomed, before she was betrothed, to spend a certain time in prayer, for her mother, in her goodness and saintliness, had thus brought her up with her brother and sisters. From the time they were seven years old she used to take them with her into her oratory at certain hours, and teach them how to meditate on the Passion of our Lord. She made them go often to confession, and accordingly she saw her good desires to bring them up for God so amply rewarded. She has told me herself that she used to offer up her children to God, and implore Him to take them out of the world, for she was no longer deluded as to the scanty esteem in which it should be held. I think at times how they will thank their mother when they see themselves in the fruition of everlasting bliss, and that it was

with which she was pursued, she took refuge in Medina de Rioseco, in Leon, in the house of her sister. She then went to live with Doña Maria de Vesgas, who, discerning her sanctity, offered to provide her dower if she entered religion. The young man who sought her in marriage now came to trouble her again, whereupon she took refuge in a monastery of St. Clare. From the monastery she was withdrawn by Doña Maria, who quarrelled with the nuns, and then her father sent for her to Pedroza de Campos. There she heard our Lord say to her, "Go to Valladolid," and she went, and became there a penitent of F. Jerome Ripalda, S. J. Under his direction—staying at the time in the house of Doña Maria de Acuña—she presented herself at the monastery founded by S. Teresa, which she entered on the feast of S. Mark, 1572, in the twenty-third year of her age. She received the habit on the feast of the Visitation, July 2 of that year, and was professed as a lay sister August 6, 1573, and died in the odour of sanctity June 11, 1617, in the sixty-eight year of her age (*Reforma*, lib. xiv. ch. xxxi.—xxxiv.).

she who helped them; and I think too of her accidental joy in seeing them, and how different it will be with those fathers and mothers who have not brought up their children as children of God—and they are more His than theirs—when they all meet together, both the one and the other, in hell, uttering curses, hopelessly lost.

3. To return to my story. When Doña Casilda saw that even saying the rosary was no longer a pleasure to her she feared that she might become even worse and worse, and thought she saw clearly that by coming to this house she could make her salvation certain. She therefore made up her mind altogether, and one morning she and her sister came here with their mother, and, as it happened, all entered the monastery, but without any suspicion that she was going to do what she did. When she found herself inside no one could thrust her out. She cried so earnestly that she might be left, and she used such words as astonished everybody. Her mother, though in her heart glad, was afraid of her kindred, and would not have her remain, lest it should be said that she was doing this by her persuasion; the prioress also was of the same mind, for she looked on her as a child, and thought that there ought to be a longer trial of her vocation. This was in the morning; they had to remain there till the evening, and to send for her confessor and for the father master Friar Dominic,[1] who was mine, of whom I spoke in the beginning, but I was not there at the time myself. That father saw at once that this was the work of the Spirit of God, and gave her great help, while having much to bear with at the hand of her kindred. So indeed ought all men to do who pretend to serve God, when they see a soul called by Him, nor must they be led by the prudence of men. He promised his help to her for her coming back another day. She went away this time, but after earnest importunities, lest they should blame her mother. Her good desires continued even to grow stronger.

4. Her mother began to speak privately to her kindred, and the secret was kept from coming to the knowledge of the bridegroom. They spoke of it all as childishness, and said she must wait till she became of age, for she was not yet twelve years old. She replied to this by saying, as they thought her old enough to be married and left in the world, how came it that they did not find her old enough to give

[1] Fra Dominic Bañes. See ch. viii. § 3, and ch. ix. § 3.

herself to God? She spoke in such a way as made it plain it was not she herself who was speaking. The matter could not be kept so secret as to escape the knowledge of the bridegroom. When she found that he was aware of it she did not think it well to wait for him, and on the feast of the Conception, when in the house of her grandmother, who was also her mother-in-law, but who knew nothing of the matter, she asked her to let her go out with her governess. The grandmother, to please her gave her consent, and she went out in a carriage with her servants. To one of them she gave some money, and asked him to wait for her at the gate of this monastery with a bundle of faggots, and had herself driven about in such a way that they brought her by the house. When she had come in front of the gate she told her servants to ask at the wicket for a goblet of water, without saying for whom, and descended quickly from the carriage; they said the water would be brought to her, but she would not have it so. The faggots were already there, and she bade her people tell them in the monastery to come to the door for them. She stood close by the faggots, and when the door opened hurried within, throwing her arms around our Lady, weeping, and praying the prioress not to send her away.

5. The servants raised a loud cry, and knocked violently at the door. She went to the grating to speak to them, told them that nothing should ever make her come out, and they must go and tell her mother. The women who were in attendance upon her made pitiful lamentations, but nothing moved her. Her grandmother, when she was told of it, would go at once to the monastery. However, neither she herself, nor an uncle, nor the bridegroom himself, who, when he came, found means to converse much with her at the grating, did anything else but increase her distress when they were with her, and leave her more determined than before. The bridegroom said to her, after many piteous complainings, that she could serve God more by giving alms; whereupon she bade him, by way of reply, give alms himself. In answer to everything else from him she replied that she was under greater obligations to work out her own salvation, that she knew herself to be weak, and could not save herself amid the dangers of the world; that he had no reason to complain of her, for she had left him only for God, and that she did him no wrong thereby. When she saw that he was not satisfied she arose and left

him. He made no impression whatever upon her; she was on the whole disgusted with him; for the temptations and annoyances which Satan stirs up become rather a help to that soul to whom God sends the light of the truth. It is His Majesty Himself who is fighting on its behalf. It was so visibly now, for it did not seem as if Casilda herself were the speaker.

6. When the bridegroom and her kindred saw how little influence they had to bring her out with her own consent they took means to drag her out by force, and so they procured an order from the king, in virtue of which they could take her out and restore her to her liberty. During her stay in the monastery, which was from the feast of the Conception to that of the Innocents, when they took her away, she never wore the habit, but she observed all the rules of the house as if she had been clothed, and that with the greatest joy. On that day they carried her into the house of a nobleman, for the officers of justice came for her. She wept grievously as they were taking her away, asking them why they tormented her, and saying that they would gain nothing by what they were doing. Religious as well as others now talked earnestly to her: some thought her conduct childish, and others wished her to retain her rank in the world. I should become very tedious if I were to recount all the discussions that took place, and how she extricated herself out of them all. They were amazed at the things she said. When they saw that they could not influence her they took her to her mother's house, there to be kept for a time. Her mother was weary of so much trouble, and gave her no help whatever: on the contrary, she seemed to be against her. It may be that her mother was only trying her; at least, she told me so afterwards, and she is so saintly that whatever she says is to be believed. However, the child did not so understand her. Her confessor also was extremely opposed to her, so that she had no help but in God, and in a young woman in her mother's service who consoled her.

7. Thus she lived in great weariness and distress till she was twelve years old: then she found it was proposed, now that they could not hinder her profession, to make her enter the monastery in which her sister was, because it was not so severe. She, when she saw this, determined to find some means or other for carrying out her resolution, and ac-

cordingly one day, going with her mother to mass, while the latter went into the confessional in the church, she asked her governess to go and request one of the fathers to say mass for her. When she saw her gone, she put her clogs in her sleeves, and taking up her dress, ran in all haste towards this monastery, which was a good way off. The governess, not finding her in the church, rushed after her, and as she was drawing near to her asked a man to stop her. The man said afterwards that he found himself unable to stir, and so let her go. Casilda, having entered by the outer door of the monastery, shut it, and began to call out; when the governess arrived she was already within the monastery, and the nuns gave her the habit at once. Thus the good beginning, the work of our Lord in her, was brought to a good ending.

8. His Majesty began to reward her immediately with spiritual graces, and she to serve Him with the greatest joy, in the deepest humility, and detachment from all things. May He be blessed for ever who thus made her, who had been once so fond of most rich and costly garments, take pleasure in the poor robe of serge! It could not, however, hide her beauty, for our Lord had given to her natural as well as spiritual graces; in her manners and her understanding she was so winning that she moved everybody to give God thanks for them. May His Majesty grant that there be many who thus answer to His call![1]

[1] Doña Casilda made her profession as Casilda of the Conception, 13th January, 1577, at the age of fourteen, in virtue of a dispensation of the pope, Gregory XIII. (note of De la Fuente on Lett. 139, published by him for the first time). With all her wealth, she went poor to the monastery, for her family gave her no dowry, but paid the monastery for her food and lodging year by year. In the distribution of the unsettled property of the family it seems that the brother had so large a share—which went to the house of the Jesuits in Valladolid, where he was then living—that the Carmelites received nothing. There was some litigation, therefore, between the Jesuits and the Carmelites, but without any gain to the latter (note of De la Fuente to Lett. 126 published hitherto as fragment 64, vol. iv. ed. Doblado). Doña Casilda left the monastery in September, 1581, at the instigation of a confessor, and became a nun in the Franciscan house in Burgos, of which she was abbess in 1610, and where she died—sorry, however, that she had ever left the house of Carmel (Fr. Anton. de San Joseph, note on Lett. 105, but Lett. 20 vol. ii. ed. Doblado). In the roll of the professions sent from Valladolid to the chapter held in Alcala, 1581, is the following entry:—"Sister Casilda of the Con-

CHAPTER XII.

LIFE AND DEATH OF BEATRIZ OF THE INCARNATION.

1. We had a nun in this monastery whose name was Beatriz Oñez,[1] and who was in some way related to Doña Casilda. She came some years before her, and her spirit filled all with amazement, seeing what great things our Lord was working in her. The nuns and the prioress declare that they never saw in her, during her whole life here, anything whatever that might be regarded as an imperfection; they never saw her change countenance, but always cheerful and modest—a certain sign of the inward gladness of her heart. There was no gloom in her silence, for, though a very great observer of silence, she was so in such a way that nobody could call it singular. She was never heard to utter a word with which fault could be found,[2] nor known to have preferred her own opinion. She never made an excuse for herself, though the prioress, in order to try her, would find fault with her for things she had not done, as is the custom in these houses by way of mortification. She never complained of anything, never of any of her sisters; never by word or look did she hurt the feelings of anybody in all the duties she had to do, nor did she ever give anybody reason to think that there was any imperfection in her, nor was it possible to accuse her in chapter of any shortcomings, notwithstanding the very trifling nature of the faults which the correctors of faults there say they have observed. Her outward and inward tranquility in all circumstances was marvellous: it had its source in her ever thinking of eternity, and of the end for which God has made us. The praise of God was ever in her mouth,[3] and she was always making thanksgivings; in a word, she was always in prayer.

2. As to obedience she never failed in that, but did what-

ception has been a professed nun these four years in this house; she was born in Valladolid. Her name was Casilda Juliana, and she made her profession on the feast of the Baptism of Christ, in the year '77" (*De la Fuente*, vol. ii. p. 365).

[1] Doña Beatriz Oñez was a native of Arroyo, near Santa Gadea (note of Fra Antonio on Lett. 42, but Lett. 59, vol. iii. ed. Dobladó).

[2] Judith, viii. 28.

[3] Ps. xxxiii. 2.

ever she was commanded to do readily, perfectly, and with joy. Her love of her neighbour was very great, for she used to say that she would resign herself to be cut into a thousand pieces for any one, on the condition that he did not lose his soul, and came to the fruition of her brother Jesus Christ: for so she was wont to speak of our Lord. Her sufferings—they were very grievous—caused by fearful sickness, of which I shall speak later on, and her most distressing pains, she bore most willingly and joyously, as if they were great consolations and delights. Our Lord must have filled her soul with joy, for in no other way was it possible, so great was the joy with which she bore them.

3. It happened that certain persons, for great offences, were to be burnt in the city of Valladolid. She must have known that they were about to die not so well prepared as they should have been, which caused her the most painful distress; so she went in great trouble to our Lord, and begged of Him most earnestly the salvation of those souls, and offered in return to suffer all her life long every pain and torment she could bear, either in exchange for that which they had deserved or for the securing their salvation, for I do not remember distinctly the words she used. That very night her first attack of fever came on, and she was always afterwards in pain till she died. The criminals made a good death, which seems to show that God heard her prayer.

4. Then an abscess formed, which caused the most frightful suffering, and required for its endurance all the courage with which our Lord had filled her soul. It was an inward abscess, and the medicines which they gave her did her no good, till, in the good pleasure of our Lord, it opened of itself and discharged the matter gathered within it; this brought her some relief from pain. In her eagerness to suffer she was not satisfied with a little, and accordingly, on the feast of the Holy Cross, while hearing a sermon, this desire to suffer so grew upon her that, the sermon over, she threw herself, weeping abundantly, on her bed; and on being asked what so distressed her, begged her sisters to pray to God to send her much suffering, and she would then be happy.

5. To the prioress she spoke of all her interior life, and that was a consolation to her. Throughout her whole illness she never gave any one the least trouble in the world, nor did she at any time do anything but according to the will of

the infirmarian, even to the drinking a drop of water. It is very common for souls given to prayer to wish for sufferings when they have none, but it is not common for many, when they have them, to bear them and be glad. She was so worn by her illness and by the excessive pain that she did not last long; and there was also an abscess in the throat, so that she could not swallow. Some of the sisters were standing around her when she said to the prioress, who, as it was her duty, was comforting her and encouraging her to bear so much suffering, that she had no pain, and that she would not change places with any of her sisters who were strongest in health. She kept her eyes so fixed on our Lord, for whom she was suffering, that she kept her secret to herself as much as she could, in order that those who were about her might not see how much she had to bear; and so, unless when the pain was sharp, she hardly complained at all. She thought there was nobody in the world so worthless as herself, and accordingly, so far as we could see, her humility was great.

6. She had a very great pleasure in speaking of the goodness of other people; in mortifying herself she was very severe; in withdrawing from everything that could give her any satisfaction she used so much art that nobody could have observed it who did not watch her with great attention. She seemed as if she neither lived with nor conversed with creatures, so lightly did she regard them; for, whatever happened, she bore it all with a calmness that nobody ever saw disturbed. So much so, that one of the sisters told her she resembled certain persons whom the world thinks honourable, who, if they were dying of hunger, would rather do so than that anybody should know it, for the sisters could not believe that she did not feel certain things, though she never showed any signs of doing so.

7. Whatever work she had to do or duties to discharge, all was done for one end, so that she lost the merit of none; and so she used to say to the sisters, "The most trifling thing we do, if we do it for the love of God, is beyond all price; we ought not to turn our eyes in any direction but for that, and to please Him." As she never meddled with anything that was not part of her work, so she saw nothing amiss in anybody, but only in herself. It distressed her so much if anybody spoke well of her that she was careful never to praise anybody who was present, to avoid giving them pain.

8. She never sought her own ease, either by going into the garden or in any created thing, for it would have been a rudeness, as she used to say, to seek relief from the pains which our Lord sent her; so she never asked for anything, but was always satisfied with whatever was given her. She used to say, also, that it would have been a cross rather to her to take comfort in anything but God. The fact is, I sought for information about her from those in the house, and there was not one who had ever observed anything in her that did not savour of a soul of high perfection.

9. When the time was come when our Lord was pleased to take her out of this life her sufferings grew, and she laboured under so many diseases at once that the mere sight of her contentment under them drew the nuns often to visit her, because it made them praise our Lord. In particular the chaplain, who was the confessor of the monastery and a very great servant of God, had a great wish to be present at her death; he, having been her confessor, looked upon her as a saint. God was pleased to grant him his desire, for, as she was in the full possession of her understanding, having already received the last anointing, they sent for him to absolve her and help her to die, if his services should be needed that night. A little before nine o'clock, when all the sisters were with her, and he himself also, all her sufferings ceased, about a quarter of an hour before she died.

10. She then in great peace lifted up her eyes; there was a joyous expression in her face, which seemed to shine, while she herself was as if gazing at something that filled her with gladness, for she smiled twice. All the sisters around her and the priest himself, so great was the spiritual joy and delight they then felt, could only say that they thought themselves in heaven. In that joy I am speaking of, with her eyes directed to heaven, she drew her last breath, looking like an angel; for we may believe, because of our faith and her life, that God took her into His rest in recompense of her earnest desires to suffer for His sake.[1]

[1] Beatriz of the Incarnation—that was her name in religion—made her profession in Valladolid September 17, 1570, and in less than three years finished her course, dying May 5, 1573 (*Reforma de los Descalços*, lib. iii. ch. xix. § 9). But Fra Antonio of S. Joseph, in his notes on Lett. 42 (but Lett. 59, vol. iii. ed. Doblado), says the chronicler is in error, and that she died in 1574.

11. The chaplain declares, and he has said so to many, that at the moment her body was laid in the tomb he perceived a most powerful and most sweet smell arising from it. The sacristan sister also declares that not one of the candles that were burning during the funeral rites and the burial suffered the least diminution of the wax. All this we may believe of the mercy of God. I spoke of it to a confessor of hers, of the Society of Jesus, to whom she had for many years gone to confession, and who had the care of her soul, and he told me that there was nothing singular in it, and that it did not surprise him, for he knew that our Lord conversed much with her. May it please His Majesty, my children, to enable us to learn how to profit by a companionship good as hers was, and that of many others whom our Lord gives us in these houses! Perhaps I may say something about them, in order that they who are a little lukewarm may do violence to themselves and imitate them, and that all of us may praise our Lord, who thus makes His greatness shine forth in a few poor weak women.

CHAPTER XIII.

THE FOUNDATION OF THE FIRST HOUSE OF THE FRIARS UNDER THE PRIMITIVE RULE, A. D. 1567.

1. I HAD already, before setting out for this foundation in Valladolid, arranged with the father Fra Antonio of Jesus, then prior of S. Anne, in Medina, of the order of Carmel, and with Fra John of the Cross, as I said before,[1] that they were to be the first to enter, if we could found a monastery for the observance of the primitive rule of the barefooted friars. But, as I had not the means of supplying a house for the purpose, I constantly recommended the matter to our Lord, for, as I said before, I was satisfied with these fathers. It was now a year since I had spoken to father Antonio, during which our Lord had proved him by many trials, which he had undergone with great perfection. There was no need to try father John of the Cross, for, though he was living among the fathers of the mitigated rule, he always led a perfect and religious life.

[1] See ch. iii. §§ 15, 16.

2. Our Lord, who had given me that which was essential, namely, friars to begin the work, was pleased to give everything else. A nobleman of Avila, Don Rafael,[1] to whom I had never spoken, found out—I do not remember how—that I wished to have a monastery of barefooted friars, and came to me to offer as a gift a house that he had, in a small hamlet thinly peopled. I think it had twenty inhabitants—I do not now remember; and the house was kept for the use of his bailiff, who received his corn-rents there. I knew what sort of a place it must be, but I gave praise to our Lord, and to him thanks. He told me it was on the road to Medina del Campo, whither I was going on my way to the foundation of Valladolid; it was right on my road, and I might see it. I told him I should do so, and I did so; for I left Avila in June, with one of the nuns for my companion,[2] and the father Julian of Avila, chaplain of S. Joseph's, Avila, the priest whom I have spoken of as the one who helped me in my travels.[3]

3. We set out early in the morning, but as we did not know the road we missed it, and the place being but little known we could not hear much about it. We spent the whole day in great toil, for the sun was very strong: when we thought we were near the place we had to go as far again. I shall always remember that wearisome and winding road. We reached the house a little before nightfall, and the state it was in when we entered was such that we could not venture to pass the night there, because of the exceeding absence of cleanliness, and of the crowd of harvest men. It had a fair porch, two rooms, one beyond the other, and a garret, with a small kitchen. This was all the building that was to be our monastery. I thought that the porch might be made into a church, the garret into a choir, which would do well, and the friars could sleep in the room. The nun who was with me, though much better than I am and very much given to penance, could not bear that I should think of having a monastery there, and said to me, "Certainly, mother, there

[1] Don Rafael Megia Velasquez. The offer was made in June, 1568, in Avila, whither the Saint had returned after founding the monastery of Malagon (*Reforma de los Descalços*, lib. ii. ch. xiv. § 2).

[2] Antonio of the Holy Ghost (*Reforma de los Descalços*, lib. ii. ch. xiv. § 3).

[3] See ch. iii. § 2.

is nobody, however great his spirituality, who can bear this; do not speak of it."

4. The father who was travelling with me, though of the same mind with my companion the nun, did not oppose me when I told him of my purpose. We went and spent the night in the church, but, on account of the great fatigue we had undergone, we would not pass it watching. When we reached Medina I spoke at once to the father Fra Antonio, and told him what had happened, and that if he had the courage to remain there for a time he might be certain that God would soon help him, and that to begin was everything. I think I saw then what our Lord has done, and as clearly, so to speak, as I see it now, and even more than I see at present; for at this moment when I am writing this, by the goodness of God, ten monasteries of the barefooted friars have been built. I told him, too, he might depend on it that neither the late nor the present provincial (for, as I said in the beginning, their consent must be had[1]) would ever give us leave if we were seen living in a large house; besides, there was no help for it, and if they were settled in that little hamlet and house neither the one nor the other would take any thought about them. God had given him a courage greater than mine, and so he answered that he would live not only there but even in a pigstye.

5. Fra John of the Cross was of the same mind. Now, it remained for us to obtain the consent of the two fathers I have just spoken of,[2] for it was on that condition our father-general had given us permission. I trusted in our Lord we should obtain it, and therefore told the father Fra Antonio to do everything he could in making some provision for the house, and set out myself with Fra John of the Cross for the foundation of Valladolid, already described. And as we tarried there some days without enclosure, in the midst of workmen repairing the house, Fra John of the Cross had the means of learning our way of life, so that he might clearly understand everything, both the mortifications we practise and the sisterly affection with which we treat one another, and how we all come to recreation together, which is so modestly carried on that it helps us to discover the shortcomings of the sisters, and is some slight comfort to ourselves, enabling

[1] See ch. ii. § 5.

[2] The two provincials. See below, § 6.

us to endure the severity of the rule. He was so good that I, at least, might have learned much more from him than he from me. But I did not do so. I only showed him the way in which the sisters live.

6. It pleased God that the provincial of our order, Fra Alonzo Gonzalez,[1] whose consent I was obliged to obtain, should be there at the time. He was an old man, very kind, and without guile. I said so much to him, and of the account he would have to give to God if he hindered so good a work, when I asked him his consent, that he was greatly softened, His Majesty also disposing him thereto; for He would have the monastery founded. Doña Maria de Mendoza arrived, and her brother, the bishop of Avila, who has always helped and defended us, and they obtained his consent at last, with that of the late provincial, Fra Angel de Salazar,[2] from whom I feared every difficulty. But some great and pressing matter occurred at the time, for which the help of that lady, Doña Maria de Mendoza, was needed, and that I believe helped us much. But, putting this aside even if that necessity had not arisen our Lord would have put it into his heart to consent, as He did into that of the father-general, who was very far from such a thought.

7. O my God! what things I have seen in these foundations that seemed impossible, and how easily His Majesty overcame the difficulties! What confusion of face is mine, seeing what I have seen, that I am not better than I am! for now, when I consider it as I am writing, I find myself wondering, and desiring that our Lord would make all people understand that what we creatures did in these foundations is as nothing. Our Lord directed all from beginnings so mean that only His Majesty could have raised them to the state they are in now. May He be blessed for ever.

[1] The general, by letters dated Valencia, August 14, 1567, authorised the provincial and the prior of Avila jointly to accept two houses of friars, in which the primitive rule was to be observed (*Reforma*, lib. ii. ch. iv. § 2).

[2] He was at this time prior of the Carmelite monastery in Avila.

CHAPTER XIV.

FOUNDATION OF THE MONASTERY OF THE BAREFOOTED FRIARS IN DURUELO—THE LABOURS OF THE FRIARS THERE.

1. When I had obtained the consent of the two provincials I thought I wanted nothing more. We arranged that the father Fra John of the Cross should go to the house and furnish it, so that somehow or other it might be gone into. I made all the haste I could to begin, because I was very much afraid that some hindrance might arise. And so it was done.[1]

2. The father Fra Antonio had already provided some necessary things, we helping him as much as we could, but it was not much. He came here to Valladolid to speak to me in great joy, and told me what he had got together. It was little enough: he had provided only hour-glasses, of which he had five, and that amused me much. He said he was not going without provision for keeping regular hours. I believe he had not even wherewithal to sleep on. There was a little delay in getting the house into order, because there was no money, though they had wished to do much. When all was done, the father Fra Antonio resigned the priorate,[2] and promised to observe the primitive rule, for, though I asked him to try it first, he would not. He went to the little house with the greatest joy in the world, Fra John being there already.

3. The father Fra Antonio has told me that when he came in sight of the little hamlet he felt an exceedingly great inward joy; that he thought he had now done for ever with

[1] S. John of the Cross left Valladolid, having received the new habit of the reform from S. Teresa, but which was not to be worn till he reached Duruelo. His superiors gave him leave to renounce the mitigated, and to practice the severities of the primitive, rule. He arrived at the new house in Duruelo at the end of September, 1568, and, having spent the night in prayer, placed the habit on the altar and blessed it, and when he had said mass put it on, the first friar of the reform of S. Teresa (*Life of S. John of the Cross*, by Jerome of S. Joseph).

[2] Fra Antonio was prior of S. Anne, in Medina del Campo, a house of the mitigated observance. At this time the Carmelite fathers seem not to have fully understood what the reform of S. Teresa meant.

the world, abandoning all things, and throwing himself into that desert. Neither of them thought the house in any way bad: so far from it, they looked on themselves as settled in great comfort. O my God, how little these buildings and outward satisfactions furnish for the inner man! I beg of you, for the love of Him, my sisters and fathers, never to be otherwise than most moderate in the matter of large and sumptuous buildings: let us remember our true founders, those holy fathers from whom we are sprung, for we know it was by the way of poverty and humility that they attained to the vision of God.

4. Truly I have seen greater spirituality and also greater inward joy where bodily conveniences seemed to be wanting than I have seen later on where the house was large and the comforts many. If the house be large, what good does that bring to us?[1] We are to live only in one cell, and if that be very spacious and well made what is it to us? Nothing, for it is not our business to be looking at the walls. If we consider this is not the house which is to last for ever, but only for so short a time as life is, however long that may be, everything will be sweet to us when we see that the less we possess on earth the more we shall have in eternity, where the dwellings answer to that love wherewith we have imitated the life of our good Jesus. If we say, as we do, that these are the beginnings of a restoration of the rule of the Virgin Mother, our Lady and Protectress, let us not do so much wrong to her, or to our holy fathers who have gone before us, as to fail to make our lives consistent with them; and if by reason of our weakness, we cannot do so in all things, we should be very cautious about those things which neither injure nor sustain life; for, after all, it is only a little pleasant labour, as those two fathers found it, and if we make up our minds to bear it all the difficulty is past, for the whole pain is but a little in the beginning.

5. On the first or second Sunday in Advent of the year 1568—I do not remember which of the two Sundays it was[2]

[1] See *Way of Perfection*, ch. ii. § 8; and *Visit. of Nunneries*, § xiii.

[2] It was Sunday, November 28, 1568, and therefore the first Sunday in Advent. S. John of the Cross had been saying mass for two months there, but as he was alone it could not be said of the house that it was a monastery, and therefore until this time the mass was not said in it as in a monastery. Fra Antonio had not arrived alone, and

—the first mass was said in that little porch of Bethlehem; I do not think it was any better. In the following Lent I passed by on my way to Toledo for the foundation there. I arrived one morning; Fra Antonio of Jesus was sweeping the door of the church with a joyful countenance, which he ever preserves.[1] I said to him, "What is this, father?—what has become of your dignity?" He replied in these words, showing the great joy he was in: "I execrate the time wherein I had any." As I went into the church I was amazed to see the spirit which our Lord had inspired there; and I was not the only one, for two merchants, friends of mine, who had come with me from Medina, did nothing but cry, there were so many crosses, so many skulls!

6. I can never forget one little cross of wood by the holy water, to which a picture of Christ on paper was fastened; it semed to cause more devotion than if it had been made of some material most admirably fashioned. The choir was the garret, which was lofty in the centre, so that they could say the office in it, but they had to stoop very low to enter it and hear mass. In the two corners of it next the church they had two little hermitages filled with hay, for the place was very cold, in which they must either lie down or sit; the roof almost touched their heads. There were two little openings into the church, and two stones for pillows; there were also crosses and skulls. I understood that when matins were over they did not go back to their cells till prime, but remained here in prayer, in which they were so absorbed that they went and said prime when the time came, having their habits covered with snow, but they did not know it. They said the office with another father of the mitigated rule, who came to stay with them, though he did not change his habit, because

the monastery was thereupon formed. After the mass, in conformity with the custom of S. Teresa, the fathers changed their names: Fra Antonio de Heredia became Fra Antonio of Jesus; and Fra John of S. Mathias, Fra John of the Cross; and Fra Joseph, who arrived with Fra Antonio, became Fra Joseph of Christ. Soon after the provincial arrived, made Fra Antonio prior, Fra John of the Cross sub-prior, and Fra Joseph porter and sacristan (*Reforma de los Descalços*, lib. ii. ch. xx.).

[1] Fra Antonio was upwards of sixty years of age at this time (*Reforma de los Descalços*, lib. ii. ch. xx. § 1).

he was very infirm, and with another young friar,[1] not in orders, who also was staying with them.

7. They used to go out to preach in many places around where the people needed instruction, and that also made me glad that the house was established there, for I was told that there was no monastery near, nor the means of supporting one, which was a great pity. They gained so good a name in so short a time as to give me the very greatest pleasure when I heard of it. They went, as I am saying, a league and a half and two leagues barefooted to preach—for at that time they wore no sandals, which they were afterwards ordered to wear —and that in the cold, when the snow was deep, and when they had preached and heard confessions came home very late to their meal in the monastery: all this was as nothing because of their joy. Of food they had enough, for the people of the neighbourhood around furnished them with more than they had need of, and some noblemen who lived near came to confession, and offered them better houses and sites. One of these was Don Luis, lord of the Five Towns.

8. This nobleman had built a church wherein to put a picture of our Lady, which was certainly most worthy of veneration. His father had sent it by a merchant from Flanders to his grandmother or mother, I forget which. He was so fond of it that he kept it by him for many years, and afterwards when he was dying, sent for it. It is a large picture, and in all my life I have never seen a finer one; others also have said as much. The father Fra Antonio of Jesus, having gone to that place at the request of the nobleman[2] and seen the picture, was so struck by it, and justly so, that he consented to remove the monastery thither. The name of the place was Mancera. Though there was no well there, nor any means apparently of having one, the nobleman built them a small monastery in keeping with their pro-

[1] This was Fra Joseph of Christ, mentioned in a foregoing note (*Reforma*, lib. ii. ch. xxi. § 5).

[2] Don Luis of Toledo was a near relative of the dukes of Alva, and the picture is spoken of by Fra Francis de Santa Maria as being one he had never seen surpassed in Italy or Spain. It represented our Lady with our Lord an infant in her arms, attended by two angels (*Reforma de los Descalços*, lib. ii. ch. xxxix. § 3).

fession, and gave them the sacred vestments. He was most generous to them.[1]

9. I do not like to leave unsaid how our Lord supplied them with water; it was considered miraculous. One day after supper Fra Antonio, the prior, was in the cloisters with the friars speaking of the distress they were in for water; the prior rose up and took his stick, which he used to carry in his hands, and in one part of it made the sign of the cross, as I think, but I do not distinctly remember if he made a cross; be that as it may, he pointed out with his stick and said, "Now dig here." They had dug but very little when the water rushed in such abundance that it is difficult to drain it off even when the well has to be cleared, and it is very good for drinking; they have used it for every purpose of the house, and, as I said, it never fails.[2] Afterwards they enclosed a garden, and tried to find water in it, and having made a machine for drawing it, and that at great cost, even to this day they have not been able to find any, however scantily.[3]

[1] The translation was made with great solemnity on the feast of S. Barnabas, June 11, 1570. Fra Antonio, who had been preaching at Mancera in Lent, had also worked as a labourer in the building of the monastery, and when it was finished begged the provincial of the order to honour the translation with his presence. Fra Alonzo Gonzalez not only came himself, but took others with him, and brought the barefooted friars in procession from Duruelo to Mancera, and then sang the first mass in the new monastery. Don Luis, the benefactor, had his reward, for his daughter, Doña Isabel de Leiva, became a nun, and was professed in the Carmelite house in Salamanca in 1588; and his eldest son, Don Enrique, also received the habit of Carmel in Salamanca, as Fra Luis of Jesus, and died holily in Segovia in 1598 (*Reforma de los Descalços,* lib. ii. ch. xxxix. §§ 4, 5).

[2] So abundant was the stream of water that it overflowed the cloisters, and it was feared it might injure the foundations, which were not strong. Fra Antonio thereupon cried out, We ask for water, Lord, but not so much. The water ceased to flow and remained in the well, but always within reach (*Reforma de los Descalços,* lib. ii. ch. xli. § 1).

[3] The health of the fathers failed them in Mancera, and the bishop of Avila, Don Lorenzo de Otayud, who had a great veneration for the order, begged them to remove to Avila. He supplied all that was necessary, as the founder of the new house; and thus the first monasteries of nuns and friars of the Reform of S. Teresa were both in Avila (*Yepez,* lib. ii. ch. xx.).

10. Then, when I saw the little house,[1] which just before it was not possible to stay in, filled with such a spirit that, look where I would, I found matter of edification, and when I heard of their way of life, of their mortification and prayer, and of the good example they were giving (for I was visited there by a nobleman and his wife whom I knew, who lived in the neighbourhood, and who could not speak enough of their holiness, and of the good they were doing in the villages), I could not give thanks enough to our Lord in my excessive joy, for I thought I saw a work begun for the great increase of the order and the service of our Lord. May it please His Majesty to carry it on as it is going on now, and then what I thought will become really true! The merchants who had come with me said that they would not have missed coming for the whole world. What a thing goodness is! These men were more pleased with the poverty they saw than with all the wealth they possessed, and their souls were satisfied and consoled.

11. When the fathers and myself had discussed certain matters in particular I asked them earnestly, as I am weak and wicked, not to be so severe with themselves in certain penances which they carried very far. As it had cost me many sighs and prayers to obtain from our Lord those who would make a beginning, and as I saw how good the beginning was, I feared lest Satan might be seeking how to kill them before my expectations could be realised. As I am imperfect and of little faith, I did not consider that this was a work of

[1] The "little house" in Duruelo, though thus abandoned, was never forgotten in the order, and friars went from Mancera from time to time on a pilgrimage to the place, which they regarded as the cradle of the Reform. In 1585, Nov. 28, the anniversary of the foundation, the monastery of Mancera went in procession thither, wearing no sandals, with bare feet. The prior of Mancera, Fra Nicholas of S. Cyril, sang the mass, which was the aurora mass of the Nativity, and Fra Vicente de Christo preached a sermon on Genesis xl. 13: "*I will restore thee to thy former place.*" The friars were intent only on celebrating the restoration of the order, but the words were prophetic in another sense, for there grew up a great desire to establish a community in Duruelo, and at last the order purchased the place from the heir of the original donor, to whom it seems to have reverted on its abandonment by the friars. The purchase was completed September 4, 1612, but it was not till February, 1640, that the chapter of the order admitted the restored foundation among the houses of Carmel (*Reforma de los Descalços*, lib. ii. chs. xl., xli.).

God, and that His Majesty would have to carry it on. They, however, having gifts I had not, made light of my advice to give up their practices; and so I came away in the greatest consolation, though I did not praise God worthily for so great a grace. May it please His Majesty of His goodness that I may become worthy to render Him some service for the great debt I owe Him! Amen. For I saw clearly that this was a much greater grace on His part than was that which He gave me in founding the houses of nuns.

CHAPTER XV.

THE FOUNDATION OF THE MONASTERY OF S. JOSEPH IN TOLEDO, 1568.

1. In the city of Toledo dwelt an honourable man, a servant of God, who was a merchant, Martin Ramirez by name. He would never marry, but his life was that of a very good Catholic, he being a man of great truthfulness and honesty. He added to his wealth by lawful trade, intending to do something with it that should be most pleasing to our Lord. He fell into a sickness which was unto death.

2. A father of the Society of Jesus, Paul Hernandez, to whom I used to go for confession when I was there making arrangements for the foundation in Malagon,[1] and who was very desirous to see a monastery of our order built there, when he heard of his illness went to speak to him, and showed him that it would be a very great service rendered to our Lord if he founded the monastery, that he could establish in it the chaplains and chapelries, and that the solemnities and other observances which he was resolved to institute in one of the parishes of the city could be kept in the monastery. He was now so ill that he saw he had not time enough to arrange the matter, so he left it all in the hands of his brother, Alonzo Alvarez Ramirez; that done, God took him to Himself. He did very right, for Alonso Alvarez is a most discreet man, fearing God, given to almsdeeds, and accessible to reason; of him, for I have had much to do with him, I can say this as an eyewitness in all truth.

[1] This was in the year 1568, and the Saint was in Toledo in the beginning of that year.

3. When Martin Ramirez died I was occupied in founding the house in Valladolid, and there received letters from the father Paul Hernandez and Alonzo Alvarez giving an account of what had taken place: they said in their letters that if I accepted the foundation I was to hasten thither; so I set out shortly after the house was settled.[1] Arriving in Toledo on the eve of our Lady of the Incarnation, I went to the house of Doña Luisa, the foundress of Malagon, and in which I had been staying at other times. I was received with great joy, for she has a great affection for me. I had taken with me two nuns as my companions from St. Joseph's, Avila, great servants of God; a room, as usual, was given us at once, wherein we lived as if we were in a monastery. I began forthwith to discuss the matter with Alonso Alvarez and Diego Ortiz, a son-in-law of his, who, though a very good man and a theologian, was much more wedded to his own opinion than Alonso Alvarez; he did not yield so readily to reason. They began by insisting on many conditions which I did not think right to grant.

4. We continued to discuss the arrangements, and were looking for a house to let in order to take possession; none could be found fitted for the purpose, though diligent search was made, neither could I persuade the governor to give us his permission, for at that time there was no archbishop,[2] though

[1] The Saint received the letters probably in the beginning of December, 1568, for she signed powers of attorney on the 7th in favour of Father Hernandez and the father rector of the society, who were to do all things necessary on her behalf. Illness and the severity of the winter, as well as the necessities of the new foundation, kept the Saint in Valladolid, but on the 21st of February, 1569, she set out on the journey, and on her way to Avila made the visit to Duruelo mentioned in the last chapter. In the middle of March, accompanied by the two nuns Isabel of S. Dominic and Isabel of S. Paul, both professed, she departed for Toledo with their chaplain, Gonzalo de Aranda, the priest whom the Saint spoke of in ch. xxxvi. § 18, of her *Life* (*Reforma de los Descalços*, lib. ii. ch. xxiii. § 6).

[2] The archbishop of Toledo was the celebrated Dominican Fra Bartholomew Carranza, who, suspected of heresy, was in the prison of the Holy Office in Valladolid since the year 1557 (*De la Fuente*). Amat, in his *Historica Ecclesiastica*, vol. x. p. 256, ed. Madrid, 1807, says that Carranza took possession of his see ten months after the death of cardinal Don Juan Martinez Siliceo, which took place in May, 1557. In 1567 he was sent to Rome by orders of S. Pius V., and was in prison there at the time of which S. Teresa is speaking. In

the lady in whose house we were staying laboured much, and also a nobleman, one of the canons of the church, Don Pedro Manrique,[1] son of the president of Castille, who was and is a very great servant of God, for he is still living, and, though not in good health, entered the Society of Jesus a few years after the foundation of this house. He was held in great respect in the city, for he was a man of great sense and worth. Nevertheless, I could not get permission, for when the governor was a little softened the members of the council were not.[2] On the other hand, Alonso Alvarez and myself could not agree, owing to his son-in-law, to whom he gave way too much; at last we disagreed altogether.[3]

5. I did not know what to do, for I had come hither for no purpose but this, and I saw it would cause much observation if I went away without making a foundation. Nevertheless, the refusal of the permission distressed me more than everything else, for I knew that, once in possession of a house, our Lord would provide, as He has done in other places; so I resolved to speak to the governor, and went to a

1576, having renounced all heresy and confessed the Catholic faith, he was assigned a penance and absolved, and then sent to the Minerva, where soon after he died in the midst of his brethren. A Commentary on the Catechism, written by him, is to this day a prohibited book. He came to England with Philip II., and became confessor to Queen Mary, who, without his knowledge and against his will, obtained for him the archbishopric of Toledo.

[1] He was uncle of Don Antonio and Doña Casilda de Padilla, of whom the Saint speaks in chs. x. and xi. De la Fuente, in his *Life of Baltasar Alvarez*, says that he, unwilling to give up his freedom and the things of this world, had resisted grace for some time, but finally yielded when he saw his nephew so courageous in his abandonment of all things.

[2] The council was originally a civil court, but as the archbishop of Toledo was powerful in it, partly because of his dignity and partly because of his great territorial possessions, in the end the council became an ecclesiastical tribunal (*De la Fuente*). The governor at this time was Don Gomez Tello Giron (*Reforma de los Descalços*, lib. ii. ch. xxiii. § 8). De Yepes calls him "the Licentiate" (lib. ii. ch. xxii.).

[3] When the treaty was broken off the Saint declared, now that this little idol, money, has failed us, we shall make a better bargain (*Reforma, ut supra*).

church[1] near his house, and sent to beg him to have the goodness to speak to me. It was now more than two months since we had begun to labour at this, and matters every day were becoming worse. I told him when I saw him that it was a hard thing there should be women desirous of living in great austerity, perfection, and retirement, while persons who did nothing of the kind, but lived at their ease, wished to hinder the doing of those things which are for the service of our Lord.

6. I said this to him, and much also besides, with a certain firmness of purpose with which our Lord inspired me His heart was so touched that he gave me permission before I left him. I came away very happy; I thought I had everything while I had nothing, for all the money I had may have been three or four ducats; with these I bought two pictures on canvass, because I had no picture whatever to set on the altar, two straw mattresses, and a blanket. There was no way of getting a house; with Alonso Alvarez I had broken. A friend of mine, a merchant in the city, Alonso de Avila, who never would marry, occupied only in good works, visiting the prisoners and doing other good deeds, and who had told me not to distress myself—he would find me a house, fell ill. A Franciscan friar, Martin of the Cross, a most holy man, had arrived some days before this; he remained some time, and when he went away sent me a young man, by name Andrada, whose confessions he heard; he was not at all rich, but very poor, and him the friar had requested to do whatever I told him. One day, when I was in church hearing mass, the young man came to speak to me and to tell me what the holy man had said to him: I was to rely on his doing for me everything that was in his power, though he could help us only in his own person. I thanked him, and it amused me and my companions to look at the help the holy man had sent us, for the young man's appearance was not that of a person with whom the Carmelite nuns could converse.

[1] The Saint took with her the sister Isabel of S. Dominic (*Reforma*, lib. ii. ch. xxiii. § 8). The governor gained by his opposition, for the Saint, according to the depositions of Sister Mary of S. Francis, in the information taken at Alba for the beatification, invariably spoke well of him, and desired the nuns to make special intercession for him (*De la Fuente*, vol. ii. p. 418).

7. When I saw myself at last in possession of the licence, and without anybody to help me, I knew not what to do, nor to whom I should apply to find me a house. I recollected the youth whom Fra Martin of the Cross had sent me, and spoke of him to my companions. They laughed at me, and told me to do nothing of the sort, for it would end in nothing but in making our affair public. I would not listen to them, because I was confident that, as he had been sent by the servant of God, there was some mystery in it, and that he would do something. So I sent for him, told him what was going on as a great secret, and, charging him to keep it as earnestly as I could, asked him to find a house for our purpose: I would give security for the rent. The good Alonso de Avila was to be my surety, who, as I said just now, had fallen ill The young man thought it an easy thing to do, and told me he would find me a house.

8. Early the next morning, when I was hearing mass in the church of the Society of Jesus, he came and spoke to me. He told me he had found a house, and that he had the keys of it with him—that we might go and see it; and so we did. It was so good that we remained in it nearly a year. Oftentimes when I think of this foundation the ways of God amaze me: for nearly three months—at least, it was more than two, I do not clearly remember—such wealthy persons had been going up and down Toledo in search of a house, and, as if there were no houses in the city, had been able to find none; but this young man came, who was very poor, and our Lord was pleased he should find one forthwith;[1] then, when the monastery might have been founded without trouble, upon our agreeing with Alonso Alvarez, He would not have it so, but quite otherwise, in order that the foundation might be laid in poverty and trouble.

9. Then, as we were satisfied with the house, I ordered possession to be taken at once before anything could be done to it, in order that there might be no hindrance. Soon after Andrada came to tell me that the house would be left empty that very day, and that we might send in our furniture.

[1] Andrada is described as a *pobre estudiante*. After this his worldly estate changed: he became wealthy, married well and honourably, and his descendants attribute their prosperity to the service which he was able to render the Saint (*Reforma de los Descalços*, lib. ii. ch. xxiii. § 11).

I told him there was little to send, for we had nothing but two straw mattresses and a blanket. He must have been surprised. My companions were vexed at my saying it, and asked me how I could do it, for if he saw we were so poor he would not help us. I did not think of that, and he did not think of it either, for He who had given him that good-will would continue it to him till he finished His work; and so it was, for he set about arranging the house and bringing in workmen so earnestly that I do not think we were more in earnest than he. We borrowed what is necessary for saying mass, and at nightfall, with a workman, went to take possession, having with us a little bell, one of those rung at the elevation, for we had no other, and spent the whole of that night in great fear, cleaning the house. The only room for a church was one the entrance into which was from another house adjoining, inhabited by some women, and which also the mistress thereof had let to us.

10. And now, when we had everything ready and the dawn at hand—we had not ventured to say anything to the women, lest they should make our coming known—we began to open the door, which was to be in the wall that divided the two houses, and which opened into a very small courtyard. The women heard the noise, and rose in terror from their beds; we had a great deal of trouble in soothing them, and the time was come for saying mass.[1] Though they were violent they did us no harm, and when they saw that it was for our Lord it made them quiet.[2]

11. I saw afterwards how hastily we had acted, for then, in the exaltation which comes from God, we saw no difficulties. When the owner of the house heard that it had been made into a church there was trouble, for she was the wife of one whose estate was entailed, and great was the noise she made. When she saw that we would give a good price for it if it suited us, our Lord was pleased she should be quiet. Again, when the members of the council heard that the

[1] Fra Juan de la Madalena, prior of the Carmelites, said the mass. Doña Luisa de la Cerda and her household were present, with others drawn thither by the unwonted ringing of a bell. The Most Holy was reserved, and formal possession was taken, it being the feast of S. Boniface, May 14, 1569 (*Reforma de los Descalços,* lib. ii. ch. xxiv. § 1).

[2] The Saint gave them a little money, and promised to find them another house (*Ribera,* ii. 14).

monastery was founded—they never would have given their consent—they were very angry, and went to the house of a dignitary of the Church, to whom I had made known our plans as a secret, and told him what they were threatening to do. As for the governor, he had occasion to take a journey after he had granted the permission, and was not in the city; so they went with their story to the dignitary I am speaking of, astonished at such audacity that a poor woman should found a monastery against their will. He made answer that he knew nothing about it, and pacified them as well as he could, telling them that the thing had been done in other places, and that it could not have happened without sufficient reasons.

12. Some days later—I do not know how many—they sent us an order forbidding the celebration of mass till we produced the licence under which we were acting. I answered most gently, and said I should do as they commanded me, though I was not bound to obey them in the matter; and begged Don Pedro Manrique, the nobleman I spoke of before,[1] to go and talk to them, and show them our faculties. He brought them over, especially as the thing was done; for if it had not been so we should have had troubles.[2]

13. We were for some days with no other furniture but the two straw mattresses and the blanket, and on that first day we had not even a withered leaf to dress a pilchard with, when somebody, I know not who he was, moved by our Lord, laid a faggot in the church wherewith we helped ourselves. At night it was cold, and we felt it, though we covered ourselves with the blankets and our cloaks of serge which we wear over all; these were serviceable to us. It will be thought impossible that we, who were staying in the house of a lady[3] whose affection for me was so great, should have come in here in such great poverty. I do not know how it was, except that it was the will of God we should learn by experience the blessing of this virtue. I did not ask her for anything, for I hate to give trouble, and she perhaps never thought of it, for I owe her more than she could give us.

[1] § 4, above.

[2] Her old friend the Dominican, Fra Vicente Barron, took up her cause at the same time (*Ribera*, ii. ch. xiv.).

[3] Doña Luisa de la Cerda.

14. To us[1] it was a great blessing, for the inward comfort and joy we then felt was such as to make me often ponder on the treasures which our Lord has laid up in virtues. The poverty we were in seemed to me as the source of a sweet contemplation, but it did not last long, for Alonso Alvarez himself and others provided for us soon, and that in greater abundance than we desired. Certain it is that my sadness thereupon became so great that I could not but regard myself as one once possessed of many gold trinkets of which I was robbed and left in poverty; I was in pain when my poverty was ended, and so were my sisters, and when I saw them sorrowing I asked them what the matter was, and they answered, "What is the matter, mother? We do not seem to be poor any longer."

15. From that time forth the desire of being very poor grew within me, and I felt a strength to enable me to hold in contempt the goods of this world, seeing that in the absence of them grows interior good, which, of a truth, brings with it fulness and rest. During those days in which I had to treat of the foundation with Alonso Alvarez, many were the people who thought I was doing wrong, and told me so, for they looked on his family as neither great nor noble, though very good in its own place, as I said before, saying that I should not want help in so important a city as Toledo. I did not pay much attention to this, for, thanks be to God, I have always prized goodness more than descent; but so much was said to the governor on the subject that he gave his licence on condition that I made the foundation as in other places.

16. I knew not what to do, for the monastery was founded, and they[2] came again to treat about it. However, as the foundation was now made I compromised the matter by giving them the chancel, but in the monastery itself they were to have no rights, as it is at present. A great personage

[1] The Saint sent for more nuns from Avila, and there came from her old monastery of the Incarnation Doña Catalina Hièra, Doña Juana Hièra, two sisters, Doña Antonia del Aguila, and Isabel Suarez; of these, on account of the severity of the rule, or the great poverty of the house, Doña Juana Hièra alone remained, who took the name of Juana of the Holy Ghost. From Malagon came Anne of Jesus and Isabel of S. Joseph (*Reforma de los Descalços*, lib. ii. ch. xxiv. § 3).

[2] The family of Martin Ramirez, mentioned in § 1.

wished to have the chancel, and many were the opinions, I not knowing what to do. It pleased our Lord to give me light in the matter, and so He said to me once, "How useless will birth and dignities be before the judgment seat of God!" And He gave me a severe rebuke because I had listened to those who spoke in this way, for these were not matters which those who despised the world should think of.[1]

17. These and many other considerations made me ashamed of myself; I resolved to conclude the arrangements proposed by giving them the chancel, and I have never repented of it, for we saw clearly how scant were our means for buying a house, and by their help we bought that in which we are now living, and which is one of the good houses of Toledo, and cost 12,000 ducats; and, as so many masses are said in it and festivals kept, it is a very great joy to the nuns, and brings much joy to the people. If I had respected the vain opinions of the world, it would have been impossible, so far as I can see, to find so many advantages, and it would have been a wrong done to him who did us the charity with so much good will.[2]

CHAPTER XVI.

OF CERTAIN THINGS THAT TOOK PLACE IN THE MONASTERY OF TOLEDO, TO THE HONOUR AND GLORY OF GOD.

1. I HAVE thought it well to say something of the way in which certain nuns laboured in the service of our Lord, in order that they who shall come after them may endeavour to imitate these good beginnings. Before the house was

[1] See *Relation*, iii. § 1.

[2] The house bought with the money of Alonso Ramirez was in the ward of S. Nicholas, opposite the Mint, and was taken possession of in 1570: but, as the charities founded by the family proved a trouble and annoyance to the nuns, the monastery was removed to the house of Alonso Franco, near the Misericordia, in 1594: that proved too small for the nuns, and the prioress Beatriz of Jesus, niece of S. Teresa, bought a house in the parish of S. Leocadia, near the Cambron gate, and transferred thither the community in 1607, where it ever afterwards remained. The foundations of the Ramirez family continued in their original site, and were known as the Oratory of S. Joseph (*De la Fuente*).

bought there came in a nun, Anne of the Mother of God,[1] forty years of age, who had spent her whole life in the service of God; and, though in her state and household there was no want of comfort, for she lived alone and had property, she chose rather the poverty and obedience which the order requires, and accordingly came to speak to me. Her health was not strong, but when I saw a soul so good and so determined I looked on it as a good beginning for the foundation, and so I admitted her. It pleased God to give her much better health in her life of austerity and obedience than she had in the midst of her comforts, and while she had her liberty.

2. What excited my devotion, and why I speak of her here is this: before she made her profession she resigned all her possessions—she was very rich—and gave them as an alms to this house. I was distressed about this, and refused my consent, telling her that perhaps she might repent of it herself, or we might not admit her to her profession, and that it was a dangerous thing to do, though, if it should so happen, we should not send her away without giving back what she had given to us; but I wished to show her the worst side of the case for two reasons; firstly, that there might be no occasion for temptation; and secondly, to try her spirit the more. Her answer was, that if it should so happen she would beg her bread for the love of God, and I could get no other answer from her. She lived in the greatest happiness, and her health was much better.

3. So mortified and obedient were the nuns that while I was there the prioress had to consider continually what she was saying, for the sisters did what she told them, though she might be speaking without reflection. One day, when looking at a pond in the garden, the prioress said to them, "What will happen if I tell her"—meaning a sister who was standing close by—"to throw herself in?" She had no sooner spoken thus than the sister was in the water, and so much wetted that it was necessary to change her habit. On another

[1] Ana de la Palma was a wealthy widow, and had been so for twenty years, living a most holy life in her own house. She was forty years old when she entered the order, and made her profession in Toledo, November 15, 1570, and died the death of the just in Cuerva, November 2, 1610 (note of Fr. Antonio Lett. 193, but Lett. 25, vol. ii., ed. Doblado).

occasion—I was present myself—the nuns were going to confession, and the one who was waiting for the other to come out of the confessional went up to the prioress and spoke to her; the prioress said, "Why, what is this? Was that a good way to recollect herself? Let her put her head in the well, and there think of her sins." The sister understood that she was to throw herself into the well, and made such haste to do so that, if they had not quickly gone after her, she would have thrown herself in, thinking she was doing the greatest service in the world to God.

4. I could tell other things of the same kind, showing their great mortification, so much so that it became necessary for learned men to explain to them wherein obedience consisted, and to lay some restraints upon them, for they were doing strange things, and if it had not been for their good intentions their demerits would have outweighed their merits. And it was thus not only in this monastery—I happen to be speaking of this alone now—but in all; so much is done that I could wish I were not concerned in them,[1] that I might speak thereof to the honour of our Lord in His servants.

5. When I was there one of the sisters[2] became sick unto death. When she had received the Sacraments, and the last anointing had been administered, her peace and joy were so great that we felt we could ask her to recommend us to God in heaven, and to the saints to whom we had a devotion, as if she were in the other world. Shortly before she died I went in to remain with her, having been before the Most Holy Sacrament to beg for her a good death from our Lord. And so, when I went in, I saw our Lord standing in the middle

[1] A very devout young lady, whom Yepes knew, wished to become a nun, and, with the approbation of the Saint, was on a given day to enter the monastery. But the evening before she had something to say to S. Teresa, and went to the monastery to see her. When she had finished she said to the Saint while taking leave, "Mother, I will also bring my Bible." "Bible, child?" said the Saint with great earnestness. "No, you shall not come here; we do not want you or your Bible, for we are ignorant women, and do nothing but spin and obey." She was not received, and by degrees, giving way to her curiosity, fell into the hands of the Inquisitors, and had to make a public confession of her faults (*Yepes,* lib. ii. ch. 21).

[2] Sister Petronila of S. Andrew (*Reforma de los Descalços,* lib. ii. ch. xxvi. § 5). She was a native of Toledo, and made her profession March 23, 1571 (*De la Fuente,* vol. ii., p. 364).

of the bed's head with his arms a little extended, as if protecting her. He said to me that I might be certain He would in the same way protect all the nuns who should die in these monasteries, and that they ought not to fear temptations in the hour of death. I was greatly comforted and recollected, and after a little while I spoke to her, when she said to me, "Oh, mother, what great things I have to see!" and thus she died as an angel.

6. I observed in some nuns who died afterwards a certain peace and quiet which was like a trance or the tranquillity of prayer, with no signs of any temptation whatever. I trust, therefore, in the goodness of God, that He will have compassion on us in the hour of death, through the merits of His Son, and of His glorious Mother, whose habit we wear. Let us then, my daughters, strive to become true Carmelites, for the day will soon be over; and if we knew the distress that comes upon men at this time, and the cunning and deceit with which Satan tempts them, we should make much of this grace.

7. I am now reminded of one thing I should like to tell you, for I knew the person, and indeed he was somewhat of kin to some of my kindred. He was a great gambler, and was not without some learning, by means of which the devil began to deceive him, making him believe that it was of no use whatever to repent in the hour of death. He maintained this so resolutely that they could not persuade him to make his confession; all reasoning with him was to no purpose, and all the while he was extremely sorry and penitent for his wicked life. But he would say, why should he confess, for he saw that he was already damned? A Domincan friar, a learned man and his confessor, did nothing but reason with him, but Satan suggested answers so subtle that all was in vain.

8. He remained in this state for some days. His confessor did not know what to do, but he and others must have prayed very earnestly to our Lord, for the sick man found mercy. The disease being now very serious—a pain in the side—the confessor came again, and he may have brought with him more arguments carefully considered wherewith to answer him, but he would not have gained his cause if our Lord had not had compassion upon him by softening his heart. He sat up in his bed as if he had not been ill, and said, "As you tell me that my confession may do me good, well, then, I

will make it," and sent for a clerk or notary, I do not remember which, and made a solemn oath to abstain from play hereafter and to amend his life, of which they were to be witnesses. He made his confession most humbly, and received the sacraments with such devotion that, as far as we can judge according to our faith, he was saved. May it be the good pleasure of our Lord, my sisters, that we may live as true daughters of the Virgin, and keep our rule, that our Lord may show us the mercy which He has promised us!

CHAPTER XVII.

THE TWO MONASTERIES OF PASTRANA, 1569.

1. In about a fortnight after the foundation of the house in Toledo, when I had arranged the church, put up the gratings, and done what was very troublesome to do—for, as I said, we remained about a year in that house—and when I was worn out looking after the workmen, and all was at last finished, it was the eve of Pentecost.[1] That very morning, as we were at meals in the refectory, I felt a great joy in seeing there was nothing more to do, and that on this feast I could for some time taste of the sweetness of our Lord; I could scarcely eat, so great was the joy of my soul. I did not much deserve this consolation, for they came to tell me while I was thus employed that a servant of the princess of Eboli, wife of Ruy Gomez de Silva,[2] was waiting. I went out, and learnt

[1] Whitsunday in 1569 fell on May 29th.

[2] Ruy Gomez de Silva, prince of Eboli, first duke of Pastrana, treasurer of Spain and the Indies. His wife was Ana de Mendoza y la Cerda, daughter of Diego Hurtado de Mendoza. He died in Madrid July 29, 1573. Doña Catalina de Cardona in her desert saw him in a vision at the moment, when he told her that for the great alms he had given through her he was saved and in purgatory, but in torments that none would believe. She was to get the prayers of the Carmelite friars of our Lady of Succour, and have the masses said at once which his wife, the princess, was to ask. Doña Catalina, pitying her friend, disciplined herself at once to blood, and the next day the vicar of the monastery entering her cell saw the state it was in, and rebuked her for her excessive penance. She told him the truth, and the vicar marked the day and the hour to test it. On the third day came a mes-

that she had sent for me; it had been arranged between us some time before that I was to found a monastery in Pastrana. I did not think it was to be so soon.

2. It gave me some pain, because there was great danger in leaving a monastery so newly founded, and to which opposition had been made. I therefore determined at once that I would not go, and said so. He replied that this was inconvenient, for the princess was there already, having gone thither for no other purpose; that it would be an affront to her. Nevertheless, I was not minded to go, and told him so; he might go and take some food; I would write to the princess, and he might depart. He was a very honourable man, and, though not at all pleased, yet when I told him my reason he was satisfied.

3. The nuns who had just arrived, and who were to live in the monastery, did not see how it was possible for me to quit the house so soon. I went before the Most Holy Sacrament to beg of our Lord that I might write in such a way as to give no offence, for we were in a very difficult position, because of the friars who had then begun the reform, and in every way it would be well for us to have the good graces of Ruy Gomez, whose influence over the king and all people was so great. However, I do not remember whether I thought of this, but I know well that I wished not to offend the princess. While I was in this perplexity our Lord said to me that I was to go without fail, that I was going for something more than for that foundation, and that I was to take with me the rule and constitutions.[1] When I heard this, though I had great reasons for not going, I durst not act but according to my custom in like circumstances, which is to be guided by the advice of my confessor. I then sent for him; I did not tell him what I had heard in prayer, for I am always better satisfied so, but I implored our Lord to give my confessors light according to the measure of that which they naturally understand, and His Majesty puts it into their hearts whenever He will have anything done.

senger from the princess announcing the death, and bringing alms to the monastery of seventy ducats, beside the retribution for two hundred masses. Within a few days Doña Catalina had another vision of the prince, who thanked her for her service, and told her of the incredible relief it had brought to him (*Reforma de los Descalços,* lib. iv. ch. xviii. § 5).

[1] See below, § 8.

4. This has often happened to me—so did it now, for my confessor, having considered the whole matter, was of opinion I ought to go, and thereupon I determined to go. I left Toledo on the morrow after Pentecost.[1] Our road lay through Madrid, and we went to lodge, my companions and I, in the monastery of the Franciscans, with a lady who had founded it, and who was living in it, Doña Leonor de Mascareñas, formerly governess of the king, and a very great servant of our Lord. I had been lodged there on other occasions when I had to travel that way, and that lady ever showed me much kindness.[2]

5. The lady told me she was glad I had come at that time, for there was a hermit there who greatly desired to see me, and that he and his companions, she thought, were living in a way very like that prescribed by our rule. To me, who had but two friars, came the thought that it would be a great thing if by any means it were so, and so I asked her to find an opportunity for us to speak together. He lodged in a room which the lady had given him, with another brother, a young man by name Fra Juan de la Miseria,[3] a great servant

[1] On Monday, May 30th, in a carriage which the princess of Eboli had sent for her. Isabel of S. Dominic was left prioress of S. Joseph's in Toledo, and the Saint took with her Isabel of S. Paul, and Doña Antonio del Aguila, who had come from her old monastery of the Incarnation, Avila (*Reforma de los Descalços,* lib. ii. ch. xxvii. § 2).

[2] See note (4) ch. iii. § 17.

[3] Juan de la Misera, in the world Giovanni de Narduch, was born in the kingdom of Naples: in his youth he had been with Ambrogio Mariano; after some years of separation they met again in the desert of Tardon, near Seville, where they renewed their friendship. They entered the order of Mount Carmel together, Juan de la Miseria as a lay brother (*Reforma,* lib. ii. ch. xxvii. § 8). Fra Jerome Gratian of the Mother of God, in the third part of his *Declamacion,* says that he ordered Fra Juan, when painting the cloisters of the monastery of the nuns in Seville, to paint a likeness of S. Teresa. Being then the Superior of the Saint, he made her, for her greater mortification, sit for her portrait. Juan was a poor painter, but in no other way could a portrait of the Saint be had, for neither she nor I, says Fra Jerome, would have allowed any other to make a likeness. De La Fuente quotes this passage, and adds a note to the effect that the portrait was ill done; and that the Saint, looking at it when finished, said mirthfully, "Fra Juan, God forgive thee! what I have had to suffer at thy hands and after all to paint me blear-eyed and ugly" (vol. i. p. 574). In the troubles of the order, when the Fathers of

of God, and most simple in the ways of the world. Then, when we were talking together, he told me that he wished to go to Rome. Before I go on further I should like to say what I know of this father, by name Mariano of S. Benedict.[1]

6. He was an Italian by birth, a man of very great abilities and skill, and a doctor. When, in the service of the queen of Poland, entrusted with the ministry of her household, having never any inclination to marry, but holding a commandery in the order of S. John, he was called by our Lord to give up all he possessed, that he might the better labour for his own salvation. He had afterwards to undergo some trouble, for the death of a certain person was laid to his charge. Kept in prison for two years, he would not allow a lawyer or any other to defend him, but only God and His

the Mitigated Observance for a time brought the reform within their jurisdiction, Juan had to suffer, and in Rome consulted S. Philip, who advised him to suffer and obey. (Note of Fra Antonio de San Joseph, on Lett. 27, vol. 4, ed. Doblado, but Lett. 209 in the ed. of *De la Fuente*.) Juan de la Miseria died in Madrid in the year 1616, in great reputation for sanctity, being more than a hundred years old (*Reforma*, lib. ii. ch. xxxvii. § 16).

[1] On the margin of the MS. is written Mariano de Açaro (*De la Fuente*). Ambrogio Mariano Açaro was born in Bitonto, in the kingdom of Naples, of noble parents. One of his companions at school, where he was greatly distinguished, was Hugo Buoncompagno, Pope in 1572, who always retained his affection for him. Mariano became a doctor in canon and civil law, was sent to the council of Trent, where his ability and wisdom led to his employment in many difficult affairs both in Germany and the Low Countries. Later on he entered the order of S. John of Jerusalem. He came to Madrid, having under his care the prince of Salmona, a boy of nine, and there his eyes were opened to see the vanities of the world. In Cordova, where he was on business of state, he made the spiritual exercises under the direction of the Jesuits, and was inclined to join the society, but could not make up his mind to do so, because the fathers never met in choir, and mixed much in the world. One day, from the window of his cell, which opened into the church—it was during his retreat—he saw the hermit Matthew enter, by whose venerable aspect he was attracted and finally led into the desert of Tardon, in the year 1562, where he lived under obedience to that simple man, being himself not only a brave soldier, but a learned doctor, and, the more to humble himself, gained his bread by spinning. He was professed in Pastrana in 1570, and died in Madrid in 1594, helped in his last hour by the presence of the martyrs SS. Cosmas and Damian, to whom he had been very devout during his life (*Reforma de los Descalços*, lib. ii. ch. xxvii. and xxviii. § 5).

justice. There were witnesses who said that he had asked them to commit the murder. As it happened to the old men who accused S. Susanna,[1] so it did to these, for, each of them being severally questioned where he was at the time, one said he was sitting on his bed, another that he was at the window; at last they confessed that the accusation was a falsehood. He told me that it cost him a great sum to set those witnesses at liberty without being punished, and that the very man who had caused him all that trouble fell into his hands, that he had to proceed judicially against him, but that he had stretched his power to the utmost not to do him any harm.

7. It must be for these and his other virtues—he was a pure and chaste man, hating the conversation of women—that he merited light from our Lord to see what the world is, that he might withdraw from it. Accordingly he began to consider which order he should enter, and, testing now one, now another, he must have found something in all, as he told me, unsuited for himself. He heard that some hermits were dwelling together near Seville, in a desert called Tardon, having for their superior a most holy man, whom they called Father Matthew.[2] Each hermit had his own cell; the divine office was not said, but they had an oratory where they met together to hear mass. They had no revenues, and neither would nor did receive alms, but maintained themselves by the labour of their hands, and every one took his meals by himself poorly enough. When I heard of it I thought it was a picture of the holy fathers of our order. We had been living in this fashion for eight years.

8. When the holy Council of Trent had been held, and when the decree came forth by which all hermits were to be

[1] Daniel, ch. xiii.

[2] The venerable father Mateo de la Fuente, restorer of the order of S. Basil in Spain, born about the year 1524, in Almanuete, near Toledo. He studied in Salamanca, began his heremitical life in the neighbourhood of Cordova, and withdrew into the recesses of the Sierra Morena because of the concourse of the people. Juan of Avila, his director, commanded him to take some to live with him, and thus he peopled a desert where wild artichokes grew (*Cardos sylvestris*), and gave it the name of the Cardon, which was afterwards changed into the Tardon. These hermits tilled the ground, for their maxim was that he who does not work shall not eat. They adopted the rule of S. Basil when S. Pius V. ordered the hermits to observe a rule already approved (*De la Fuente*). See the Bull, *Lubricum vitæ*, Nov. 17, 1568.

brought under the discipline of the regular orders, Mariano wished to go to Rome, to beg that they might be left as they were; and this was his object when I spoke to him. When he had recounted to me his way of life I showed him the primitive rule of the order, and told him he might without all that trouble keep his observances, for they were the same as ours especially that of living by the work of his own hands, which was that which had the greatest attraction for him. He had said to me that the world was ruined by greed, and that this it was that brought religion into contempt. As I was of the same opinion myself, we agreed at once on this, and also upon everything else; so that when I showed him how much he might serve God in this our habit he told me he would think of it that very night.[1] I saw that his mind was nearly made up, and understood the meaning of what I had heard in prayer, that I was going for something more than for a monastery of nuns.[2] It gave me the very greatest pleasure, for I saw that our Lord would be greatly served by his entering the order.

9. His Majesty, who willed it, so moved his heart during the night that he called upon me the next day, having then fully made up his mind, and being also amazed at the change so suddenly wrought in himself, especially by a woman; for even to this day he sometimes tells me so, as if she had been the cause of it, and not our Lord, who is able to change the hearts of men. His judgments are deep! for this man, having lived so many years without knowing what resolution to take concerning his state—he was then in no state at all, being under no vows or obligation beyond that of a solitary life—was now so quickly led of God, who showed him how great a service he might render Him in this state, and that He wanted him for the purpose of carrying on what had been begun. He has been a great help, and it has cost him much trouble, and will cost him more before everything is settled,[3]

[1] S. Teresa gave a copy of the rule to Mariano, who took it with him to his lodging, where he read it aloud, and explained it to Juan de la Miseria, his companion. Before he had gone through it he cried out, "Brother John, we have found what we are seeking for; that is the rule we should keep." The next morning he told Doña Leonor what had been the fruit of the night's meditation, and she carried the good news at once to the Saint (*Reforma*, lib. ii. ch. xxvii. §§ 3, 4).

[2] See § 3, above.

[3] The Saint wrote this in 1573 or 1574, and before the persecution began

if we may judge by the opposition made to the primitive rule; for he is a man who, because of his abilities, temper, and excellent life, has influence with many persons who help and protect us.

10. He then told me that in Pastrana—the very place I was going to—Ruy Gomez had given him a good hermitage, and a place for making there a settlement for hermits, and that he would give it to the order and take the habit himself. I thanked him, and praised our Lord greatly; for as yet, of the two monasteries for the founding of which two licences had been given me by the most reverend our father-general only one had been established. Thereupon I sent a messenger to the two fathers already mentioned, the present and the last provincial, earnestly begging them to give me leave, for the foundation could not be made without their consent. I wrote also to the bishop of Avila, Don Alvaro de Mendoza, who was our great friend, asking him to obtain the licence from them.

11. It pleased God that they should give their consent. They must have thought that the monastery would do them no harm in a place so far out of the way. Mariano promised to go thither when the permission should come; so I went away extremely glad.[1] I found the princess and the prince Ruy Gomez in Pastrana, by whom I was most kindly received. They gave us a lodging for ourselves alone, wherein we remained longer than I expected. As the house was so small, the princess had ordered a great part of it to be pulled down and then to be rebuilt; not the outer walls, however, but a very large part of it.

12. I was there three months, during which I had much to endure, because the princess insisted on certain things unbecoming our order;[2] and so, rather than consent to them,

[1] The Saint, having asked Mariano to remain in Madrid till he received the expected permission from the provincial, set out for Pastrana with the two nuns who had come with her from Toledo (see note, § 4), and a postulant recommended to her by her great friend Doña Antonio de Brances, who received in religion the name of Beatriz of the Most Holy Sacrament (*Reforma de los Descalços*, lib. ii. ch. xxvii. § 5).

[2] The princess had brought with her from Madrid an Augustinian nun belonging to a house of her order in Segovia, Doña Catalina Machuca, who was to lay aside her own habit, and enter the new foundation as a Carmelite in Pastrana. The impetuous princess in-

I made up my mind to go away without making the foundation; but the prince Ruy Gomez, in his good-nature, which is very great, listened to reason, and pacified his wife, and I accepted some of her conditions; for I was more anxious for the foundation of the monastery of the friars than for that of the nuns, seeing how important that was, as I saw afterwards.

13. At this time Mariano and his companion arrived—the hermits spoken of before—with the licence of the provincial. The prince and princess consented to grant the hermitage they had given him to the barefooted friars, while I sent for the father Fra Antonio of Jesus, who was the first, from Mancera, where he was at that time, that he might begin the foundation of the monastery. I prepared their habits and mantles for them, and did all I could to enable them to take the habit at once. I had sent at this time for more nuns—for I had brought but two with me[1]—to the monastery in Medina del Campo. There was a father living there, then in years—not very old, however, still not young—but he was a

sisted on its being done at once, and would not listen to the objections of the Saint. To soothe the irritation caused by the refusal, the Saint laid the matter before Fra Dominic Bañes, who approved the act of S. Teresa. The princess at last gave way, and the new house was spared the difficulty of training a nun who had either learned the spirit of another order or was incapable of such training. The princess wished the monastery to be unendowed, but the Saint would not hear of it, for she knew that the place was poor, and that the people, supposing that a great personage like the princess of Eboli had taken care of the temporal necessities of the house she had founded, would therefore suffer the nuns to perish of want. The generosity of the princess was not to be relied on. At this time the princess of Eboli found out—nobody knows how—that the Saint had written her *Life*, and insisted on reading it. The Saint for a long time withheld it, but at last yielded to the importunities of Ruy Gomez, who came to his wife's aid. The princess ridiculed the book; left it for her servants to read; and these, following her example, divulged its contents, and raised an outcry against the Saint. It was this conduct of the princess that led the Inquisition to demand the book (*Reforma*, lib. ii. ch. xxviii. §§ 5—7). See also *Relation*, vii. § 17.

[1] The Saint had only two nuns with her at this time (see note[1], § 4), and so she sent to Medina for Isabel of S. Jerome and Anne of Jesus, who had both taken the habit there. In addition to these there came another nun from her old monastery of the Incarnation, Avila (*Ribera*, lib. ii. ch. xv.).

great preacher, by name Fra Baltasar de Jesus,[1] who, when he heard that we were founding the monastery, came with the nuns, intending to become a barefooted friar himself, as indeed he did when he came, and for which I gave praise unto God when he told me of it. He gave the habit to father Mariano and his companion,[2] but as lay brothers; for Mariano wished not to be a priest, but to be less than all the rest, nor could I prevail upon him to do otherwise. At a later time he was ordained priest by commandment of the most reverend the father-general.[3]

14. The two monasteries,[4] then, being founded, and the father Fra Antonio of Jesus having arrived, novices began to come in—what they were will be known by what I shall say of some of them further on—and so earnestly to serve our Lord, as any one more able to speak than I am—for I am certainly unable myself—will tell, if it should so please our

[1] Fra Baltasar of Jesus, Nieto, was born in Zafra, in Estremadura, and entered the order under the relaxed observance. He was one of the great preachers of Spain, and famous even in Portugal. He seems to have longed for a stricter way of life, and took the first opportunity offered him of going over to the reform of S. Teresa. The Saint wrote on this occasion to the prior of Medina begging him to allow one of his friars to accompany her nuns to Pastrana. The prior sent Fra Baltasar, who accepted the duty with joy (*Reforma,* lib. ii. ch. xxviii. § 8).

[2] The monastery of the friars was founded June 9, 1569, on which day the friars took civil possession of the place; but as Fra Antonio of Jesus had not then arrived, for whom the Saint intended the honour of making the foundation, the Most Holy Sacrament was not reserved on that day, but on the 13th, which is counted as the true date of the foundation (*Reforma,* lib. ii. ch. xxx. § 1).

[3] Fra Mariano was ordained priest in Lent, 1574, and was the first master of novices in Seville (*Reforma,* lib. iii. ch. xxiv. § 1).

[4] The Saint went from Pastrana to Toledo, and sent back from that house, in the carriage in which she had travelled herself, the sister Isabel of S. Dominic, who had made her profession in Avila, to be the prioress of Pastrana (*Ribera,* lib. ii. ch. xv.). The prioress was charged by the Saint to have a strict account of every thing, small and great, given them by the prince and princess of Eboli, kept in writing, with the day of the month, and signed by the prioress herself (*Reforma,* lib. ii. ch. xxviii. § 10). The sub-prioress of Pastrana was the mother Isabel of S. Peter. Anne of the Angels, prioress of Malagon, was sent for to Toledo to fill the place of Isabel of S. Dominic, and her own place was filled by Mary of the Most Holy Sacrament (*Ribera,* lib. ii. ch. xv.).

Lord. As to the nuns, their monastery there was held in great esteem by the prince and princess, and the latter was very careful to comfort and treat them well down to the death of the prince Ruy Gomez, when the devil, or perhaps because our Lord permitted it—His Majesty knoweth why—sent the princess here as a nun, in the tumult of her grief for her husband's death.[1] In the distress she was in, the observance of enclosure, to which she had never been accustomed, could not be very pleasant for her; and the prioress, because of the holy council,[2] could not give her all the liberty she desired.

15. She became displeased with her, and with all the nuns, so that, even after she laid aside the habit, and while living in her own house, they were still an offence to her.

[1] Ruy Gomez died in Madrid, July 29, 1573, attended in his last illness by Mariano and Fra Baltasar of Jesus. The princess, in her unreasonable sorrow, insisted on becoming a Carmelite nun at once, and Mariano weakly yielded to her fury (*Reforma,* lib. iii. ch. xxi. § 1). She leaves Madrid before her husband is buried, and hastens to Pastrana to enter the monastery. Fra Baltasar of Jesus hurries before her, and at two o'clock in the morning disturbs the nuns with the news that the princess was coming. When the prioress, Isabel of S. Dominic, had heard the story, she replied, "The princess a nun? I give up the monastery for lost." The prioress called up the nuns, and with them made what preparations they could for the reception of their benefactress. About eight o'clock in the morning the princess arrived with her mother. The nuns gave her another and a cleaner habit, and she insisted on their admitting at the same time two persons as novices she had brought with her. The prioress objected, for such a thing was not to be done without the sanction of the superior, whereupon the new nun cried out, "What have the friars to do with my monastery?" The novices were received after consulting the prior, but the demands of the princess grew, and at last she insisted on admitting her visitors within the cloister, and on having two maids to wait upon her. The nuns offered to be her servants, but she must have her own way. The prioress had assigned her as foundress a seat next herself in the refectory, and the princess in her humility notwithstanding prayers and entreaties, took the lowest place. At last her self-will exhausted the patience of the prioress, who told her that if she did not suffer them to keep the rule their mother would remove them from Pastrana. Thereupon she left the house, and retired into one of the hermitages in the garden, had a door made in the wall, and admitted all her friends to see her in a nun's dress, doing her own will. At last she left the monastery, but she also left it to struggle with poverty, for the alms promised by her husband and herself were withheld (*Ib.* lib. iii. ch. xxviii. §§ 2—5).

[2] *Conc. Trid.* sess. xxv. cap. 5.

The poor nuns were living in such disquiet that I strove with all my might, imploring the superiors to remove them, that they might come to Segovia, where I was then founding a monastery, as I shall mention further on.[1] Thither they came leaving behind all that the princess had given them, but bringing with them certain nuns whom the princess had ordered them to admit without any dowry. The beds and trifling things which the sisters themselves had taken with them they brought away, leaving the inhabitants there exceedingly sorry.[2] I had the greatest joy in the world when I

[1] See ch. xxi.

[2] The Saint, when she found that it was no longer possible to preserve the house of Pastrana, consulted the provincial, Fra Angel de Salazar, Fra Pedro Fernandez, Fra Dom. Bañes, and Fra Hernando del Castillo. They all agreed in the removal of the nuns if no change could be wrought in the temper of the princess. Fra Hernando was sent to see her—he had been a friend of her husband—but she refused to see him, feigning illness. The prioress, being told to prepare everything for the departure of the nuns, sent for the corregidor, who came with a notary, who recorded the transaction. The prioress, provided with her accounts, delivered up everything received from the princess into the charge of the corregidor, who accepted the trust, and gave her a formal receipt for the same. The princess now became uneasy and wished the nuns to stay, but the last mass had been said, and the Most Holy consumed, so the prioress answered it was too late. The princess then begged them to take with them the two nuns who had been in her service; they said they would readily take one of them, Anne of the Incarnation; as for the other, the princess might provide for her as she pleased. They left Pastrana at midnight, according to Yepes, and, under the care of Julian of Avila, Antonio Gaytan, and Fra Gabriel of the Assumption, arrived in Segovia in the holy week of 1574. They were once in danger of death on the road, and the Saint, at the moment in Segovia, said to her nuns, Let us pray for those who are coming from Pastrana. The bishop of Segorbe followed them to Segovia with a message from the princess asking the Saint to take also the sister whom they had left behind; she declined, because the monastery was already full. He then threatened them with an action at law for the recovery of what the princess had given them in Pastrana, whereupon the receipt of the corregidor was produced and the poor bishop said no more (*Reforma de los Descalços*, lib. iii. ch. xxviii. §§ 7, 8). The chronicler says the Saint received but one of the nuns thrust on the monastery by the princess; perhaps the Saint may have relented later, and accepted her after she had been left behind at Pastrana, and, to hide her generosity, spoke of her as having arrived with her sisters. Anne of the Incarnation made her profession in Segovia on the feast of SS. Simon and Jude, 1574, and was in the monastery of Caravaca in 1581 (*De la Fuente*, ii. 367).

saw them in peace, for I knew very well that they were blameless as to the offence which the princess took—far from it, for they treated her, during the time she wore the habit, with as much respect as they did before she had put it on. The cause of it all was that which I mentioned just now, and the distress the princess was in, but a servant whom she had brought with her was, I believe, to blame for it all. In a word, our Lord, who permitted this, must have seen that the monastery was not rightly placed there; His judgments are high, and surpass the understanding of us all. I could not have been so bold as to do what I did relying on my own understanding, but I was guided by the advice of saintly and learned men.

CHAPTER XVIII.

THE MONASTERY OF S. JOSEPH, SALAMANCA, FOUNDED IN 1570. WEIGHTY COUNCILS FOR PRIORESSES.

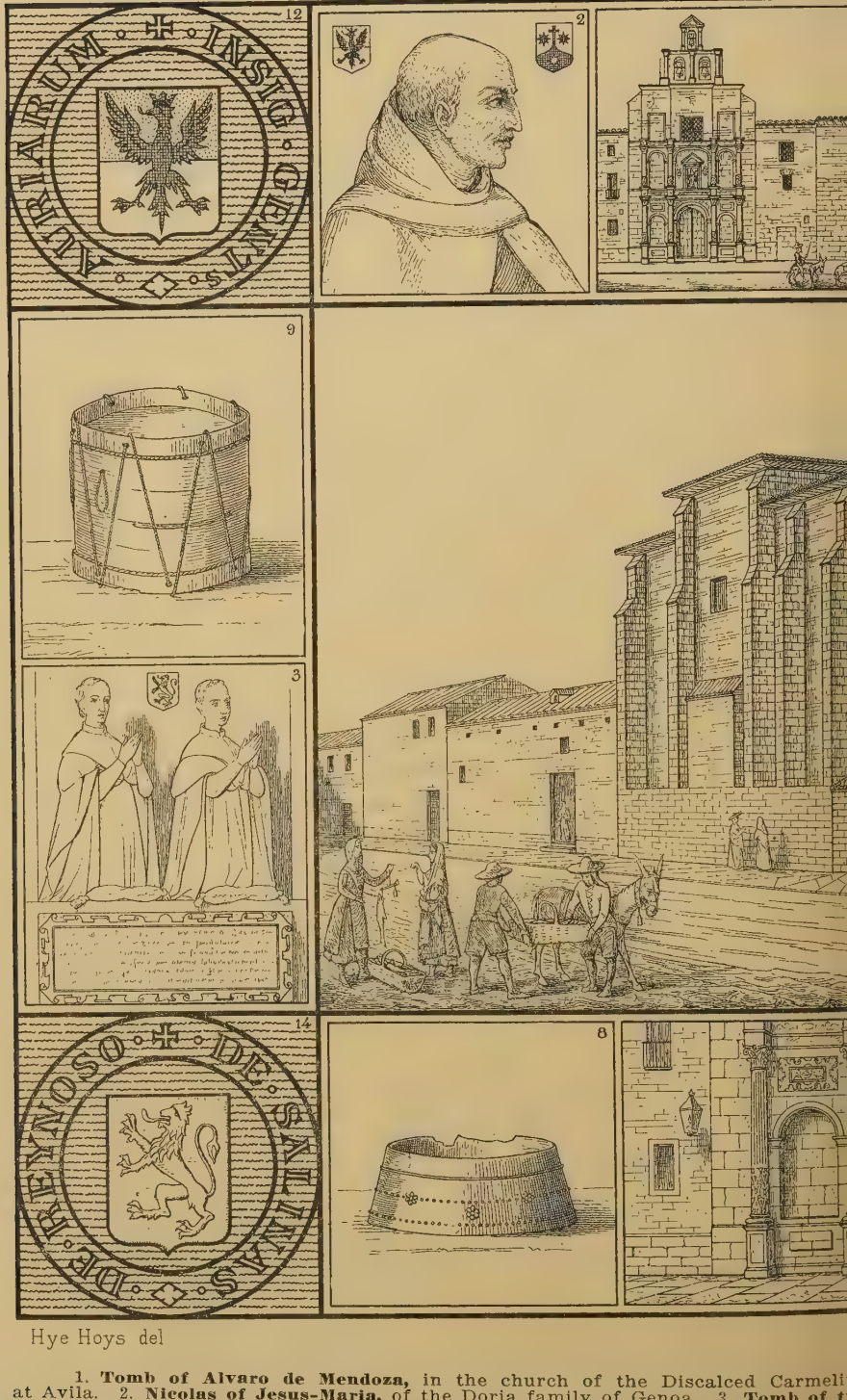
1. When these two foundations[1] had been made, I returned to the city of Toledo,[2] where I rested for some months till the purchase of the house spoken of before[3] was made, and everything had been settled. While I was thus occupied a rector[4] of the Society of Jesus in Salamanca wrote to me to say that a monastery of our order would be most useful there, at the same time giving me reasons for thinking so. I had been hitherto kept back from founding a house in poverty

[1] Those of the nuns and of the friars (*Reforma,* lib. ii. ch. xliv. § 4).

[2] The Saint returned to Toledo, July 21st, and remained there, with slight interruptions, more than a year (*Bollandists,* n. 511).

[3] See note to ch. xv. § 17.

[4] Martin Gutierrez was the confessor of the Saint's biographer, Francis Ribera, while the latter still lived as a secular, and was the means of winning him for the society. The provincial congregation of Burgos in 1573, when the news arrived in Spain of the death of the general S. Francis Borja, sent Gutierrez and Juan Suarez to Rome with the provincial Gil Gonzalez. They were taken prisoners in France by the Huguenots, and most cruelly treated. Gutierrez was wounded and died of the wound; the others were released after paying money for their lives (*Life of F. Baltasar Alvarez*). He was born in Almodovar 1524, and entered the society in 1550 (*Bouix*).



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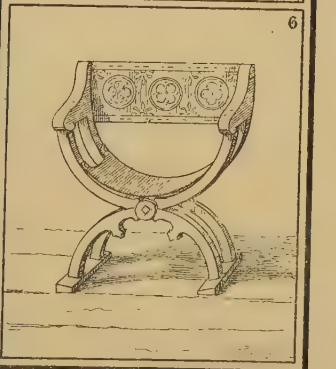
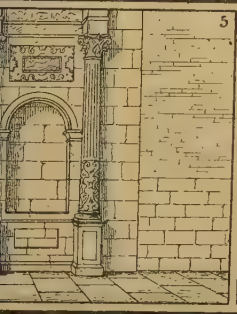
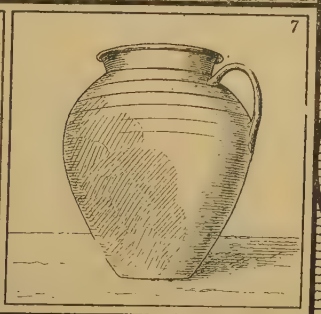
1. **Tomb of Alvaro de Mendoza,** in the church of the Discalced Carmeli at Avila. 2. **Nicolas of Jesus-Maria,** of the Doria family of Genoa. 3. **Tomb of t canons,** Reinoso and Salinas. 14. **Church of Our Lady of the Street.** In the fo ground a group of **maragatos,** conveying fresh fish to Madrid. 5. **Entrance to t** church. 6. **Folding chair** used by St. Teresa. 7. **Puchero** or vase of earthenwa used by St. Teresa to cook **olla**—a thick soup of vegetables. 8. **Crystal vase** used







Bruges, P Raoux Sc

Teresa and the first nuns for the abulutions after Holy Communion. **Drum** belonging to the time of the foundation. 10. **Church and monastery Discalced Carmelites.** Fish Peddlers. 11. **Luisa d' Aragon,** known at the mel as Luisa of the Blessed Sacrament. 12. **Arms of the Doria family.** 13. **Arms he Padilla and Aragon families.** 14. **Arms of Canon Reinoso and of Canon nas.** 15. **Arms of the city of Palencia.** (See Appendix, note 23.)

there, because the place was very poor. But, considering that Avila is quite as poor, and that God never abandons, nor ever will, I believe, abandon any one who serves Him, I determined to make the foundation, making such reasonable arrangements as I could, having but a few nuns, and they helping themselves by the labour of their hands. Going, then, from Toledo to Avila, I applied from that place for the permission of the bishop,[1] and obtained it; the bishop was very gracious, for, as the father rector showed him what the order is, and that the monastery would be for the service of God, he gave his permission at once.

2. I thought myself, when I had the permission of the ordinary, that the monastery was already founded, so easy was everything to do. And so I contrived at once to hire[2] a house, which a lady I knew told me of. It was a difficult matter, because it was not a season for letting houses, and because it was then in the possession of certain students, who were persuaded to give it up whenever the persons came who were to live in it. They knew nothing of the purpose for which it had been hired, for I took the very greatest care of that; nothing was to be known till after taking possession, because I have some experience now of what the devil does to embarrass one of these monasteries. Though God did not suffer him to molest this at the first, because He would have it founded, yet afterwards the trouble and the oppositions we met with were so great that everything is not, even now while I am writing, quite got over, notwithstanding that it has been founded for some years; and so I believe that God is greatly pleased with it, seeing that Satan cannot endure it.

3. Then, with the licence of the bishop and the house secured, relying on the mercy of God—for there was nobody there who could give me any help at all in supplying the many things that were necessary for the furnishing of that house—I set out for the place, taking with me only two nuns,[3]

[1] The bishop of Salamanca at this time was Don Pedro Gonzalez de Mendoza, son of the duke of Infantado, consecrated in 1560; he was bishop fourteen years, and was one of the prelates who had been in the Council of Trent (*De la Fuente*).

[2] The house belonged to Gonzalo Yañez de Ovalle (*Yepes*, lib. ii. 23).

[3] In the latter end of October. The nun, her companion was Mary of the Most Holy Sacrament, according to Ribera, Yepes, and John a Jesu Maria; but the author of the *Reforma* says she was Mary of the Holy Ghost, forgetting the Saint's account below, ch. xix. § 4.

for greater secrecy. I found it better to do so than to take the nuns till I had taken possession, for I had received a lesson by what took place in Medina del Campo, when I found myself there in great straits. Now, if any difficulties arose, I should bear them by myself, with only one nun, whom I could not travel without. We arrived on the eve of All Saints, having travelled a great part of the night before in the excessive cold, and slept in one place, being myself very unwell.

4. In giving an account of these foundations I do not speak of the great hardships of travelling in cold, heat, and snow. Once it snowed the whole day long, at other times we missed our road, and again I had sicknesses and fever; for glory be to God, my health is generally weak, but I saw clearly that our Lord was giving me strength. It has happened to me from time to time, while occupied in these foundations, to find myself amidst such pains and sufferings as distressed me much, for it seemed to me if I were then even in my cell, I could have done nothing but lie down on my bed, turn to our Lord, complaining to His Majesty, and asking Him how it was that He would have me do what was beyond my power. His Majesty would then give me strength, not without suffering however, and in the fervour and earnestness with which He filled me. I seemed to have forgotten myself. So far as I remember at present I never refrained from making a foundation through fear of trouble, though I felt a great dislike to journeys, especially long ones; but when I had once started I thought nothing of them, looking to Him in whose service they were undertaken, and calling to mind that our Lord would be praised, and that the Most Holy Sacrament would dwell, in the house I was going to found. It is a special joy to me to see one church more, when I consider how many the Lutherans are destroying. I know of no trouble, however great it may be, that should be dreaded when it is the condition of obtaining so great a good for Christendom; and it should be a great consolation to us—though many among us do not think of it—that Jesus Christ, true God and true man, dwells, as He does, in so many places in the Most Holy Sacrament.

5. Certainly, as for myself, I have a great consolation frequently in choir when I behold these souls, so pure, intent on the praises of God, nor does it fail me on many other occa-

sions, for it is a joy to me to see their obedience and happiness, which so strict an enclosure and solitude supply them, and their cheerfulness when they have any opportunity of mortifying themselves. Whenever the prioress is enabled by a greater grace from our Lord to try them herein, there I see the greater happiness; and the prioress then is more wearied of trying them than they are of obeying, for their desires are never satisfied herein.

6. Though I may be wandering from the story of the foundation which I had begun to describe, certain considerations now suggest themselves to me on the subject of mortification, and perhaps, my children, they will be of service to the prioress; so, lest I should forget, I will now tell them. As the prioresses have different gifts and virtues, so they wish to direct their nuns accordingly. She who is most mortified will look upon everything she may order for the purpose of subduing the will as easy to do: it may be so for her, and yet perhaps it may be very hard to obey. This is what we have seriously to consider: we are not to command others to do what seems very hard to ourselves. Discretion is a great thing in government, and exceedingly necessary in these houses—I am going to say much more necessary than in others—because the prioresses here have to watch more carefully over the interior state and the outward demeanor of their subjects. Other prioresses of much spirituality would be glad if we all were given to prayer. In a word, our Lord leads souls onwards by different roads; the prioresses, however, must consider that they have not been appointed to guide souls by the road which they like themselves, but rather to direct their subjects according to the rule and constitutions, even if they have to do violence to themselves herein, and prefer another way.

7. I was once in a monastery of ours with a prioress for whom penance had a great attraction. She directed all the sisters by that way. At one time the whole community took the discipline, reciting the seven penitential psalms with the prayers, and had other observances of the same kind. The same thing happens if the prioress be given to prayer: she occupies the community therein, though it be not the time for prayer, even after matins, when it would be much better if all the nuns went to sleep. If, again, she is given to mortification, there is to be no rest anywhere, and those poor flocks of the

Virgin are silent like lambs. All this, certainly, is to me a source of shame and devotion, and at times a strong temptation, for the sisters, all absorbed in God, do not perceive it, but I fear for their health, and would rather they kept the rule, for that gives them enough to do, and whatever is beside that should be done with gentleness. This matter of mortification especially is of great importance, and I would have the prioresses, for the love of our Lord, look into it; for in these houses it is a very important thing to have discretion and to understand dispositions, and if herein they are not very observant they will do great harm instead of good, and make the sisters uneasy.

8. They must consider that mortification of this kind is not of obligation: that is the first thing they have to look to. Though it is most necessary to enable souls to attain to liberty and high perfection, that is not gained in a moment, and they must therefore help every one onwards according to the intellectual and spiritual gifts which God has given them. You may think that understanding is not necessary for this: that is a mistake, for there are some who must labour much before they can arrive at the knowledge of perfection and of the spirit of our rule, and afterwards, perhaps, these very persons will be the most saintly; they may not know when it is safe to excuse themselves, nor when it is not, and they may be ignorant of other minute observances which, when they shall have understood them, they will keep perhaps with ease, and which they never thoroughly understand, nor—which is worse—look upon as matters appertaining unto perfection.

9. In one of our monasteries is a sister who, so far as I can see, is one of the greatest servants of God there—great in spirituality, in the graces His Majesty bestows upon her, and in penance and humility—but she does not understand certain things in the constitutions; the mentioning of the faults of others in chapter she considers to be a want of charity, and says that when she has to tell anything of the sisters, or anything of that kind, she may be speaking against a sister who may be a great servant of God; and yet in other ways I see that she far surpasses those who understand the constitutions well. The prioress must not think that she sees into souls at once: let her leave this with God, who alone can see into them; but let her labour to guide each soul by the way His Majesty is guiding it, always supposing that there

is no failure of obedience, or in the more essential points of the rule and constitutions. She who, among the eleven thousand virgins, went and hid herself, was not the less a saint and martyr: on the contrary, perhaps she suffered more than the others in coming afterwards alone to offer herself for martyrdom.[1]

10. I return now to the subject of mortification. A prioress, to mortify a sister, bids her do something which, though in itself a trifle, is yet a burden to the nun. When it is done the sister is so disturbed and tempted that it would have been better if such a command had not been given her. The moment this becomes evident the prioress should consider that she cannot make her perfect by a strong arm, but should rather dissemble, and proceed by degrees till our Lord shall have done this work in her, lest what is done for the purpose of bringing her on—for without this particular form of perfection she might be a very good nun—should be an occasion of disquiet to her, and an affliction of spirit, which is a most dreadful thing. If that nun sees the others doing these things she too by degrees will do them; we have found it so; and if she should not she may be saved without this virtue.

11. I know one of this kind, whose whole life has been most virtuously spent, who for many years and in many ways has served our Lord, but who has some imperfections and certain feelings at times over which she has no control; she is aware of it, and comes to me in her distress. God, I think, lets her fall into these imperfections without sin on her part—there is no sin in them—that she may humble herself, and see thereby that she is not altogether perfect. Some, then, there are who will undergo great mortifications—and the greater the mortifications enjoined the greater will be their pleasure therein—because our Lord has endowed their souls with strength to give up their own will; others will not be able to endure even slight ones, and they are as a child loaded with two bushels of corn, who not only cannot carry

[1] Quædam autem virgo, nomine Cordula, timore perterrita, in navi nocte illa se abscondit, sed in crastinum sponte morti se offerens, martyrii coronam suscepit. Sed cum ejus festum non fieret, eo quod cum aliis passa non esset, ipsa post longum tempus cuidam reclusæ apparuit, præcipiens ut sequentendie a festo virginum quotannis solemnitas recoleretur (*Jacobi a Voragine, in fest. undecim millia Virginum*)

them, but breaks down under the burden and falls to the ground. Forgive me, then, my daughters—I am speaking to the prioresses—for that which I have observed in some has made me dwell so long upon this.

12. I have another caution to give, and it is very important: never command anything, even for the trial of a sister's obedience, which may be to her, if she does it, even a venial sin. I have known some things enjoined which would have been mortal if they had been done: the sisters, however, might perhaps have been safe in their innocence—not so the prioress who never commands anything that is not instantly done. As they hear and read what the saints of the desert did, they look upon every thing enjoined them as good—at least the doing of it. And the subjects also must consider that they are not to do that, even when enjoined them, which would be mortal sin when not enjoined, except absence from mass, or the non-observance of a fast of the church, or actions of that kind, for in these matters the prioress may have her reasons; but to throw oneself into a well and acts of that nature are mistakes, because no one ought to suppose that God will work a miracle, as He did for the saints. There are ways enough to practise perfect obedience, and every way that is free from these dangers I commend.

13. Once a sister in Malagon begged leave to take the discipline, and the prioress—others must have made the same request—replied, "Leave me alone." But, as she was importunate, the prioress said, "Go along; leave me alone." Thereupon the nun, with great simplicity, walked about for some hours, till one of the sisters asked her why she was walking so much, or said something to that effect. She replied that she had been ordered to do so. Meanwhile the bell rung for matins, and when the prioress asked why that nun had not come the other told her what was going on. It is necessary, as I said before, that the prioresses should be very cautious in dealing with souls whom they already know to be obedient, and consider what they are doing.

14. To another prioress came a nun, and showed her a very large worm, saying, "Look how beautiful it is!" The prioress in jest replied, "Then go and eat it." She went and fried it. The cook asked her why she fried a worm, and she answered, "To eat it," and would have done so. Thus through the great carelessness of the prioress that nun might

have done herself much harm. I am the more delighted with obedience when carried to an extreme, for I have a particular devotion to this virtue. I have therefore done all I could, that all the sisters might have it; nevertheless all my efforts would have been little worth if our Lord had not, in the excesses of His compassion, given them the grace, all of them, to feel a special attraction for it. May it please His Majesty to increase it more and more!

CHAPTER XIX.

MONASTERY OF S. JOSEPH, SALAMANCA.

1. I HAVE wandered far away from the subject for, whenever anything occurs to me which it pleased our Lord I should learn by experience, it is distressing not to speak of it; it may be that it will do good, as I think it will. Do you, my daughters, go always for direction to learned men, for thereby shall you find the way of perfection in discretion and truth. It is very necessary for prioresses, if they would execute their office well, to have learned men for their confessors—if not they will do many foolish things, thinking them to be saintly; and, moreover, they must contrive that their nuns go to confession to learned men.

2. About noon, then, on the eve of All Saints, in the year already mentioned, we came to Salamanca.[1] From my lodging I sent for a good man living there, whom I had trusted with the work of getting the house emptied for us. His name is Nicolas Gutierrez, a great servant of God, who by his good life had obtained from His Majesty peace and contentment amid his heavy trials—and they were many, for he was once very prosperous, but was at this time in great poverty, which he bore as joyfully as he had borne his prosperity. He laboured much with great devotion and goodwill in the making of this foundation. When he came he told me that the house was not yet empty, for he had not been able to persuade the students[2] to go out. I told him how much it concerned me

[1] In the year 1570. See ch. xviii. § 3.

[2] One of these students was Don Juan Moriz, afterwards bishop of Barbastro (*De la Fuente*).

to have possession of it at once, before it was known that I was in the town; for I was always afraid of some disturbance, as I said before.[1] He went to the owner of the house, and took so much trouble in the matter that the house was left empty in the evening. We went in when it was nearly dark.

3. This was the first foundation I made without the presence of the Most Holy Sacrament, for I did not think that I took possession if He was not lodged in the house. I had now learnt that it made no difference, which was a great comfort to me, because the students had left the house in a very unseemly state, and, as they had but little regard for cleanliness, the whole place was in such a condition that we had no slight work to do that night.

4. Early the next morning mass was said there for the first time, and I sent for more nuns,[2] who were to come from Medina del Campo. My companion and I were alone the night of All Souls. I have to tell you one thing, my sisters, at which I am ready to laugh when I remember it—the fears of my companion, Mary of the Blessed Sacrament, a nun older than myself, and a great servant of God. The house was very large and rambling, with many garrets, and my companion could not get the students out of her thoughts, thinking that, as they were so annoyed at having to quit the house, some of them might still be hiding in it: they could very easily do so, for there was room enough. We shut ourselves up in a room wherein the straw was placed, that being the first thing I provided for the founding of the house, for with the straw we could not fail to have a bed. That night we slept on it, covered by two blankets that had been lent us.[3] The next day the nuns who lived close by, and who, we thought, were not at all pleased with us, lent us blankets for our sisters that were to come, and sent us alms. It was the monastery of S. Elizabeth, and all the time we remained in that house they rendered us many kind services and gave us alms.[4]

[1] See ch. xviii. § 2.

[2] Anne of the Incarnation, Mary of Christ, and Jeronyma of Jesus came from Medina; and from Avila came Anne of Jesus, Juana of Jesus, and Mary of St. Francis. Anne of the Incarnation was made prioress, and Mary of Christ sub-prioress (*Ribera*, ii. 16).

[3] By the fathers of the Society of Jesus (*Ribera*, ii. 16).

[4] The nuns sent food to the Saint the very day she came, and continued to do so (*Yepes*, ii. 23). They were nuns of the third order of S. Francis, and the house was surpressed in 1857 (*De la Fuente*).

5. When my companion saw herself shut up in the room she seemed somewhat at her ease about the students, though she did nothing but look about her, first on this side and then on the other: still she was afraid, and Satan must have helped her to imagine dangers for the purpose of troubling me, for, owing to the weakness of the heart from which I suffer, very little is enough to do it. I asked her why she was looking about, seeing that nobody could possibly come in. She replied, "Mother, I am thinking, if I were to die now, what you would do all alone." I thought it would be a very disagreeable thing if it happened. It made me dwell on it for a moment, and even to be afraid, for, though I am not afraid of dead bodies, they always cause a certain faintness of the heart even when I am not alone. And as the bells were tolling—it was, as I said before, the eve of All Souls—the devil took advantage of that to make us waste our thoughts upon trifles; when he sees we are not afraid of him he searches for other means. I answered her, "Sister, when that shall happen I will consider what I shall do; now let me go to sleep." As we had spent two nights without rest, sleep soon put an end to our fears. More nuns came on the following day, and then all our terrors were over.

6. The community remained in the same house about three years—I am not sure it was not four—almost unheeded. But I was ordered to go to the monastery of the Incarnation in Avila;[1] for of my own will I would never leave a house, nor did

[1] After making the foundation in Alba de Tormes, in January, 1571, the Saint returned to Salamanca, where she was still at the end of March. From Salamanca she went to Medina del Campo, where the nuns were in trouble because the family of Isabel of the Angels, one of the novices, young and wealthy, made objections to her disposal of her property. Angel de Salazar, provincial of Carmel, was on the side of the family against the monastery, and the Saint on the other; the provincial thereupon forgot himself being also vexed because the Saint and the nuns made Iñes of Jesus prioress, whereas he had wished Doña Teresa de Quesada, who was a nun of the old observance, to be the superior of the community, and, under pain of excommunication, ordered the Saint and the prioress to quit the house before night. The Saint, though very ill, obeyed, and the provincial made Doña Teresa prioress, who had never accepted the Reform. The Saint went to Avila, and was there visited by Fra Pedro Fernandez, Dominican, lately made visitor of Carmel in Castille by his Holiness S. Pius V. He wished to see her because he had heard so much about her from Fra Dominic Bañes. The visitor sent her back from Avila

I leave any, till it was properly ordered and arranged, for herein God has been very gracious unto me: it is a joy to me to be the foremost in trouble, and I used to provide even to the minutest matters, whatever might be of use and comfort to the nuns, as if I had to live in that house all my life, and accordingly I was glad when the sisters were happily settled. I was very sorry for the sufferings of the nuns here—not, however, arising from the want of food, for, the house being very much out of the way, and therefore not likely to receive much alms, I took care to provide for it from the place where I was staying, but from its unhealthiness, it being damp and excessively cold, and that could not be helped because of its great size. But the worst of all was the absence of the Most Holy Sacrament, which in a house so strictly enclosed was a serious privation. They did not take it too much to heart, but bore it all so contentedly that I cannot but praise our Lord for it; and some of them told me that they considered it an imperfection to wish for another house, and would have been well pleased to remain there if they could have had the Most Holy Sacrament.

7. Afterwards the superior,[1] seeing their perfection and the troubles they had to bear, had compassion on them, and

to Medina, where the monastery was in disorder—Doña Teresa having left and returned to her own house of the Incarnation in Avila—and followed her thither soon after himself. Having visited that house, S. Teresa being prioress, he returned to Avila, and visited that of the Incarnation, which was in a sad state spiritually and temporally. After consultation with the provincial and the definitors of Carmel he made S. Teresa prioress of her old home, the Incarnation, she being at the time prioress in Medina. The Saint was most unwilling to accept the office [which seems to have been laid upon her early in July, according to her account in *Relation,* iii. § 11]; but, nevertheless, she entered on it, and was duly installed by the visitor, the nuns being most unwilling to receive her [in October, 1571, as appears from ch. xxi. § 8]. Before she entered on her duties she formally renounced, in the house of S. Joseph, Avila, the mitigated observance, and made profession of the strict rule, the observance of which she was labouring to restore. When she had taken possession of the priorate she begged the visitor to give her two confessors of the Reform for the house, and Fra Pedro sent S. John of the Cross and Fra German of S. Mathias (*Ribera,* iii. 1; *Yepes,* ii. 25; *Reforma,* lib. ii. ch. xlviii., xlix.; lib. iv. ch. xxvii § 2).

[1] Fra Pedro Fernandez, Dominican, and Apostolic visitor of the Carmelite province of Castille. See below ch. xxi. § 1.

sent for me from the monastery of the Incarnation.[1] They had already arranged with a nobleman[2] to take a house of him, but it was in such a state as to make it necessary to spend more than a thousand ducats on it before they could go into it: the house was an entail, and the owner agreed that we might enter into possession of it, and also raise the walls, though the king's licence was not had. I got Father Julian of Avila to accompany me—he it is whom I have spoken of as going with me in these foundations—he went with me, and we looked at the house that we might be able to say what should be done to it, for experience has taught me much in these matters. We set out in August,[3] and, though we made all possible haste, we were delayed till Michaelmas, which is the time of letting houses there: our house was far from being finished, and that in which we were then living, as we had not hired it for another year, had already found a tenant, and he was hurrying us out of it. The whitewashing of the church was nearly done. The nobleman who had sold us the house was away: some people who wished us well said we had done wrong in going in so soon; but where necessity drives good advice is ill received if no help is given with it.[4]

8. We went in on the vigil of S. Michael, a little before dawn. It had been already made known that on the feast of S. Michael the Most Holy Sacrament was to take up His dwelling there, and that a sermon was to be preached. It was our Lord's pleasure that on the eve of our going in so heavy a rain should fall as to make it difficult to take what

[1] It was Anne of Jesus who obtained permission from the visitor for the Saint to leave the monastery of the Incarnation, where she had been prioress for the last two years nearly (*Reforma de los Descalços*, lib. ii. ch. xx. § 1).

[2] Pedro de la Vanda, caballero calificado, aunque no muy rico y de condicion indigesta (*Reforma*, lib. iii. ch. xx. § 1).

[3] The journey was made for the most part by night, because of the great heat; and Fra Antonio of Jesus and Julian of Avila accompanied the Saint, who had with her Doña Quiteria de Avila, a nun of the Incarnation (*Ribera*, ii. 16).

[4] The royal licence for the alienation of the house was obtained but in August, 1573, the Saint had not been able to settle with Pedro de la Vanda. She complains of him again in the beginning of 1574. (See Letter 34, Lett. 48 vol. iii. ed. Doblado, and Letter 37; but the passage is wanting in the former editions of that letter, which is the 14th of vol. ii. ed. Doblado.)

was most necessary for us into the house. The chapel was newly built, but the roof was so badly made that the rain came through the greater part of it. I tell you, my daughters, that I found I was very imperfect that day. As notice had been given, I knew not what to do; I did nothing but bewail myself, and so, as if complaining, I said to our Lord that He must either not bid me to apply myself to these foundations or relieve us in our present necessity. The good man Nicolas Gutierrez, with his usual calmness, as if nothing was amiss, told me very gently not to distress myself—God would send help. So He did, for on the feast of S. Michael, when it was time for the people to come, the sun began to shine—which stirred up my devotion exceedingly—and I saw how much better that holy man had done by trusting in God than I had done with all my labour.

9. Many people came, and we had music, and the Most Holy Sacrament was brought in with great solemnity. As the house was in a good position, it began to be known and regarded with respect; the countess of Monterey,[1] Doña Maria Pimentel, in particular, and a lady, Doña Mariana, the wife of the governor, were very kind to us. Immediately afterwards, on the next day, to moderate our joy in the possession of the Most Holy Sacrament, came the nobleman, the owner of the house, so exceedingly out of temper that I did not know what to do with him, and Satan urged him so that he

[1] Within two months of the foundation of the house in Salamanca the Saint was called to establish another in Alba, as recorded in the next chapter. In February or March, 1571, she returned to Salamanca to console her sisters who were in distress. The count and countess of Monterey had obtained permission of her superiors, if she came to Salamanca, to have her in their house. She was therefore lodged with them, and while there two miracles were wrought by her: the first was the cure of Doña Maria de Artiega, whose husband had the care of the count's children; and the other was the restoration to health of the count's little daughter, whose life was despaired of. They begged the Saint to pray, and she, withdrawing to her own room, prayed for the child. S. Catherine of Siena and S. Dominic appeared to her, and told her the child's life was granted to her prayers, and that it was to wear the habit of S. Dominic for a year. The Saint made the vision known to Fra Bañes, who communicated it to the father and mother. The child was clothed in the habit of S. Dominic, and wore it for a year. She was afterwards married to the count of Olivares, and was the mother of the duke of San Lucar (*Reforma de los Descalços*, lib. ii. ch. xlviii. § 2).

would not listen to reason: we, however, had fulfilled our bargain with him, but it was useless to tell him so. He softened a little when some people spoke to him, but he afterwards changed his mind. I now resolved to give up the house; that did not please him, because he wanted to have the price of it at once. His wife—the house belonged to her—had wished to sell it, that she might dower her two daughters; and it was on that ground the licence for alienation was sought, the money being deposited in the hands of a person chosen by him.

10. It is now three years since this affair was begun, and the purchase is not yet made, and I do not know whether the monastery will remain here—I mean in this house—that is why I speak of it—or where it shall be settled.[1] What I do know is this—in none of the monasteries of the primitive rule which our Lord has hitherto founded have the nuns had so much to suffer as in this. They are so good that, by the mercy of God, they bear it all with joy. May it please His Majesty that they may grow still better! for it is of little consequence whether the house we have is good or bad: on the contrary, it is a great pleasure to us to find ourselves in a house out of which we may be driven at any time, remembering that the Lord of the world had none.[2] It has been often our lot, as may be seen in the history of these foundations, to live in a house that is, or was, not our own, and the truth is that I have never seen one of the nuns distressed about it. May it please His Divine Majesty, of His infinite goodness and mercy, that we fail not to reach the everlasting dwelling-places! Amen, amen.

[1] The nuns some years after this, but after the death of the Saint, were obliged to leave the house owing to the difficult temper of Don Pedro. They retired to the hospice of the Rosary, close to the Dominican house of S. Stephan (*Yepes*, ii., 23). They left that house in the year 1614, and settled outside the Villamayor Gate (*Reforma*, lib. iii. ch. xxiii. § 3). The house was almost ruined by the Portuguese during the war of succession (*De la Fuente*).

[2] S. Luke. ix. 58.

CHAPTER XX.

THE MONASTERY OF OUR LADY OF THE ANNUNCIATION, ALBA DE TORMES, IN THE YEAR 1571.

1. Two months had not passed since I took possession, on All Souls Day,[1] of the house in Salamanca, when I was urged, on the part of the steward of the duke of Alba and his wife,[2] to found a monastery in that town. I was not very willing to do so, for it would be necessary, because it was a small place, to have an endowment, and my inclination was never to have any. The father master Fra Dominic Bañes, my confessor, of whom I spoke in the beginning of the history of these foundations, being then in Salamanca, rebuked me, and said that, as the council[3] allowed endowments, it would not be well if I refrained from founding a monastery for that reason—that I did not understand the matter, for an endowment need not hinder the nuns from being poor and most perfect. Before I say more I will tell who the foundress was, and how our Lord made her the foundress of this house.

IHS.[4]

2. Teresa de Layz, the foundress of the monastery of the Annunciation of our Lady of Alba de Tormes, was the daughter of parents of noble birth, ancient lineage, and honoured ancestry, who, because they were not so wealthy as they were well-born, had settled in a place called Tordillos, some two leagues from Alba. It is very sad, because so much vanity is in the world, that people should willingly undergo the loss of instruction, and of many other things which help to give light to the soul, which is inseparable from dwelling in small villages, rather than give up one of those distinctions which that which men call their honour carries with it. They had

[1] Ch. xix. § 2.

[2] Francis Velasquez and Teresa de Layz obtained the help of Don Juan de Ovalle and his wife, the Saint's sister Juana, in this negotiation (*Ribera*, ii. 17).

[3] See ch. ix. § 3, note (3).

[4] Thus in the original MS.

four daughters already when Teresa was born, and were much distressed when they saw that she too was a girl.

3. It certainly is a thing much to be lamented that mortal men, not knowing what is best for them, as persons wholly ignorant of the judgments of God, discerning neither the great blessings that come by daughters nor the great evils that come by sons, should seem so unwilling to leave it in His hands to whom everything is known and by whom all things are made, but must fret themselves to death about that in which they should rather rejoice. As people whose faith is asleep, they will not seriously consider nor remember that it is God who thus ordains—that they may leave it all in His hands; and now, when they are so blind as not to do so, it is a great ignorance not to understand how little they gain by their fretting. O my God, in what a different light shall we look on our ignorances in that day when the truth of all things shall be made known! How many will have to go to hell because of their sons, and also how many mothers will go to heaven by the help of their daughters!

4. To go back to what I was saying, things came to this pass, that, as if the infant's life was of no importance to them, she was left alone on the third day after she was born, and nobody thought of her from morning till night. One good thing they had done—they had had her baptised by a priest as soon as she was born. When night came, a woman who had the charge of her, and who knew what had happened, ran to see if she was dead, and with her some others who had come to visit the mother, and who were witnesses of what I am going to say. The woman, in tears, took the child into her arms and said, "How, my child? Are you not a Christian?" as much as to say that she had been cruelly dealt with. The child raised its head and said, "Yes, I am." She never spoke again till she had reached the age at which children usually speak. They who knew her were amazed, and her mother then began to cherish and caress her, and used often to say she should like to live to see what God would do with the child. She brought her up most admirably, teaching her the practice of all virtue.

5. When the time had come they wanted her to marry; she refused, having no wish to do so; but when she found that it was Francis Velasquez, founder also of this house, and now her husband, who sought her in marriage, though she

had never seen him in all her life, yet, merely on hearing his name spoken, she made up her mind to be married if they would let her marry him. Our Lord saw that this was necessary for the doing of that good work which they have done together for the services of His Majesty. Francis Velasquez is not only a wealthy and good man, but he is one who so loves his wife that he does her pleasure in everything, and for good reasons, because whatever may be required in a wife our Lord has most abundantly supplied. She is not only careful of his house, but is also exceedingly good, for when her husband took her to Alba, his native place, and the quarter-masters of the duke assigned a lodging in her house to a young knight, she felt it so much that she hated the place, for, being young and very beautiful, evil might have happened if she had not been so good, seeing that Satan began to suggest evil thoughts to the knight.

6. She, perceiving this, but without saying anything about it to her husband, asked him to take her elsewhere; he did so, and brought her to Salamanca, where they lived in great happiness and worldly prosperity, for he held an office[1] on account of which everybody wished much to satisfy and please him. One trouble only they had—our Lord left them childless. She used to practise many devotions and make many prayers to obtain children of our Lord, and never begged anything else from Him but children who when she was dead were to praise His Majesty; for she thought it hard that all should end with her, and that when her time was come she should leave none behind to praise God. She told me herself that she had no other reason for desiring children, and she is a woman of great truthfulness; she is so pious and so good a Christian, as I have already said, that she makes me give thanks to God when I see her good works, and consider how anxious she is always to please Him, and to spend all her time unceasingly in His service.

7. She passed many years having this desire, praying also to S. Andrew, who she was told would intercede for her in her trouble. One night, after her many devotions were over which she used habitually to make, she heard a voice, when she had laid down to sleep, saying. "Do not wish for children:

[1] Ribera, ii. 17, says he knew Velasquez in Salamanca, where he was treasurer of the University, having the care of its property, and the duty of paying their salaries to the professors and regents.

why damn thyself?" She was very much astonished and alarmed, but for all this the wish to have children never left her; for, as the end she had in view was so good, she could not see why she should be damned for it, and so she went on praying to our Lord for children, and making special prayers to S. Andrew in particular. On one occasion, entertaining this desire, she does not know whether she was awake or asleep—be that as it may, she knows by the results it was a good vision—she seemed to be in a certain house in the court of which, beneath the gallery, was a well, and there she saw a meadow fresh and green, covered with white flowers in such great beauty that she cannot describe what she saw. Close to the well she beheld S. Andrew in a most venerable and beautiful form, so that it was a great joy to look upon him: he said to her, "These children are different from those whom thou desirest." She wished the great joy she had in that place might not come to an end, but it did not last. She saw distinctly it was S. Andrew, without being told so by anybody, and also that it was our Lord's will that she should found a monastery; whereby we may see that the vision was as much intellectual as imaginary—that it could not be fancy or an illusion of Satan.

8. In the first place, it was no fancy, because of the great results that flowed from it, for from that moment she never again wished for children: she was so persuaded in her heart that it was the will of God that she neither asked or even desired to have children any more. Next, it is clear also that the voice came not from Satan, because of the effects of it; for nothing that comes from him can do any good, as the founding of a monastery can, wherein our Lord is greatly served. And, again, it could not be from Satan, because it took place more than six years before the monastery was founded, and Satan cannot know what is coming. Being much amazed at the vision, she said to her husband that they might as well found a monastery, seeing that it was not God's will they should have children. As he was so good, and loved her so much, her husband was delighted at it, and they began to consider where they should make a foundation. She was for the place where she was born: he suggestetd to her many good reasons against it, in order that she might see it would not do to build it there.

9. While they were discussing the matter the duchess of

Alba sent for the husband, and when he had come asked him to return to Alba, and there undertake a charge and office she gave him in her household. He, when he saw what she required of him and had spoken to him about it, accepted it, though much less profitable than his office in Salamanca. His wife when she heard of it was much distressed, because, as I said before, she hated the place; but on being assured by him that no lodgers would be admitted into the house she was somewhat satisfied, though still very sorry, because she liked Salamanca better. He bought a house and sent for her; she came in great grief, and was more grieved still when she saw the house, for, though it was in a very good situation and large, yet it had not many rooms, and so she passed the night in very great sadness. The next morning, on entering the court, she saw on that very side of it the well beside which she had seen S. Andrew; everything was precisely as she had seen in the vision—I mean the place itself—but she did not see the Saint, or the meadow, or the flowers, though then and always present to her imagination. On seeing this she was troubled, and made up her mind to found a monastery on the spot. She was now comforted and in peace, without any wish to go elsewhere to live, and they began to buy other houses near, till they had acquired ground enough.

10. She was very anxious to find out what order it should belong to, her wish being that the nuns should be few, and the enclosure strict. In discussing the matter with two religious of different orders, very good and learned men, she was recommended by both to do some other good work in preference, because nuns, for the most part, are discontented people. Many other things of that kind they said to her; for, as Satan hated the work, he wished to hinder it, and so he made them consider the reasons they were giving as very weighty. As they insisted so much upon it that there was no good in founding a monastery, and as Satan too, who had a greater interest in hindering it, made her afraid and uneasy, she resolved not to go on with her work, and said so to her husband; and then, as people of that kind told them it was not right, and as they had no other object but that of serving our Lord, they thought it right to forego their purpose. Accordingly they agreed to marry a nephew of hers, a child of her sister whom she loved much, to a niece of her husband, and to give them a great portion of their property, and with the

remainder to make provision for their own souls: the nephew was very good and very young.

11. They were both bent on this, and perfectly satisfied with their plan. But, as our Lord had other designs, their agreement was of little worth, for within a fortnight the nephew became so ill that in a few days our Lord took him to Himself. To her it was a most bitter sorrow: the resolution they had come to, of giving up that which God wished them to do, in order to enrich the nephew, had been the occasion of his death, and she fell into a great fear. She called to mind what had happened to the prophet Jonas because he would not obey God, for it seemed as if God was chastising her by taking from her a nephew whom she loved so much. From that day forth she was resolved to let nothing hinder the founding of the monastery, and so was her husband, though they did not know how to compass their end. God put into her heart—so it seems—that which is now done; and they to whom she spoke and described the kind of monastery she wished to have—in particular her confessor, a Franciscan friar, a learned and distinguished man—ridiculed it, for they thought she would never find what she was seeking. She was in very great trouble.

12. This friar happened to go, about this time, to a certain place where he was told of these monasteries of our Lady of Carmel which were being then established. Having obtained much information about them, he returned and told her that he had now learnt that she could found her monastery, and in the way she wished. He told her what had happened, and recommended her to find means of speaking to me. She did so. We had a great deal of trouble in making the arrangement, for I have always laboured to have the monasteries which are endowed sufficiently furnished, so that there shall be no need for the nuns to apply to their kindred or to anybody else, that they shall have in the house whatever is necessary in food and raiment, and that the sick shall be well cared for, because many inconveniences result from the want of what is necessary. I have never been without the courage and the confidence necessary for founding monasteries without revenues, for I was certain God would never fail them; but I have no heart for founding monasteries to be endowed and that scantily; I think it better not to found them at all. At last they became reasonable, and

assigned a sufficient endowment for the number of nuns; they also did that which I thought much of—they left their own house and gave it to us, going themselves to live in one that was in a wretched state. The Most Holy Sacrament was reserved and the foundation made on the feast of the Conversion of S. Paul, in the year 1571, to the honour and glory of God; and in that house, I believe, His Majesty is well served. May it please Him ever to prosper it![1]

13. I began by giving some account of particular sisters in these monasteries, thinking that when people came to read what I am writing those sisters would not be then alive: my purpose was to encourage those who came to us to go onwards, according to such a good beginning. Afterwards I considered that there might be found some one who would do it better, and more in detail, and without the fear that troubles me, for I have been thinking that I shall be considered as an interested person. I have therefore omitted many things which they who have seen and known them cannot help regarding as miraculous, because supernatural. I will not speak on this subject, neither will I speak of those things which our Lord visibly granted to our prayers. In the dates of the foundations I suspect I am occasionally in error, though I am as careful as I can be to refresh my memory. As it is not a matter of much importance, and the correction can be made hereafter, I speak to the best of my recollection: it will make but little difference if there should be some mistakes.

[1] The Saint went from Alba to Salamanca, having made Juana of the Holy Ghost prioress, and Maria of the Most Holy Sacrament subprioress (*Ribera*, ii. ch. xvii).

CHAPTER XXI.

THE MONASTERY OF S. JOSEPH, SEGOVIA, 1574—FOUNDED ON THE FEAST OF S. JOSEPH, 1574.

1. I HAVE already said[1] that after founding the monasteries in Salamanca and in Alba, but before the nuns of Salamanca were settled in a house of their own, I was sent by the father-general, Fra Pedro Fernandez, then apostolic commissary, to the monastery of the Incarnation in Avila for three years, and that he, seeing the distressed state of the house in Salamanca, sent me back to remove the nuns into a house of their own.[2] I was in prayer there one day when our Lord commanded me to go and make a foundation in Segovia. It seemed to me an impossibility, because I could not go unless I was ordered, and I had heard from the father-master, Fra Pedro Fernandez, the apostolic commissary, that he did not wish me to make any more foundations. I saw at the same time that, the three years I had to stay in the Incarnation not being ended, he had good reasons for not desiring any. While I was thinking of this our Lord bade me speak to him about it, for he would give his consent.

2. I was in Salamanca at the time, and wrote to the commissary saying that he was aware the most reverend the father-general had commanded me never to fail to make foundations wherever an opportunity occurred; that the bishop[3] and city of Segovia had consented to admit a monas-

[1] Ch. xix. § 6. [2] *Ib.* § 7.

[3] Don Diego de Covarrubias y Leyva (*Ribera*, iii. 2). He was born in Toledo, July 25, 1512; studied canon law in Salamanca under the celebrated Navarre, whom he speaks of as *præceptor meus ornatissimus, Martinus Azpilcueta* (*Relect. in C. Peccatum*, par. 2, § 9); and in 1543 was made professor there of canon law himself; bishop successively of Ciudad Rodrigo, of Segovia, and of Cuenca, when Don Gaspar de Quiroga, the grand inquisitor, was made archbishop of Toledo. The chronicler says he died in Madrid when still bishop of Segovia, September 27, 1577; the Bollandists on the 26th (n. 768). Fra Michael a S. Joseph, in his *Bibl. Critic.* voce "Didacus Cov.," says he died in Segovia October 1, being then sixty-five years of age. He was a man of great learning and greater piety. Nine years after his death his body was found not only incorrupt but fragrant (*Reforma de los Descalços*, lib. iv. ch. xxiv. § 7).

tery of our order, which I would found if he would order me; that I was informing him of the fact for the satisfaction of my conscience, and whatever orders he might give I should be safe and contented. These, I believe, were the words I used, or nearly so, adding that I thought it was for the service of God. It was plainly the will of His Majesty, for he commanded me at once to make the foundation, and gave his permission, at which I was much astonished, remembering what I had heard him say on the subject. From Salamanca I found means to have a house hired for us,[1] for since the foundations in Toledo and Valladolid were made I had felt it was better, for many reasons, to take possession first, and then look for a house of our own. My chief reason was, that I had no money wherewith to buy a house; that, the monastery once founded, our Lord would provide one forthwith; and that a better site might be then selected.

3. There lived there a lady, Doña Ana de Jimena,[2] who had been the wife of the heir to an entailed estate. She had visited me once in Avila, and was a very great servant of God. Her vocation had always been that of a nun. Accordingly, when the monastery was established, she came in with a daughter of hers, who had led a most pious life; and for the trouble she had had as wife and widow our Lord repaid her twofold in religion. The mother and daughter had always lived most devoutly in the service of God. This saintly lady took the house, and whatever she saw we needed, whether for the church or for ourselves, that she provided, and I had but little trouble in the matter. But, that there might be no foundation made without some trouble I was always unwell during the six months I was there; besides, I had gone thither inwardly ill at ease, for my soul was in very great dryness and darkness; I had a fever upon me, and loathed my food, with many other bodily ailments, which for three months oppressed me sorely.[3]

[1] Doña Ana de Jimena, widow of Francisco Barros de Bracamonte, and her cousin Don Andres de Jimena, hired the house (*Reforma de los Descalços,* lib. iii. ch. xxvii. § 2).

[2] See *Relation,* iv. § 1.

[3] The Saint took with her from Salamanca the nuns Maria of Jesus and Isabel of Jesus, a sister of Andres de Jimena, both natives of Segovia. She passed through Alba, where the duchess of Alba entertained her. It is this visit she speaks of in the *Inner Fortress,*

4. On the feast of S. Joseph the Most Holy Sacrament was reserved, and, though I had the sanction both of the bishop and of the city, I would not enter but in secret the night before.[1] It was a long time now since the sanction had been given, and, as I was in the Incarnation, having a superior other than the most reverend the father-general, I had not been able to make the foundation. The bishop's permission, who was there[2] when the city asked it of him, was a verbal one, given to a nobleman, Andres de Jimena, who asked for it on our behalf. He did not take the trouble to have it in writing, nor did I think it was of any importance myself. I made a mistake, for the vicar-general, when he heard that a monastery had been founded, came at once in great wrath, refused to allow mass to be said any more, and sought to imprison him who had said it, a barefooted friar[3] who had come with the father Julian of Avila, and another servant of God who had travelled with us, Antonio Gaytan.

5. This was a nobleman from Alba,[4] who had once been very worldly, but whom our Lord had called some years since. He so trampled on the world that his whole soul was intent only on serving our Lord more and more. I have said who he was because I shall have to speak of him again in giving an account of the other foundations, for he has helped me much, and undertaken great labours for me: if I were to speak of his goodness I should not finish so soon. What was of most service to us was his mortification, for even among the servants who were with us there was not one who served

vi. 4, § 6. From Alba de Tormes she took with her Guiomar of Jesus, and from Avila her cousin Isabel of S. Paul, who returned with the Saint when the foundation had been completed (*Ribera,* iii. 2).

[1] The Saint and her companions were lodged this night in the house of Doña Ana de Jimena (*Reforma,* lib. iii. ch. xxvii.. § 3).

[2] The bishop was absent when the Saint arrived in Segovia, being detained in Madrid on business as president of Castile (*Reforma,* lib. iii. ch. xxvii. § 3).

[3] This was none other than S. John of the Cross who had said the mass (*Reforma,* lib. iii. ch. xxvii. § 3). Julian of Avila hid himself under the staircase (*Ribera,* iii. 2).

[4] He seems to have left Segovia, when the Saint had obtained a house, for Salamanca, to which place the Saint sent him a letter, No. 47, but 57 vol. ii. ed. Doblado. He had first gone to Pastrana to escort the nuns from that house to Segovia, whither they came in the holy week of this year, 1574. See ch. xvii. § 15.

us in our necessities as he did. He is a man of much prayer, and God has given him such graces that what is annoying to others he accepts with joy and makes light of; all the troubles he had in these foundations he regarded as nothing, whereby it seems clear that God called him and Father Julian of Avila to the work; Father Julian, however, has been with me ever since the first monastery was founded. Our Lord must have been pleased, for the sake of such companions, to prosper all my undertakings. Their conversation on the journey was about God, for the instruction of those who travelled with us and who met us on the road, and thus did they serve His Majesty in every way.

6. It is only right, my daughters, that those of you who shall read the story of these foundations should know how much you owe them, that, as they took so much pains, having no interest of their own in the matter, to obtain for you the blessings you possess of living in these monasteries, you may commend them to our Lord, so that they may derive some advantage from your prayers; for if you knew the hardships they endured night and day, and how toilsome were the journeys they made, you would most willingly do so.

7. The vicar-general would not quit the church without leaving a constable at the door, I know not for what purpose. It helped to frighten a little those who were there: as for myself, I never cared much what might happen after taking possession; all my fear is before. I sent for certain persons, relatives of one of the sisters[1] who was with me, chief people in the place, to speak to the vicar-general and tell him that I had had the sanction of the bishop. He knew that well enough, so he said later; what he wanted was to have been told of it beforehand; that, I believe, would have been much worse for us. At last they settled with him that he was to leave us in possession of the monastery, but he would not let us have the Most Holy Sacrament.

8. That gave us no concern; we remained there some months till we bought a house,[2] and with it, too, many lawsuits. We had had one already with the Franciscan friars for another which we bought close by; about another house we had to go to law with the friars of the order for the Ransom

[1] This was Isabel of Jesus (*Reforma*, lib. iii. ch. xxvii. § 3).

[2] They bought it from Diego Porraz (*De la Fuente*).

of Captives, and with the chapter, which had a rent-charge on it. O Jesus, what it is to have to contend against many minds! When I thought everything was settled we had to begin again; it was not enough to give them what they asked for—some other inconvenience came at once to light; it seems nothing when I speak of it, but it was much to endure.

9. A nephew of the bishop[1] did all he could for us—he was prior and canon of the church; so also did the licentiate Herrera, a very great servant of God. At last, when we had paid money enough, everything was settled. Our lawsuit with the friars of the order of Ransom remained, and it was necessary for us to go with the utmost secrecy to our house. When they saw us in possession, which was a day or two before Michaelmas, they thought it better to compromise the matter for a sum of money. The greatest anxiety which these troubles occasioned me was that it wanted only seven or eight days to complete my three years in the Incarnation.[2]

10. It pleased our Lord that everything should be so

[1] This was Don Juan de Orosco y Covarrubias de Leyva, afterwards bishop of Guadix. Going from the episcopal palace to the cathedral on the day S. Teresa took possession, he saw the cross over the door of the house, and when he heard it was a Carmelite monastery went in, and, after praying awhile, asked permission to say mass. It was granted, and after mass he asked to see the Saint; she came with the sister Isabel of S. Dominic, and before he could make any offer of his services she told him that God had brought him to the house, and that he was bound to help her, for she was a cousin of his aunt Doña Maria de Tapia. Don Juan helped the monastery to the utmost of his power, heard the confession of the sisters, and for some time was himself their only chaplain. The vicar-general did not spare even the nephew of the bishop when he found fault with S. Teresa, and Ribera (iii. 2) says he inveighed bitterly against him for saying mass in the chapel. Don Juan de Orosco narrates the facts himself in a letter dated Guadix, 20th May, 1606, and addressed to the Father Alonso de Jesus Maria, general of the Barefooted Carmelites. The letter is published by Don Vicente de la Fuente, vol. ii. p. 386.

[2] The three years ended October 6, 1574, and the nuns, who when she was sent to rule over them threatened to become rebellious, were now so sorry to lose her that they re-elected her. The election, however, was not unanimous, and the Saint was unwilling to accept it. The provincial then intervened, and the Saint returned to her own monastery, where she was elected prioress (*Reforma de los Descalços*, lib. iii. ch. xxxi. § 4).

well settled as to leave nothing in dispute, and two or three days afterwards I went to the Incarnation. Blessed for ever be His name who has been always so good to me, and let all creatures praise Him! Amen.

CHAPTER XXII.

THE FOUNDATION OF THE MONASTERY OF THE GLORIOUS S. JOSEPH DEL SALVADOR IN VEAS, ON THE FEAST OF S. MATHIAS, 1575.

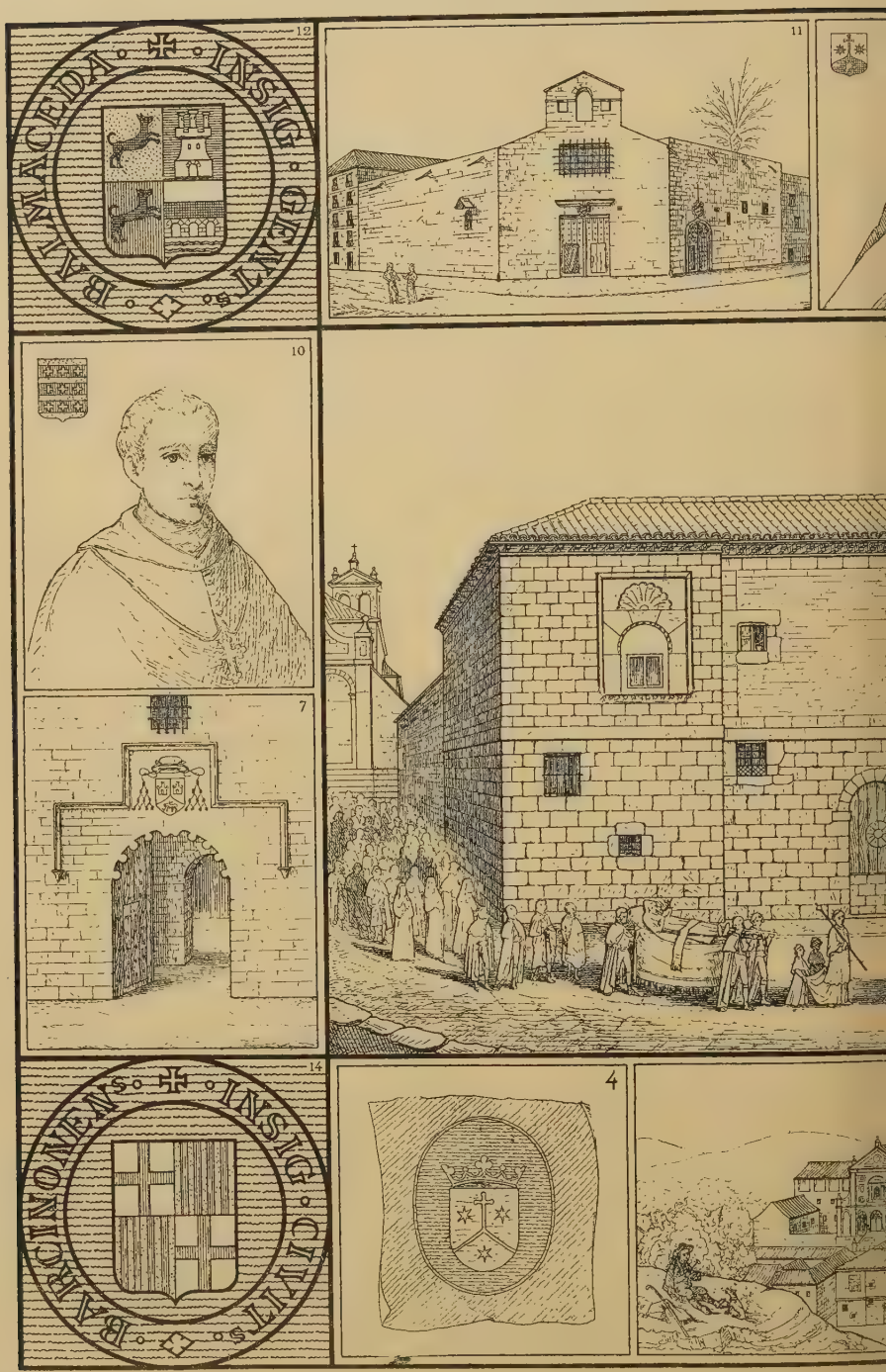
1. At the time at which I have been speaking, when they sent me from the Incarnation to Salamanca, there came to me, when I was in the latter place, a messenger from the town of Veas with letters from a lady there, the parish priest, and other persons, all asking me to go thither and found a monastery, for they had a house ready, so that nothing was wanting but my going thither to make the foundation.[1]

2. I made inquiries of the messenger. He told me great things of the country, and justly so, for it is very pleasant, and the climate is good. But when I considered the many leagues that were between that place and this I thought it a folly, especially as I must have an order from the apostolic commissary, who disliked, or at least did not like, my making any more foundations. I wished, therefore, to say in reply that I could not, without telling him anything further. Afterwards it struck me that, as the commissary was then in Salamanca, it would not be right to send such an answer without having his opinion, because of the commandment I had received from the most reverend our father-general, not to omit making a foundation if occasion offered.

3. When he saw the letters he sent me word that he did not think it right to give pain to the writers; that he was edified by their devotion; that I was to write to them and say that as soon as they should have obtained the permission of the order[2] provision would be made for the foundation. He added, also, that I need not trouble myself—permission would not be given, for he had heard of the knights by other ways,

[1] This was in 1573 (*Reforma de los Descalços*, lib. iii. ch. xxxii. § 11).

[2] Veas was subject to the jurisdiction of a military order, that of the knights of S. James; see below, § 13.



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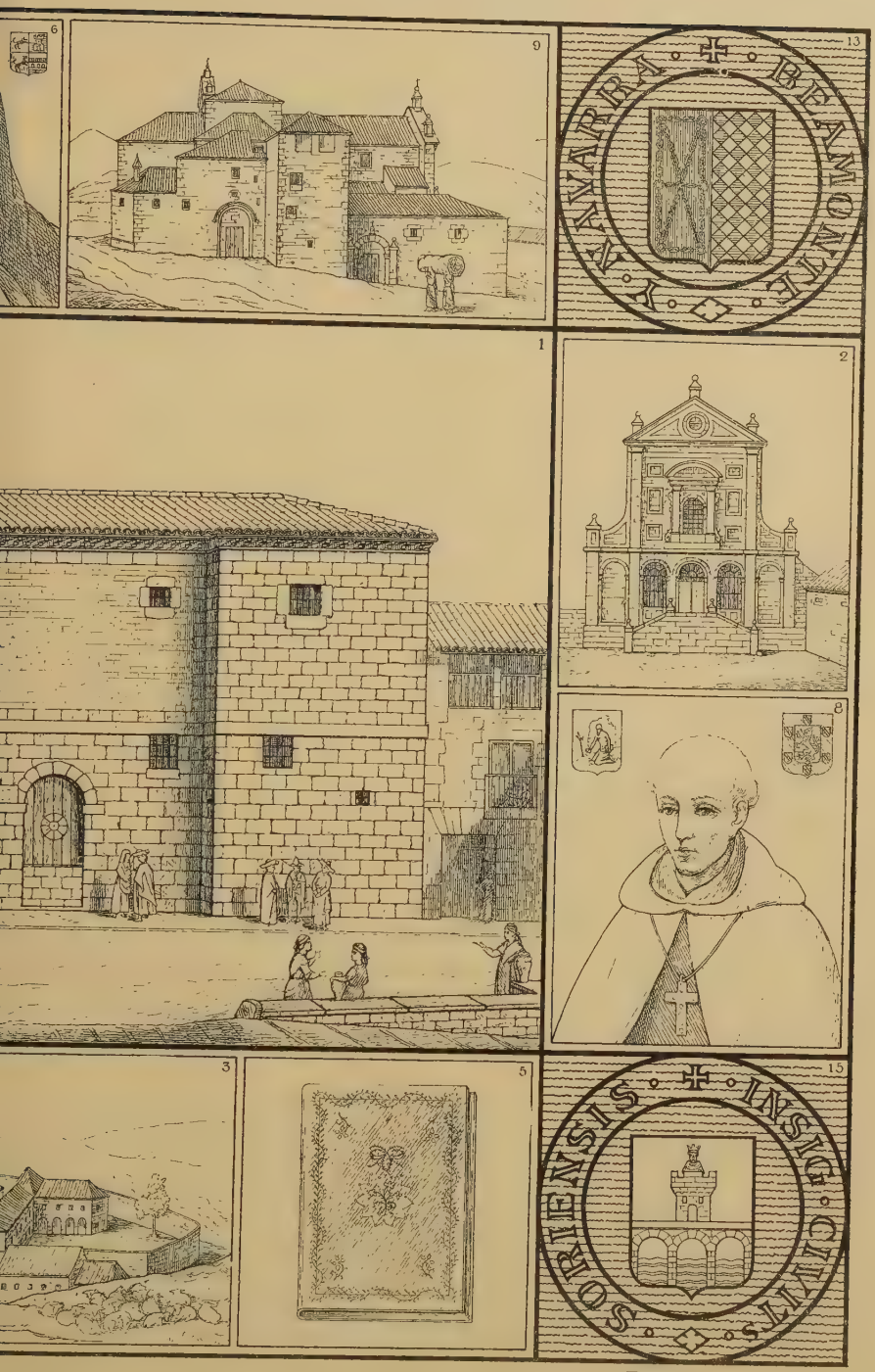
1. **Facade of the Carmelite monastery,** formerly mansion of Beatrix Veamonte y Navarre. On the left of the sketch, the covered passages leading in the church. Burial of a Seminarist. 2. **Carmelite church,** formerly the parish churc 3. **General view of the Carmelite monastery,** the church and the Friars' Hospic 4. **Impression of seal of Jerome Gratian,** first Provincial of the Reformed ru placed upon the Act of Foundation of the convent at Soria. 5. **Book** containi the titles of the monastery's foundation. 6. **Caterina of Christ,** born Balmace first prioress of this monastery. 7. **Entrance** to the episcopal palace at Osm



Bruges. P Ràoux Sc

pes, Hieronynmite, later bishop of Tarazona. There is a slight error in the en-
ving; the habit and the cloak of the Hieronymites of Spain are of the same colour.
Hospice of Discalced Carmelites, adjoining the church, and opposite the Carmelite
nastery. 10. **Palafox,** Bishop of Osma, who commentated St. Teresa's letters.
Monastery of Discalced Carmelites at Barcelona, where Caterina of Christ died.
Arms of the Balmaceda family. 13. **Arms of Beatrix de Veamonte y Navarre.**
Arms of the city of Barcelona. 15. **Arms of the city of Soria.** (See Appendix,
e 24.)

and people had not been able for many years to obtain their consent; but I was to send a friendly answer. I think of this sometimes, how, when our Lord wills anything, though we will it not, it happens without our knowledge that we become the means of doing it; so it was now with the father doctor, Fra Pedro Fernandez, the commissary;[1] accordingly, when the permission was obtained he could not withhold his own, and the house was founded in that way.

IHS.

4. The monastery of the blessed S. Joseph in the town of Veas was founded on S. Mathias's day, in the year 1575. This was the way it began, to the honour and glory of God. In the town dwelt Sancho Rodriguez de Sandoval, a nobleman of ancient descent and wealthy. He was married to a lady whose name is Doña Catalina Godinez. Among the children whom our Lord gave them are two daughters—the eldest, Doña Catalina Godinez;[2] the younger, Doña Maria de Sandoval; they are the founders of the monastery. The elder was fourteen years of age when our Lord called her unto His service. Until then she was very far from giving up the world: on the contrary, she thought so much of herself that she looked upon every offer of marriage which her father brought to her as not fitting for her.

[1] S. Pius V., applied to once more by Philip II., undertook the reform of the Carmelites, and ordered all the friars in Andalusia to submit to the visitation of the ordinary, who was to be assisted by the Dominicans in all those places where Dominicans had a monastery. The Carmelites resisted and made loud outcries, so that the king was compelled to beg the Pope to recall the order and apply another remedy. Thereupon his Holiness determined that the Carmelites should be visited by Dominicans, and appointed as his delegate and visitor for the province of Castille Fra Pedro Fernandez, prior of Talavera de la Reina; and for the province of Andalusia, Fra Francesco de Vargas, prior of S. Paul's, Cordova. The bulls of these visitors have been lost, but it is believed that their authority was given them before May, 1570; they were made visitors for four years (*Reforma de los Descalços,* lib. ii. ch. xxxviii. § 4). Fra Antonio of S. Joseph, in a note on Lett. 52, Lett. 9 vol. ii. ed. Doblado, says that the original bulls were preserved in the house of the Carmelite nuns in Toledo, and that Fra Pedro Fernandez was created by S. Pius V. visitor of the order August 20, 1569, and was to continue to discharge the duties of his office for four years.

[2] Born in 1534 (*Reforma de los Descalços,* lib. iii. ch. xxxii. § 2).

5. One day, in an inner room beyond that in which her father was, who had not yet risen, she happened to read on a crucifix that was there the title on the upper part of the cross, when in a moment, as she was reading it, our Lord changed her heart. She had been thinking of an offer of marriage made to her, which was an exceedingly good one, and saying to herself, "How little satisfies my father provided I marry an eldest son! while I intend that my family shall have its beginning in me." She had no wish to be married, for she thought it a meanness to be subject to any one, neither did she know whence her pride arose. Our Lord knew how to cure it, blessed be His compassion!

6. Accordingly, while she was reading the title a light seemed to have entered her soul, as the sun enters into a dark room, whereby she saw the truth. In that light she fixed her eyes on our Lord nailed to the cross shedding His blood, and thought of the ill-treatment He received and of His great humility, and then how differently she was demeaning herself in her pride. She must have spent some time thus, for our Lord threw her into a trance,[1] wherein His Majesty made her see deeply into her own wretchedness and to wish that everybody saw into it. He filled her with so great a desire of suffering for God that she wished she could undergo all the torments of the martyrs, giving her at the same time so earnest a longing for humiliation in her humility, with a loathing of self, that, if it had not been an offence against God, she could have wished herself one of the most abandoned of women, in order that everybody might regard her with loathing; accordingly, she began to hate herself, having most earnest desires for penance, which she afterwards carried into act. She made a vow of chastity and poverty on the spot, and wished so much to be subject to others that she would have been glad if they had taken her there to be a slave in the country of the Moors.

7. All these virtues have been so lasting that it is plain they were a supernatural gift of our Lord, as will appear later, in order that all may praise Him. Blessed for ever and ever be Thou, O my God, who in a moment undoest a soul and then createst it anew! What does it mean, O Lord? I should

[1] Our Lord showed her in a vision her own heart, full of corruption and loathsome worms (*Reforma de los Descalços*, lib. iii. ch. xxxii. § 2).

like now to repeat the question of the apostles, who when Thou hadst healed the blind man asked if his parents had sinned.[1] I ask, Who deserved so sovereign a grace? It was not she, for the thoughts from which Thou didst withdraw her, when Thou gavest her that grace, are what I have described. O Lord, how high are Thy judgments! Thou knowest what Thou doest, and I do not know what I am saying, for Thy works and Thy judgments are beyond all comprehension. Glory be unto Thee for ever, who canst do still greater things; for if it were not so what would become of me? But her mother must have had some share in this, for, as she was a most devout Christian, it is possible that Thou, full of compassion, must in Thy goodness have granted her to see in this life so great a virtue in her daughters. I think sometimes that Thou bestowest like graces on those who love Thee, and art so merciful unto them as to give them children in whom they shall serve Thee.

8. While she was thus occupied she heard so loud a noise[2] overhead in the room that she thought the whole place must be tumbling down. The sounds seemed to descend to the ground in a corner of the room, and to come towards her in the spot where she was standing. She heard also loud roaring cries, which lasted for some time: so strange were they that her father, who, as I have just said, had not yet risen, was greatly alarmed and began to quake with fear, and then, like a man beside himself, having put on his dressing-gown, rushed into her room sword in hand, and, pale with terror, asked her what the noise came from. She answered him that she had seen nothing. He looked into another room beyond and seeing nothing told her to go to her mother, whom he asked not to leave her daughter alone, telling her what he had heard.

9. This shows plainly enough what Satan must feel when he sees a soul which he thinks his own rescued from his hands. As he hates our welfare so much, I am not surprised that when he beholds our merciful Lord bestowing so many graces at once he should be alarmed, and show his anger so plainly, especially if he sees that, through the wealth of grace treasured up in that soul, he is to lose others he looked

[1] S. John ix. 2.

[2] The chronicler says the noise was as the bellowing of bulls (*Reforma*, lib. iii. ch. xxxii. § 2).

on as his own. I am persuaded myself that our Lord never grants a grace so great without communicating it also to other persons besides. She never spoke of this to anybody, but she had a very strong desire to enter religion, and frequently asked her parents for their consent; they would never give it.

10. At the end of three years, during which she had often asked their consent, seeing that they would never give way, she dressed herself very simply on the feast of S. Joseph.[1] She told her mother, and her mother only, whose consent to her becoming a nun could be more easily had, but she would not venture to tell her father, and so went to church trusting that, once seen in public in that dress, she might not be made to change; and so it came to pass. During those three years she used to set aside certain hours for prayer, and to mortify herself in every way she could, as our Lord taught her. She would go into the courtyard, moisten her face, and then expose it to the sun, in order that, being thereby disfigured, she might escape from the offers of marriage with which she was harassed still.

11. She was unwilling to command others, but, as she had the charge of her father's household, she must give orders to the women therein, for she could not help it: that done, she would wait till they were asleep, and then go and kiss their feet, distressed at being waited on by those who were better than herself. As she was occupied all day with her father and mother, she spent the whole night, when she might have been asleep, in prayer, so that very often she hardly slept at all; which seems impossible, were it not that it was all supernatural. Her penances and disciplines were many, for she had no director, and so told nobody of them. Among other things she did was this: she once wore her father's coat of mail next her flesh during the whole of Lent. She would retire for prayer into a lonely place, where the devil used to mock her in strange ways. Very often she began to pray at ten o'clock at night, and did not rise therefrom till it was day.

12. She passed nearly four years in these practices, when our Lord—for she had to render Him other and higher services—began to send her most grievous and painful sicknesses such as a continual fever, with dropsy and disease of the heart. He sent her also a cancer in the breast, which was

[1] In the year 1551 (*Reforma de los Descalços*, § 6).

cut out. In short, her illnesses lasted about seventeen years, and she was scarcely ever well. After five years, during which God was thus merciful to her, her father died;[1] and her sister, being fourteen years old,[2] though very fond of show, dressed herself simply a year after her sister made the change, and began also to give herself unto prayer, the mother encouraging them both in their good desires and practices, and allowing them to occupy themselves in an admirable work, but foreign to their condition, that of teaching little girls to work and read; not for any payment, but simply for the opportunity hereby had of teaching them their catechism and their prayers. A great good was wrought, for many went to them, and the good habits in which they were thus trained when quite young may be traced in them at this day. This did not last long, for the devil, vexed to see so much good done, persuaded the parents that it was mean in them to allow their daughters to be taught for nothing.[3] This, together with illnesses now beginning, made them give up that work.

13. Five years after the father's death the mother also

[1] Doña Catalina, seeing that while her father lived it was impossible for her to enter religion, prayed to God for either the means of entering or the removal of her strong desires to leave the world. She then heard a voice saying to her, "Do not distress thyself; thy father will die within two or three weeks. Bid him be ready." She was very unwilling to do this, but as the time was passing away she said to her father, in a pleasant way, "You are in better health, I think, than you have ever been." Don Sancho replied, "Well, I never was better in all my life." Whereupon the daughter said, "Then it is a sign that death is near, and remember that in our family we always die in August. You should put everything in order." Don Sancho was so much struck by what his child said that he set his affairs in order at once, made his preparations for death, and on the third day God took him to Himself (*Reforma,* lib. iii. ch. xxxii. § 8). It was in August, 1555.

[2] It was in the year 1552 (*Reforma,* ibid. § 8).

[3] This sarcasm of the Saint is expressive, and hits off the stupidity of Spaniards in her day. It is likely enough that there was no school there for little girls. Two young ladies of noble birth give themselves up out of charity to the gratuitous education of children; but people calling themselves gentlemen find that their daughters must not mix with the children of the poor, nor be educated for nothing, as they were. They would rather have them ignorant. That the country is behindhand has been laid to the charge of the religious orders. Would it not have been better to lay the fault at the door of vanity and easygoingness, the natural vices of the country? (*De la Fuente.*)

died,[1] and Doña Catalina, as her vocation had always been that of a nun—only she could not obtain her father's consent—wished to become one at once. Her kindred advised her, as there was no monastery in Veas, that, having means sufficient for a foundation, the sisters should found a monastery in their own place, which would be a greater service to our Lord. As the place belonged to a commandery of the knights of S. James, a license from the council of the orders was necessary, and so she began to make efforts to obtain it. It was so difficult to get that four years went by in much labour and expense, and nothing was done till a petition was drawn up and presented to the king. The difficulty being so great, it came to pass that her kindred told her it was folly to persist, and would have her give up her plan; moreover, as she was almost always in her bed, suffering so much, as I said before, they said that into no monastery could she be received as a nun.

14. Her answer was, that if within a month our Lord gave her again her health it would be a sign to them that He was pleased with her plan, and she would herself go to court to bring it about.[2] When she said this she had been for six months without leaving her bed, and for eight months had been scarcely able to move herself in it. At this time she had been for eight years in a continual fever, with consumption and dropsy; she was also wasted by an inflammation of the liver, which was so violent that the burning heat of it was felt through the bedclothes, and singed her shifts. It seems incredible, but I heard so myself from the physician of whom I made inquiries about the illnesses she then had, and at which he was greatly amazed. She had also rheumatic gout and sciatica.

15. On the vigil of S. Sebastian, which was a Saturday,[3]

[1] In 1560, about two years before the Saint founded her first monastery in Avila.

[2] She made this answer December 19, 1571, according to *Yepes*, ii. 27; but *Ribera*, iii. 3, says it was on the 29th December, having in the previous August received from our Lord a promise that her health would be restored to her in time to go to Madrid in Lent, as the Saint tells us below (§ 17).

[3] The vigil of S. Sebastian fell on a Saturday in 1572. But the chronicler of the order says the miracle was wrought in 1557. (*Reforma*, lib. iii. ch. xxxii. § ii.) In that year the vigil was on a Tuesday.

our Lord restored her to health so completely that she could not hide the fact, that the miracle might not become known. Her account is that at the moment our Lord was about to heal her she had an inward quaking, which made her sister think she was dying; she herself was conscious of some very great change in her body, and of another in her soul; she felt so well. She had now a greater joy in her health, because it enabled her to prosecute the affair of the monastery, than she had had in suffering, for from the very first when God called her she so hated herself that she did not regard her sufferings. She says that her desire to suffer was so strong that she used to pray God with her whole heart to try her in all manner of suffering.

16. His Majesty did not fail to fulfil her desire, for in eight years she was bled more than five hundred times, and cupped so often besides that the marks were still to be seen in her flesh. Sometimes salt was applied, because one of the physicians said it was good for drawing out the poisonous humours which caused the pain in her side: this she underwent more than twenty times. What is more wonderful still is this:—whenever the physician told her that this remedy was to be had recourse to, she used to long for the coming of the time when it was to be used, without any fear whatever, and she herself encouraged the physicians when they cauterised the cancer, which was often done, and on other occasions when such violent means were used. She says that what made her wish for suffering was the desire to know if those longings she had to be a martyr were real.

17. When she found herself suddenly well she spoke to her confessor and physician about removing into another place, that they might be able to say that a change of residence had done it. They refused: so far from it, the physicians published it abroad, for they looked on her state as incurable, because the blood that issued from her mouth was so corrupt that they said it was the lungs themselves. She continued three days in bed, and would not venture to leave it, lest her restoration to health should become known; but, as she could not hide it any more than she was able to hide her sickness, it was of little service to her. She told me that, one day in the month of August previously, she begged our Lord either to take from her the great desire she had to be a nun and found a monastery, or to furnish her with the

means of accomplishing that desire, and, if the latter were the divine will, that she was completely assured that she would be well in time to go to the court in Lent for the license.

18. She says too that, though her ailments were at that time much more grievous to bear, she never ceased to hope that our Lord would grant her that grace. And, though she received the Sacrament of the last anointing twice—once in such imminent peril that the physician said there was not time enough to send for the Holy Oil, and that she would be dead before it could be brought to her—she never abandoned her trust in our Lord, being certain that she was to die a nun. I do not mean that she was anointed twice between August and the feast of S. Sebastian—it was before that time. When her brothers and kindred saw the goodness of our Lord to her, and the miracle He wrought in the sudden restoration of her health, they would not venture to hinder her journey, though they regarded it as a folly. She was three months in Madrid, and her request was in the end refused. She then presented her petition to the king, who, when he saw it related to the barefooted nuns of Carmel, ordered it to be granted forthwith.

19. When the monastery came to be founded it was plain she had treated the matter with God, for the superiors, though so far away, and the revenue so scanty, were ready to accept it. What His Majesty wills must be done without fail. Accordingly the nuns arrived in the beginning of Lent, 1575; the people came forth in procession to receive them with solemn rejoicings. There was great joy everywhere: even the little children showed it to be a work pleasing to our Lord. The monastery, under the invocation of S. Joseph of the Redeemer, was founded in Lent on the feast of S. Mathias.[1]

[1]On Thursday after the first Sunday in Lent. The poverty of this house was so great that some years afterwards the superiors of the order resolved to break it up, and in order to make the dispersion of the nuns the more easy to the other houses, issued an order, in the expectation that the elder nuns would die, that no more novices should be admitted. Thus it subsisted for many years, but there was no death among the nuns. The superiors at last recalled the order about novices, and on the very day that recall was known in the monastery postulants came in, and the old nuns began to die. (Fra Anton of S. Joseph, notes on fragment 71, vol. iv. ed. Doblado, numbered 81 among the letters by Don Vicente) The nuns were dispersed

20. On the same day the two sisters, to their great joy, received the habit.[1] The health of Doña Catalina improved still. Her humility, obedience, and desire to be thought nothing of show plainly how real were her good desires for the service of our Lord. Unto Him be glory for ever and ever!

21. The sister told me, among other things, that, about twenty years before, she went to rest one night anxious to find the most perfect order in the world, that she might become a nun in it; and that, as she thinks, she began to dream she was walking on a very steep and narrow path in the utmost danger of falling down a precipice, when she saw a barefooted friar, who said to her, "Sister, come with me." On seeing Fra Juan de la Miseria,[2] a lay brother of the order, who came to Veas when I was there, she said that he seemed to be the very person she had seen. The friar took her to a house wherein were a great many nuns, but there was no light in it beyond that given by the lighted candles which the nuns carried in their hands. She asked them to tell her what order it was; all kept silence, and, lifting up their veils, showed countenances cheerful and smiling. She assures me that she then saw the faces of the very sisters she has seen here, and that the prioress took her by the hand and said to her, "Child, I want you here," and showed her the constitutions and the rules. When she awoke from her dream she was very joyous, for it seemed to her that she had been in heaven, and wrote down what she remembered of the rules. For a long time she said nothing of this to her confessor or to anybody else, and nobody could tell her what order that was.

22. A father of the Society came to the place who knew her wishes; she showed him the paper, saying that if she

in the civil wars, and the monastery exists no longer. The church is now parochial, and some of the nuns were living in 1861, in the monastery of Jaen (*De la Fuente*).

[1] Doña Catalina was in religion Catherine of Jesus, and her sister Maria of Jesus; both made their profession September 11, 1576 (*De la Fuente*). The eldest wished to be a lay sister, and it required the authority of S. Teresa to make her a choir nun (§ 22 below). She was afterwards prioress of the house, dying in 1536. The younger sister was prioress of Cordova when Ribera was writing the life of the Saint (*Ribera*, iii. 3).

[2] See ch. xvii. § 5, note 3.

could find that order she should be happy, for she would enter it at once. The father knew our monasteries, and so he told her it was the rule of the order of our Lady of Carmel; he did not, however, say this clearly in as many words so as to make her understand, but only that it was the rule of the monasteries I was founding; and thus it came about that she sent me a messenger, as I said before.[1] When my answer was received she was so ill that her confessor told her she must be quiet, for if she were in the monastery they would send her away; it was therefore very unlikely they would receive her in her present state. She was very much distressed at this, and, turning to our Lord in great earnestness, said, "O my Lord and my God, I know by faith that Thou canst do all things; then, O life of my soul, either take away from me these desires or give to me the means of carrying them into effect."

23. This she said in great truthfulness, beseeching our Lady, by the sorrow she felt when she looked on our Lord dead in her arms, to intercede for her. She heard a voice within herself saying, "Believe and hope: I am almighty: thou shalt have thy health; for to Him who is able to hinder thee from dying of so many diseases, all of them in themselves deadly, it is more easy to take them away." These words, she says, gave her such strength and confidence that she could not doubt of the fulfilment of her desire, though her sufferings became much more grievous until our Lord restored her to health, as I have already said. These things certainly seem incredible, and, if I had not learnt them of her physician, of those of her household, and others, I should not have been disinclined to think—for I am so wicked—that there was some exaggeration in the story.

24. Although delicate, her health is now such that she can keep the rule, and her constitution is good; she is exceedingly cheerful, and in every way, as I said before, so humble that we all praise our Lord for it. The two sisters gave all they possessed to the order without any conditions whatever, and if they should not be received as nuns they required no compensation. Her detachment from kindred and her native place is great, and she has even a strong desire to go far away, and is very importunate on this point

[1] See § 1, above.

with her superiors; yet so great is her obedience that she abides there in a certain contentment. It was under obedience that she received the veil, for there was no persuading her to be a choir nun—she would be a lay sister—till I wrote to her, giving her many reasons, and finding fault with her for having a will of her own instead of yielding to the father provincial. I told her that this was not the way to increase her merit, with much beside, treating her somewhat sharply. But it is her greatest joy to be thus spoken to, and in this way she was won over very much against her will. I know of nothing about this soul that is not pleasing unto God, and she is so to all. May it please His Majesty to protect her with His arm, and increase her goodness, and the grace He has given her, to His own further service and honour! Amen.[1]

CHAPTER XXIII.

THE FOUNDATION OF THE MONASTERY OF THE GLORIOUS S. JOSEPH OF CARMEL IN THE CITY OF SEVILLE—THE FIRST MASS SAID ON THE FEAST OF THE MOST HOLY TRINITY, 1576.

1. When I was staying in the town of Veas,[2] waiting for the permission of the council of the orders for the founda-

[1] The final arrangements for the foundations in Veas were made when the Saint was prioress of her own house in Avila; the three years of her priorate in her old house, the monastery of the Incarnation, being ended October 6th, 1574. She was in the monastery of Valladolid at Christmas, but returned to Avila after visiting her sisters in Medina del Campo early in the year 1575. (See below, ch. xxvii. § 5.) Then, leaving Avila for Veas, she went through Toledo, and took with her from the house there Mary of S. Joseph and Elizabeth of S Francis, afterwards prioress in Lisbon and Seville. She also sent for Anne of Jesus from Salamanca. From Toledo she went to Malagon, and from that monastery took with her Mary of the Visitation, Isabel of S. Jerome, Leonor of S. Gabriel, and Beatriz of S. Michael. Anne of Jesus was made prioress, and the sub-prioress was Mary of the Visitation (*Ribera*, iii. 3; *Yepes*, ii. 27; *Reforma de los Descalços*, lib. iii. ch. xxxiii. § 1).

[2] When the Saint was staying here she received letters from Don Alvaro de Mendoza, bishop of Avila, and from the nuns there, informing her that the officers of the Inquisition were searching for the "Life," written by herself (see *Relation*, vii. §§ 8, 16)

tion in Caravaca, there came to see me a father of our order, a barefooted friar, by name the master Fra Jerome of the Mother of God Gratian,[1] who, living in Alcala a few years before, had taken our habit. He was a man of great learning, understanding, and modesty, united with great goodness throughout his life, and our Lady seems to have chosen him for the furtherance of this order under the primitive rule when he was in Alcala, very far from taking our habit, though not from being a religious, for, though his parents had other views about him because of the king's favour and his great abilities, he was far otherwise minded himself.

2. From the time he began his studies his father wished him to apply himself to the study of the laws; he, though very young, felt so much on the subject that he prevailed on his father by dint of tears, to let him learn theology. When he had taken his doctor's degree he wished to enter the Society of Jesus,[2] and was accepted, but, for some reason or other, was required to wait a few days. He told me that all his worldly ease was a torture to him, for he did not think of the right road to heaven; and he always kept certain hours of prayer, and was most recollected and modest.

3. At this time a great friend of his, Fra Juan of Jesus,[3]

[1] He came to Veas in April, 1575 (see *Relation,* vi. § 1). Jerome Gratian was born in Valladolid June 6th, 1545. His father was Diego Gratian de Alderete, secretary to Charles V. and to Philip II., and his mother was Juana de Antisco, daughter of the Polish ambassador. He was sent to the Jesuits in Madrid, where he laid the foundations of his learning, and in 1560 was sent to the university of Alcala de Henares, where in 1564 he took the degree of doctor in theology. In 1569 he was ordained priest (*Reforma,* lib. iii. ch. xx. § 4, *et seq.*).

[2] Fra Gratian's character was more Jesuit than Carmelite. His great love of preaching and of the confessional, his learning, the peculiar bent of his mind, and other gifts adapted for the active life, seem to belong rather to the Jesuits than to the religious whose life is almost wholly contemplative. Nevertheless the Reform of Carmel required an active, intelligent, and quick man, and S. Teresa found him in the person of Fra Gratian. On the other hand, S. Teresa, accustomed to the direction of Jesuits, found in her order a man with their gifts, and made a vow of obedience to him. When the reform was made and S. Teresa dead, Fra Gratian seemed out of his place, and was expelled from the order. He wished then to become a Jesuit, but it was not thought prudent to admit him (*De la Fuente*).

[3] Fra Juan of Jesus was born in the town of Sanahuja, in the diocese of Urgel, at the foot of the Pyrenees, in Catalonia. His father

also a doctor, became a friar of our order in the monastery of Pastrana. I knew not if it was a letter he wrote to him on the greatness and antiquity of our order, or something else, that first moved him; for Gratian took great pleasure in learning everything about the order and in consulting ancient authors thereupon, and frequently—so he says—had scruples about neglecting his other studies, not being able to give up this, spending therein even his hours of recreation. Oh, the wisdom and power of God! how helpless we are when we would thwart His will! Our Lord saw how necessary for the work he had begun was a man like this. Often do I praise Him for being so gracious unto us, for if I had anxiously prayed to His Majesty for a person able to arrange everything for our order when it began I could not have asked for such a one as His Majesty has given us. May He be blessed for ever!

4. He was very far from thinking of taking our habit when he was asked to go to Pastrana to make arrangements with the prioress of the monastery of our order, not then removed thence,[1] about the reception of a nun. Oh, the ways of His divine Majesty! If he had made up his mind to leave Alcala for the purpose of taking the habit he would probably have found so many to dissuade him that he might never have taken it. But the Virgin, our Lady, to whom he is extremely devout, would reward him by giving him her habit, and so I think that she interceded with God for him, and obtained for him that grace. The cause even of his taking the habit, and of his being so devoted to the order, was this glorious Virgin, who would not that one who longed so earnestly to serve her should be without the means of doing so; for

was Pedro Bullon, and his mother Isabel Roca, both most devout Christians. Fra Juan was sent to Barcelona, where he made all his studies, and there was made doctor in theology. He obtained a benefice and was ordained priest. Some time after he went to Alcala, and there saw how empty were all learned distinctions. One day, in the monastery founded by Maria of Jesus (*Life*, ch. xxxvi. § 29), he heard Jerome Gratian, then a secular priest, preach a sermon in which he spoke of the antiquity of the order, and of the many saints it had given to the church of God. He went thence to Pastrana, for the reputation of the monastery had filled the university of Alcala, and in the beginning of the year 1573 made his profession (*Reforma*. lib. iv. ch. xxxix. § 6, 7).

[1] See ch. xvii. § 15.

she is wont to help those who wish to place themselves under her protection.

5. As a boy in Madrid he used often to go to an image of our Lady to which he had a great devotion—where it was I do not remember. He used to address her as his love, and it was the image he most frequently visited. She must have obtained from her Son for him that purity in which he always lived. He says that he saw her eyes sometimes—so he thought—filled with tears over the many offences committed against her Son. That made him very eager and earnest for the salvation of souls, and gave him a sense of pain whenever he saw people sin against God. So greatly is he under the dominion of this desire for the salvation of souls that he regards all troubles as nothing if he thinks he can do any good thereby. I have seen this to be true in the many troubles he has undergone.

6. The Virgin then brought him to Pastrana, he being all the while under a mistake, for he thought he was going thither to obtain the habit for a nun, and God was leading him thither to take it himself. Oh, the secrets of God! How, without our seeking, He goeth about preparing us for His graces, and how He rewarded this soul for the good works it had done, for the good example it had always given, and for its earnest desire to serve His glorious Mother! for His Majesty must ever repay this desire with exceeding great rewards.

7. Arrived in Pastrana, he went to speak to the prioress[1] about the reception of the nun who was to take the habit, and it seems that the prioress told him to pray to our Lord that he might enter the order himself. She saw how pleasing was his address—and it is so much so that for the most part those who converse with him come to love him; it is a grace from our Lord, and he is extremely beloved therefore by all his subjects, both friars and nuns; for, though he overlooks no fault—herein he is very exact regarding the prosperity of the order—he does it all with such winning sweetness that no one is able to complain of him.

8. It was with the prioress as with everybody else—she felt an immense desire that he should enter the order, spoke of it to her sisters, and told them all to consider it as of great importance to them, for there were then very few or scarcely

[1] Isabel of S. Dominic. See ch. xvii. § 14.

any like him, and to pray to our Lord not to let him go away except in the habit. This prioress is a very great servant of God, and I believe His Majesty would have listened to her prayers alone: what, then, must He have done to the prayers of the holy sisters who were there? Every one of them took the matter into her own especial care, and made continual supplication to His Majesty in fasting, discipline, and prayer; and in the end He was pleased to be gracious unto us.

9. When Father Gratian went to the monastery of the friars, and beheld so much devotion and good will in the service of our Lord, and above all that this was the order of His glorious Mother, whom he so earnestly desired to serve, his heart began to be moved, and he had no wish to return to the world, though Satan suggested many difficulties particularly the distress of his father and mother, who loved him much, and relied much on him to provide for their children.[1] They had many sons and daughters.[2] He, casting that care upon God, for whom he was leaving everything, determined to become the subject of the Virgin and put on her habit; and so they gave it to him, to the great joy of everybody, especially of the nuns and the prioress, who gave earnest thanks to our Lord, thinking that God had done this for them in answer to their prayers.[3]

10. During the year of probation he was as humble as the least of the novices. His goodness was once tried in a special way: in the absence of the prior, a young and unlearned friar took his place as the next elder, but whose abilities were very poor, and who had no discretion in government; he was also without experience, for he had but lately entered. The

[1] Though the father of Gratian was secretary to Philip II., and high in his favour, he was far from being wealthy. Some of his daughters, sisters of Gratian, had to be received as nuns without a dowry, and out of charity, because of the poverty of the family (*De la Fuente,* who adds, thinking probably of other secretaries, *Quantum mutatus ab illo!*).

[2] They had twenty children, six of whom became Carmelites; but of the six one had to leave through ill-health (*Fra Anton, of S. Joseph,* note to Letter 24 of vol. ii. ed. Doblado; Letter 192, ed. De la Fuente).

[3] Fra Jerome took the habit, without returning to Alcala, on the feast of the Annunciation, March 25, 1572, and was professed March 28, 1573 (*Reforma,* lib. iii. ch. xxi. §§ 6, 7).

way he ruled them and the mortifications he made them undergo were so severe that each time I think of it I am astonished that they were able to bear it, especially such persons as they were; and they needed the spirit which God gave them to endure it. It was found out afterwards that this friar was very subject to melancholy, and wherever he may be, even as a subject, it is a trial to live with him; what then must it have been when he had to govern others? His melancholy temper has great mastery over him, and yet he is a good religious, and God sometimes allows the mistake to be made of putting persons of this kind in authority for the perfecting of the virtue of obedience in those He loves.

11. It must have been so in this case, for God gave to the father Fra Jerome of the Mother of God, who merited therein, the most clear light in the matter of obedience for the instruction of his subjects, having made himself so good a beginning in the practice thereof. And, that he might not be without experience in everything necessary for us, he was subject to most distressing temptations for three months preceding his profession; but he, as one who had to be a skilful leader of the Virgin's children, resisted them so well that, when Satan was most urgent with him to leave the order he defended himself by making a promise never to leave it, and to take the vows. He gave me a certain work he had written in the midst of these heavy temptations; it filled me with great devotion, and plainly shows what courage our Lord had given him.

12. It may seem absurd that he should have told me much about his soul: our Lord, perhaps, would have it so in order that I might write of it here, to show forth His praise in His creatures, for I know that he never revealed so much to his confessor or to any one else. Now and then there were reasons for it: he thought that I, with my many years, and because of things he had heard of me, might have some experience in such matters. He told me these things, and others which I shall not write of, that I may not be tedious, when we were conversing about other matters. I have laid great constraint upon myself herein, lest I should give him pain if what I am writing should ever fall into his hands. I am not able, nor did I think it right—for this writing, if ever he should see it, will not be shown him for a long time—to refrain from speaking of one who has rendered such great

services in the renewal of the primitive rule; for, though he was not the first to make a beginning, he came in due time, for I should have been occasionally sorry that the reform had been begun if my trust in the mercy of God had not been so great.

13. I am speaking of the houses of the friars, for those of the nuns have, by the goodness of God, prospered even until now, and those of the friars have not failed; but they had in them an element of rapid decline because, not forming a province by themselves, they were governed by the fathers of the mitigated rule. Those who could have governed them had no authority, such as Fra Antonio of Jesus,[1] who was the first to make a beginning; nor had they any constitutions given them by the most reverend the father general. In every house they did as they pleased. Before the constitutions were given them, and before they had a settled government of their own, there was trouble enough, some of them being for this and others for that. I was often in great distress about them. Our Lord sent the father-master Fra Jerome of the Mother of God to our relief, for he was made commissary apostolic,[2] and had to rule and govern both the friars and the nuns of the barefooted Carmelites. He made the constitutions of the friars;[3] we had ours already from the most reverend our father-general, and thus it was that he made none for us, only for them, in virtue of his apostolic authority and of the good gifts, as I said before, which our Lord had

[1] Fra Antonio became a source of some anxiety to the Saint a few years after this, and before she had written the whole of this book. See Lett. 270, but Lett. 33 vol. ii. ed. Doblado; and Lett. 320, but Lett. 27 vol. iii. ed. Doblado.

[2] See below, ch. xxiv. § i. note (1).

[3] The nuncio, Monsignor Ormaneto, in 1575 made Fra Jerome superior of the Carmelites in Spain, and accordingly in his visitation in that year the constitutions were made which Fra Jerome gave to the friars to observe. The constitutions of the nuns had been already drawn up by S. Teresa, by authority given her by the Sovereign Pontiff, Pius IV., who had also approved of them. But, as these were drawn up for the monastery of S. Joseph under the jurisdiction of the ordinary, the Saint did not give them to the other monasteries till she had the sanction of the general. She conceals the fact that she had written them herself, and says most truly that the later monasteries received them as the constitutions of the general, who had simply approved of them for the new houses.

given him. The first time he made his visitation he ordered everything so wisely and so well, thereby showing plainly that His Divine Majesty was keeping him, and that our Lady had chosen him to be the succour of her order; and I pray her earnestly to obtain from her Son help for him always, and the grace to advance more and more in His service. Amen.

CHAPTER XXIV.

THE FOUNDATION OF S. JOSEPH OF CARMEL IN THE CITY OF SEVILLE.

1. When the father-master Fra Jerome Gratian came to see me in Veas,[1] as I have just said,[2] we had never met before,

[1] Fra Jerome made his profession March 21, 1573, and on the 4th of August following was created visitor of Andalusia by Fra Baltasar of Jesus, prior of Pastrana, acting under the authority of Fra Francis de Vargas, Dominican, and apostolic visitor of the Carmelites in Andalusia. Notwithstanding his office, he would not leave his monastery of Pastrana without the permission of his superiors, and the visitor apostolic Fra Pedro Fernandez would not grant it. Fra Mariano (see ch. xvii. § 5) therefore applied to the Fra Angel de Salazar, the provincial, for leave to go to Seville on business which he had not settled when he took the habit. He applied also for leave to be accompanied by any father he might name. Nothing was said of the real reason, and Fra Jerome's name was not uttered. The provincial gave the leave required. Fra Mariano chose Fra Jerome to be his companion, and the two friars left Castille for Andalusia. In Toledo, whither they went to see Fra Antonio of Jesus, they were overtaken by a mandate of the general of the order, commanding Fra Mariano to become a priest; and he, against his will, was then made sub-deacon on Ember Saturday, in September. They found Fra Francis de Vargas in his monastery of Granada, being then provincial of his order, who received them with great joy, and gave all his powers to Fra Jerome. The Carmelite provincial having heard of the ordination of Fra Mariano, and having some suspicion that the journey was not meant only for his private affairs, recalled the two friars to Pastrana. They replied that they were ready to obey, but were unable, because under the obedience of Fra Francis de Vargas, the apostolic visitor. They then hastened to Seville, where Fra Jerome remained (not now subject to the provincial) till he was sent for to Madrid, because of the storm that began to threaten the reform. He preached in Seville during Lent, 1575, and then, leaving that city, arrived in Veas in April, while the Saint was still there (*Reforma,* lib. iii. ch. xxi., xxii.; and ch. xxxvi. § 3).

[2] Ch. xxiii. § 1.

though I had wished it much; letters, however, had occasionally passed between us. I rejoiced extremely when I heard he was in the town, for I was longing to see him because of the good accounts I had had of him; but I rejoiced still more when I had begun to converse with him, for he pleased me so much that I did not think that they who had spoken so highly of him really knew him at all. I was in great trouble at the time, but when I saw him our Lord seemed to show me all the good he was to do for us, and therefore during those days I felt such exceeding comfort and happiness that I was in truth astonished at myself. At that time, however, his authority did not reach beyond Andalusia;[1] but when he was in Veas the nuncio[2] sent for him, and then gave him jurisdiction over the barefooted friars and nuns of the province of Castille.[3] My spirit so exulted

[1] The Carmelite friars, unwilling to be reformed, obtained from Gregory XIII., on the 3rd day of August, 1574, the recall of the powers given to the two Dominican visitors by S. Pius V., so far as it enabled them to visit monasteries which the general or his vicars might visit. But as the papal brief did not touch the powers of the nuncio, who was himself commissioned to reform the order, the nuncio, to save the reform from the ruin that threatened it, made Fra Francisco de Vargas and Fra Jerome of the Mother of God visitors of Andalusia, September 22nd of the same year. To make this act safe, the nuncio sent to Rome for advice, and the secretary of His Holiness told him that his powers had been left intact (*Reforma,* lib. iii. ch. xxxix. § 4).

[2] Monsignore Nicholas Ormaneto one of the most zealous prelates of the sixteenth century. He had been in England with Cardinal Pole, and was afterwards present at the council of Trent. He was vicar-general of S. Charles in Milan, and afterwards bishop of Padua. He came to Spain in 1572, and in June, 1577, died in such extreme poverty, the fruits of continual almsgiving, that he had to be buried at the expense of the king, Philip II. (*De la Fuente*), who had the greatest respect for him, and who ordered his burial to be celebrated with the magnificence due to a prelate of such great worth (*Reforma,* lib. iv. ch. xxiii. § 1).

[3] Fra Jerome was in Seville when the nuncio made him visitor of Andalusia, in September, 1574. That first commission was not acted on by Fra Jerome, except in the commandment he gave S. Teresa to found a house in Seville. The second commission, by which he was made visitor of Castille also, was signed August 3, 1575, after he had seen S. Teresa in Veas. The nuncio gave him powers to reform the order both in Andalusia and Castille, and thus armed he began to make his visitation, which in Castille lasted three months. At this time he gave certain constitutions founded on the primitive

in this that during those days I could not thank our Lord enough, and I had no wish to do anything else.

2. At this time they obtained the licence for making a foundation in Caravaca,[1] but it was not such as I required for my purpose; and it became, therefore, necessary for them to send again to the court, for I wrote to the foundresses that the foundation would be made only on certain conditions, not therein expressed; and thus it became necessary to apply to the court again. It was very inconvenient for me to remain there so long, and I wished to return to Castille; but, as the father Fra Jerome, to whom the monastery was now subject—for he was commissary over the whole province of Castille[2]—was there at the time, and, as I could do nothing without his consent, I communicated on the subject with him. He thought that if I were once gone there would be an end of the foundation of Caravaca, and also that it would be greatly for the service of God to found a house in Seville,[3] which to

rule, and on the practices of Fra Antonio of Jesus and S. John of the Cross, who had been in the order longer than he had been (*Reforma*, lib. iii. ch. xxxix. § 3; ch. xli. § 4; ch. xlii. § 1. See above, ch. xxiii. § 12).

[1] See ch. xxvi. below.

[2] The Carmelite fathers who observed the mitigated rule, when they saw that Fra Jerome of the Mother of God had obtained from Fra Francis de Vargas powers to protect those who kept the primitive rule, suspected that he had also, as was the fact, received powers to reform them. They immediately begged the general in Rome to obtain from Gregory XIII. the revocation of the powers entrusted to the two Dominican visitors, and thereby those granted by one of them to Fra Jerome. That was done, but the general waited for the publication of the brief till May 2, 1575, when the general chapter of the order was to meet at Piacenza. This was known in Spain, but, as the powers of the nuncio were not touched by the briefs, Ormaneto made Fra Jerome visitor of Andalusia and Castille (*Reforma de los Descalços*, lib. iii. ch. xxxvi. §§ 1, 2). Most of the previous editions, and perhaps all the translations, including that of F. Bouix and that of Martinez, adopted by the Bollandists, have "province of Andalusia" instead of "province of Castille."

[3] Ch. xxiv. § 3. Fra Jerome stayed about three weeks in Veas (letter 57, but 49 vol. i. ed. Doblado), and commanded the Saint to ask our Lord whether the foundation in Madrid or that in Seville should be the next. The Saint obeyed, and the answer was Madrid. Thereupon Fra Jerome bade her prepare for that of Seville, and the Saint began at once to make her arrangements. Two or three days

him seemed very easy, because persons in authority there, and willing to give him a house at once, had asked it of him. The archbishop of Seville, too, was so well disposed towards the order that he believed he would be greatly pleased, and accordingly it was agreed that the prioress and the nuns whom I was to take to Caravaca should go to Seville. I had always resolutely refrained, for certain reasons, from making any foundations in Andalusia, and if I had known when I went thither that Veas was in the province of Andalusia I should not have gone at all. Though the place is not in Andalusia, I think it is four or five leagues distant from the boundaries of that country; it is, however, in the province, and that is the source of the mistake. But when I saw that it was the will of my superior I yielded at once, for our Lord has given me the grace to think that my superiors are always in the right. Yet I had made up my mind to found a house elsewhere, and had some very grave reasons for not going to Seville.

3 Preparations for the journey were made at once, for the heat was beginning. The commissary, father Gratian, went to the nuncio, who had sent for him, and we to Seville[1] with my good companions, father Julian of Avila, Antonio Gaytan, and a barefooted friar.[2] We travelled in carriages

afterwards Fra Jerome asked her why she obeyed him, who was guided in the matter simply by reasons of his own, rather than our Lord, who had revealed to her that He wished her to go to Madrid. She replied that she could not be so sure of any revelation as she was of his order, and that it was her duty to obey him as her immediate superior. He ordered her to pray once more, and then our Lord bade her go to Seville (*Yepes*, ii. 28)

[1] The Saint, according to her letter (see the preceding note) intended to leave Veas May 16, 1575, but did so only on the 18th, Wednesday before Pentecost, taking with her Mary of S. Joseph, Isabel of S. Francis, Mary of the Holy Ghost, Isabel of S. Jerome, Leonor of St. Gabriel and Anne of S. Albert. The last was not to remain in Seville, for the Saint intended her to be the prioress of Caravaca (*Reforma de los Descalços*, lib. iii. ch. xxxvii. § 3).

[2] He was an ecclesiastic, native of Villarubia, who had followed the Saint from Malagon with his two sisters, who were to become Carmelites. He himself had received the habit in Veas from Fra Jerome, and taken the name of Gregory Nazianzen. Soon after he was made master of novices in Seville, where he was professed March 27, 1576. One of the novices under him was the famous Doria, Nicholas Jesu Maria. At the same time, in Veas, Julian of Avila

well covered, for that is ever our way of travelling, and when we came to an inn we took a room, good or bad as it might be, at the door of which a sister received what we had need of, and even those who travelled with us never entered it. We made all the haste we could, yet we reached Seville only on the Thursday[1] before the feast of the Most Holy Trinity, having suffered on the road from the heat, which was very great; for, though we did not travel on the holy days, I must tell you, my sisters, that, as the sun in its strength struck the carriages, to go into them was like going into purgatory. Sometimes by thinking of hell, at other times that we were doing and suffering something for God, the sisters travelled in great cheerfulness and joy, for the six sisters who were with me had such courage that I think I could have ventured to go with them into the country of the Turks, and that they would have been so brave as to do so; or to speak more correctly, that our Lord would have made them brave enough to suffer for Him, for that was their desire and their conversation, being exceedingly given to prayer and mortification, for, as they were to live so far away, I took care they should be such as were fitted for the work; and all my care was necessary, so great were the troubles that arose, some of which, and they were the heaviest, I will not speak of, because it might touch certain persons.

4. One day before Pentecost God sent them a very heavy cross, which was my falling into a very violent fever. They called upon God, and that, I believe, was the cause of its going no further, for I never had before in my whole life a fever of that kind that did not become much worse. It was so violent that I seemed to have fallen into a lethargy, so unconscious was I. They threw water over my face, but it was so warm, because of the heat, that it gave me hardly any refreshment at all. I cannot help telling you of the poor lodging we had in this our need; they gave us a small room like a shed, which had no window, into which the sun poured whenever the door was opened. You must remember that

received the Carmelite scapular from Fra Jerome. There Catherine of Jesus—Catalina de Sandoval—saw Fra Juan de la Miseria on his way to Seville, and recognised the friar she had seen in a vision twenty years before (*Reforma de los Descalços,* lib. iii. ch. xxxvi. § 6). See ch. xxii. § 21.

[1] May 26th, 1575.

the heat there is not like that of Castille, being much more oppressive.

5. They laid me on a bed, but as it was so uneven I would have preferred being laid on the floor. I could not lie on it, for it seemed as if made of sharp stones. What illness is! in health everything is easy to bear. At last I thought it best to rise and go on, for it seemed to me easier to bear the heat of the sun in the open country than in that little room. Oh, those poor souls in hell! for them there is no change; for that seems a relief, even if it be from one suffering to another. It has happened to me to have a very violent pain in one side, and to find an apparent relief in changing my place, though I had another pain as violent in the other: it was so now. I was not at all distressed, so far as I remember, at my illness; the sisters felt it much more than I did. It was the good pleasure of our Lord that its extreme violence did not last more than one day.

6. A little before, I do not know if it was two days, something else befell us that placed us in no slight danger when crossing the Guadalquivir in a boat. When they had to ferry the carriages across they could not keep close to the rope, and they had therefore to make a tack in the river, although in tacking also the rope was of some help to them; however, it happened that those who held the rope either let it go or lost it, I do not know which, and the boat went off with the carriages away from the rope, and without oars. I was more concerned for the distress of the ferryman than about the danger; we began to pray, and the boatman to shout. A nobleman in a neighbouring castle was looking on, and, pitying our condition, sent people to our succour, for at that moment we had not yet lost the rope, and our brethren with all their might were holding on to it; the force of the current, however, was too much for them, and some of them were even thrown down. A little boy of the ferryman, whom I shall never forget, stirred up my devotion exceedingly; he must have been, I think, about ten or eleven years old; his distress at the sight of his father in trouble was such as to make me give praise to our Lord. But, as His Majesty ever tempers our trials with His compassion, so it was at this time, for the boat struck on a sandbank, on one side of which the water was shallow, whereby they could come to our relief. We should have found it very hard to recover our road, because

it was now night, if one who had come from the castle had not become our guide. I did not intend to speak of these things, which are of little importance, for I have said enough of the difficulties we met in our journeys—I have been pressed much to speak more at length.

7. A trouble far greater than those I have mentioned befell us on the last day of Whitsuntide. We hurried on so as to reach Cordova early in the morning, that we might hear mass unseen by anybody. We were directed to go for greater retirement to a church on the other side of the bridge. When we were ready to cross we were without the permission necessary for carriages, which only the governor could give, and as people were not yet up two hours passed away before it was obtained, and a great crowd came about us to find out who were the travellers. We did not care much about this, for as we were perfectly concealed they could not see us. When permission to cross was given the carriages could not pass through the gate of the bridge; it was found necessary to use the saw, or something of that kind, I know not what, and that occasioned the waste of more time.

8. At last when we reached the church in which father Julian of Avila was to say mass we found it full of people, for it was dedicated to the Holy Ghost; it was a great solemnity, and a sermon was preached: of this we knew nothing. When I saw it all I was greatly distressed, and thought it would have been better for us to have gone on without hearing mass than be in the midst of so much confusion. Father Julian of Avila did not think so, and as he was a theologian we had all of us to yield to his opinion; all the others who were with me would perhaps have followed mine, and it would have been very wrong. I do not know, however, that I should have trusted to my own opinion alone. We alighted close to the church; though nobody could see our faces, for we always wore our large veils, it was enough to disturb everybody to see us in them, and in our white mantles of coarse cloth which we wear, and in our sandals of hemp: so it happened. The surprise, indeed, was great for me and for everybody: as for myself, it must have taken away my fever altogether. As we were entering the church a good man came up to me, and made a passage for us through the crowd. I begged him to take us to one of the chapels; he did so, and closed it upon us, nor did he leave us before he had led us

out of the church again. A few days later he came to Seville, and said to a father of our order that he thought that because of the service he had rendered us God had been very good to him, for a large estate, of which he had no expectation, had come into his possession. I tell you, my daughters, that these were some of the worst moments I ever passed, though you may perhaps think nothing of it, for the people were in confusion as if bulls had broken in among them. I therefore did not wait for the usual hour for quitting that place, though there was no place near where we could take our rest at noon: we found it under a bridge.[1]

9. On reaching the house in Seville[2] which the father Fra Mariano had hired for us—he had had directions to do so—I thought everything was done; for, as I said before,[3] the archbishop[4] was very favourable to the barefooted Carmelites, and had occasionally written to myself showing me great affection; it was not enough, however, to spare me much suffering, for so God did will it. The archbishop is a great enemy of all monasteries of nuns founded in poverty, and he has his reasons. The mischief, or, to speak more correctly, the good, so far as this foundation is concerned, lay in silence on this point, for if they had told him all before I had set out on my journey I am certain he never would have given his consent. But the father-commissary and father Mariano, most fully persuaded that he would give it, that my coming would be a very great pleasure to him, and that they were doing him a very great service in bringing me, said nothing to him beforehand, and, as I was saying, they might have committed a great mistake if they had told him, thinking they were doing right; for in founding the other monasteries the first thing I sought was the sanction of the ordinary, according to the decree of

[1] It was on this day and at this place that the Saint made the vow of obedience to Fra Jerome of the Mother of God, of which she speaks in *Relation* iii. § 3. See *Relation* vi, § 3.

[2] On Thursday, May 26, 1575, within the octave of Pentecost. See above, § 4.

[3] See § 3 above.

[4] The archbishop of Seville was the celebrated Don Cristobal de Roxas y Sandoval, previously bishop of Oviedo and Cordova. He was translated to Seville in 1571, and lived till 1580. He had been present in the Council of Trent, and was very zealous for ecclesiastical discipline, and most charitable to the poor (*De la Fuente*).

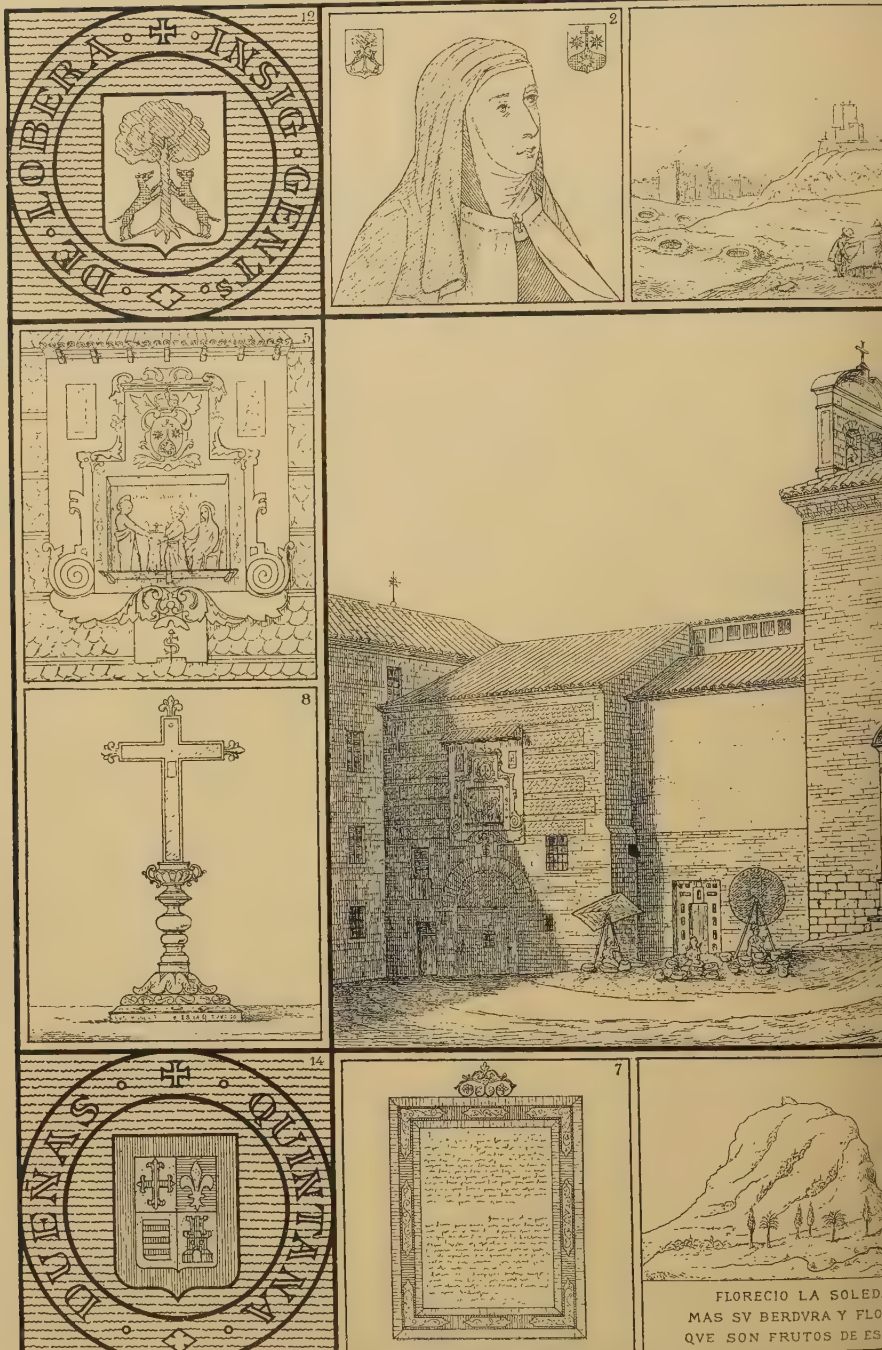
the council.[1] Here we not only took it for granted but looked on the monastery as a great service done to the archbishop, as indeed it was, and as he acknowledged afterwards; only it was our Lord's good pleasure that no foundation should be made without great suffering for me, some in one way, some in another.

10. Having reached the house hired for us, as I said before, I meant to take possession at once, as I was in the habit of doing, that we might say the divine office, but father Mariano—it was he who was there—began to suggest delay, for he, to avoid giving me pain, would not tell me everything. But, as his reasons were insufficient, I saw where the difficulty lay—no permission had been given; and so he asked me to allow the monastery to be endowed, or something of that kind; but I do not remember what it was. At last he told me that the archbishop was not disposed to sanction a monastery of nuns—that he had never sanctioned one since he became archbishop, nor even during the many years he had been here and in Cordova, great servant of God as he is; still less would he sanction a monastery founded in poverty.

11. This was nothing else but saying that the monastery was not to be founded at all. In the first place, it would have been very sad for me to do this in the city of Seville; I might, however, have done it in those parts of the country where I had founded monasteries endowed; it was in small villages where they must have been so founded, or not at all, because there were no other means of sustaining them. In the next place, we had not a farthing remaining after paying the expenses of the journey, and we had brought nothing with us except that which we had on, a tunic or two and a hood, and what served as a covering for us in the carriages; and then to send back those who had come with us we should have had to borrow money. Antonio Gaytan had a friend there, and he lent us some, and father Mariano begged some for furnishing the house; we had no house of our own, and thus the foundation seemed impossible.

12. The archbishop allowed us, but it must have been after urgent pressing on the part of Mariano, to have mass

[1] Nec de cetero similia loca erigantur sine episcopi, in cujus diœcesi erigenda sunt, licentia prius obtenta (Conc. Trident. Sess. xxv. c. iii).



Hye Hoys, del

1. **Subterranean prisons,** in which the Moors kept their Christian captiv Chapel of the Martyrs, built there later, and given with the chaplain's house to Discalced Friars in 1573. (After an engraving of 1563.) 2. **Anne of Jesus** of Lobera family. 3. **Church and monastery of Discalced Carmelites.** Market peo Collegians still wearing the dress of St. Teresa's time. 4. **Enigmatical group** white marble which surmounts the side door of the church. 5. **Bas-relief,** also marble, representing the Holy Family, set into the facade of the monast **6. Original letter from St. Teresa,** preserved in the Collegiate church at Pastra **7. St. Teresa's renunciation** of the Mitigated Rule; fac-simile of the Saint's writ

Bruges, P Raoux, Sc

8. **Wooden cross,** encased in a silver mounting and with a silver pedestal. According to the inscription St. Teresa wore the cross for fourteen years, and Our Lord once took it in his hand. 9. **Wooden cross** found in the tomb of St. Teresa. 10. **Mural painting in the portress'** room of the Carmelites of Salamanca. 11. **Thomas of Jesus,** founder of the Discalced Carmelite Friars in Belgium. 12. **Arms of the de Lobera family.** 13. **Arms of the de Cordova family.** 14. **Arms of the family of Quintana Dueñas,** one of whose members helped to introduce the Discalced Carmelites into France. 15. **Arms of the city of Granada.** (See Appendix, note 25.)

said on the feast of the Most Holy Trinity,[1] and that was the first. He sent a message to the effect that no bell was to be rung or even set up, but that was done already. We continued thus for a fortnight, and I know I had made up my mind, but for the father-commissary and father Mariano, to go back with my nuns, with very little regret, to Veas, to make the foundation in Caravaca. I had much more to bear with during those days—how long it was I know not, for I do not remember—I think it was more than a month—for our immediate departure would have been less intolerable, seeing that the existence of the monastery had been made known already. Father Mariano would never let me write to the archbishop, but he won him over by degrees himself, and by the help of letters of the father-commissary from Madrid.

13. One thing set me at ease from much scruple; this was that mass had been said with the archbishop's leave, and we always said our office in choir. He sent some people to visit me, and to tell me that he would come soon himself. It was one of his chaplains whom he had sent to say the first mass. I saw clearly by this that all that happened seemed to have no other end but to keep me in pain. The sources of that pain, however, were not in anything I or my nuns had to suffer, but in the distress of the father-commissary, who was much afflicted because he had ordered me to go thither; and his distress would have been very great if any mishap occurred, and there were many things to bring that about.

14. At this time, too, the fathers of the mitigation came to know why the foundation had been made.[2] I showed them my letters from the most reverend our father-general. They were satisfied with them, but if they had known what the archbishop was doing I do not think they would have been so; but of that they knew nothing, for everybody believed that the foundation gave him very great joy and pleasure.

[1] May 29, 1575.

[2] The Saint speaks of this visit in a letter to the general, written from Seville, June 18, 1575 (Lett. 59; but Lett. 72 vol. iv. ed. Doblado). The prior of the Carmelites of the Observance, Fra Miguel de Ulloa, was one of the visitors. They asked by what authority the monastery had been erected, and on being shown the letter of the general asked for a copy of it. The Saint knew that the copy might be made use of against her, and refused to grant it. (Note of Fra Anton of S. Joseph.)

It pleased God at last that he came to see us, when I spoke to him of the harm he was doing us. In the end he told me to do what I liked and as I liked, and from that time forth was gracious and kind to us on every occasion that offered.[1]

CHAPTER XXV.

S. JOSEPH OF SEVILLE.

1. No one would suppose that in a city so rich as Seville, and among a people so wealthy, I should have had less help in making a foundation than in any other place wherein I had been.[2] They did so little for me that I sometimes thought it would not be well for us to have a monastery there. I do not know whether it be that part of the earth where I have heard people say the devils, by the permission of God, have more power to tempt us.[3] They pressed hard

[1] The archbishop wished the nuns to come to Seville from the first, but he did not wish them to have a separate monastery of their own order. His purpose was to distribute them among the several monasteries within his jurisdiction, in order that by their fervour and good example those monasteries might be reformed and made better (*Yepes,* ii. ch. 28).

[2] The nuns lived in the most extreme poverty, sleeping on the floor; and the dishes for their table, lent by their neighbours for the first day, were sent for on the next and returned. In a few days a charitable lady, Doña Leonor de Valera, heard of their distress, and gave alms secretly to a good woman, whose devotion it was to succour the needy. But the poor Carmelites were hardly the better for the charity of Doña Leonor, though intended for them alone, because the good woman who was to carry it to them took it into her head that they were not in great want, and divided the alms among others (*Reforma,* lib. iii. ch. xxxvii. § 5).

[3] The Saint was a Castilian by birth and education and was not without a certain prejudice against the people of Andalusia, against whom the proverb runs, *Jesus y Cruzes y pedradas en los Andaluzes.* The Castilians, who are a most sincere sort of people, have made this proverb against the Andalusians who are more crafty and deceitful, as living near the sea and learning of strangers. They call upon the holy name of Jesus to assist them against those people, make the sign of the cross as they do against the devil, and, thinking all this too little, add, they must throw stones at them. (*Pineda,* in voce "Jesus.")

upon me, for never in any other place was I so weak and cowardly. Certainly I did not know myself, though I did not lose my ordinary trust in our Lord. I was, however, so different from what I usually am ever since I began these foundations, that I felt our Lord was in some measure withdrawing His hand, that He might abide in Himself, and that I might see that any courage I had before was not mine.

2. I remained there from the time already mentioned till a little before Lent;[1] I never thought of buying a house, and I had not the means of doing so, neither was there any one who would be surety for us. As for those who had spoken so much to the father, the apostolic visitor, about entering the order, and who had asked him to bring the nuns to Seville, they must have seen later that our life was too austere, and that they could not bear it. One only came to us, of whom I shall speak later.[2] And now the time was come to order me to leave Andalusia, for other matters were now pressing here.[3] It was a very great grief to me to leave the nuns without a house of their own, though I saw that I was of no use whatsoever there, for that grace which God gives me of finding some one to help us in our work God did not give me there.

3. It pleased God that a brother of mine, Lorenzo de Cepeda, arrived at this time from the Indies, where he had been living for more than thirty-four years. He took it more to heart than I did that the nuns had no house of their own, and helped us much, especially in finding for us the house wherein they dwell now. I, too, was then much more urgent in my prayers to our Lord, begging Him not to let me leave them without a house, and I made the sisters pray to Him for the same object, and to the glorious S. Joseph; we had many processions and made many prayers to our Lady. Relying on these, and seeing my brother bent on helping us, I began to treat about the purchase of certain houses, and, though the matter seemed to be arranged, yet all came to nothing

[1] Ash Wednesday fell on March 7 in 1576, and the Saint had arrived in Seville on Thursday, May 26, 1575. See ch. xxiv. § 9.

[2] See ch. xxvi. § 3.

[3] The Saint had now been ordered by the provincial to leave Seville and take up her residence in some other monastery, the choice of which was, however, left to her.

4. When I was in prayer one day, beseeching God to give them a house, seeing that they were His brides and were so anxious to please Him, He said to me, "I have heard you; let Me be." I was very glad, considering the house already gained, and so it was—His Majesty saved us from buying one with which everybody was pleased because the site was good; it was so old and in so ruinous a state that we were buying merely the site, and that for a little less than the house we are in cost us. When the matter was settled, and nothing remained but the drawing up of the deeds, I was not at all satisfied; it seemed to me that the last word I had heard in prayer was not fulfilled in that house, for that word, as I understood it, meant that God would give us a good house; and it was His pleasure to do so, for the very person who had sold the house, notwithstanding his great gain thereby, made difficulties about the deeds when the time for signing them had come. We were, therefore, free to abandon our bargain without difficulty on our part; and it was a great grace of our Lord to us, for those who might have had to live in it would never in all their life have finished the repairs it needed; it would have been a great trouble to them, and their means were scanty.

5. We had much help herein from a servant of God, who almost from the day of our arrival, when he knew that we had no one to say mass, came every day to say it, though his house was far away, and the heat excessive. He was Garcia Alvarez,[1] a very good man, and respected in the city for his good deeds, and to which alone he was always devoted, and if he had been wealthy we should never have been in any want. As he knew the house well, he thought it very foolish to give so much for it, told us so every day, and wanted us to speak about it no more. He and my brother went to see

[1] This good priest became chaplain and confessor to the nuns, and in November of this year began to make the Saint uneasy. He interfered with the discipline of the house, kept his penitents long in the confessional, and introduced into the monastery any confessor a nun might wish to consult. When the prioress, Mary of St. Joseph, remonstrated with him, he went about the city and consulted others as to whether a prioress could meddle with anything relating to confession. S. Teresa applied to Fra Pedro Fernandez, the visitor, who, being at Seville, inquired into the matter, and ordered the prioress to dismiss the indiscreet confessor. (Note of Fra Anton of S. Joseph to Lett. 113; but 84 vol. ii. ed. Doblado.)

that wherein the sisters are now living, and returned so pleased with it—and justly so, for our Lord meant it for us—that in two or three days the deeds were drawn up.

6. We had some trouble in moving into it, for they who were then living in it would not go out, and the Franciscan friars, who lived close by, came at once to beg of us not to go in on any account. If the deeds had not been drawn up and signed I might have thanked our Lord to have the contract set aside, for we were in danger of paying 6000 ducats, the price of the house, without being able to take possession. Not so did the prioress[1] look on it; she thanked God the bargain could not be broken,[2] for His Majesty gave her more faith and courage than to me in all that related to that house, and she must have greater courage than I have in everything, for she is much better than I am. We were in this trouble for more than a month; then it pleased God that we should remove, the prioress and myself with the two other nuns; we did so by night, and in great fear, that the friars might know nothing about it before we took possession; they who went with us said that they thought every shadow they saw was a friar.

7. Early in the morning the good Garcia Alvarez, who came with us, said the first mass,[3] and we had no fear now. O Jesus, what fears I have had when taking possession! If when doing no evil, but serving God, such fears are felt, what must it be with those persons who go about doing evil against God and their neighbour? I know not what gain they can have, or what pleasure they can seek with such odds against them.

8. My brother was not here then, for he had taken sanc-

[1] This was Mary of S. Joseph, born in Molina, of Aragon, and a professed nun in the monastery of Malagon (*Reforma de los Descalços*, lib iii. c. xxxvii. § 4) Her name in the world was Maria de Salazar; she was living with Doña Luisa de la Cerda when the Saint visited the latter in 1562, and was prioress of Lisbon when Ribera wrote the *Life of S. Teresa* (*Ribera*, i. 8).

[2] The house belonged to Pedro Pablo, a minor canon of the Cathedral, and was in the street called La Pageria. The house was good, but the neighbourhood evil, and the nuns removed to another in 1586 (*Reforma*, lib. iii. c. xlvi. § 1).

[3] Julian of Avila had returned in the beginning of June, 1575 (Lett. 58; Lett. 54 vol. iii. ed. Doblado).

tuary on account of a certain mistake made in the deed,[1] which was drawn up in a hurry—a mistake that involved a great loss to the monastery—and as my brother was our security they wished to take him to prison As he was a stranger his imprisonment would have distressed us, and as it was we were in trouble, for until he assigned some of his property as security there was trouble enough. Later on the matter was arranged satisfactorily, though, to give us more trouble, we did not escape litigation for a time. We shut ourselves up in certain rooms on the ground floor, and my brother was there all day among the workmen, and supplied us with food, and indeed had done so for many days before, for, as everybody did not know of the monastery, because it was a private house, we received but scanty alms except from the prior of the Carthusians of Las Cuevas, a great servant of God. He was a native of Avila, and of the Pantoja family.[2] God inspired him with such great affection for us from the time we came here, and I believe it will last, so that he will help us to the end of his life. It is only reasonable, therefore, my sisters, if you should read this, that you should pray to God for one who has done so much for us, and for others also, whether he be living or dead. I write this for that end: to this holy man we owe much.

9. We were thus occupied for more than a month—so I believe, but my memory is so bad in reckoning time, and so I might be wrong; more or less must always be understood when I speak of days, and it does not matter much. My brother was very busy during this month in converting certain rooms into a church, and in furnishing it throughout, so that none of the labour fell upon us.

10. When it was finished I wished to have the Most Holy Sacrament reserved without noise—for I very much dislike giving trouble when it can be helped—and said so to the

[1] The notary who drew up the deeds made the mistake, as appears from a letter of the Saint to Fra Mariano, May 9, 1576 (Lett. 73; but Lett. 33 vol. iii. ed. Doblado). Her brother, Don Lorenzo, took refuge in the monastery of the Carmelites with Fra Jerome of the Mother of God, and was there on the 29th April, 1576, as the Saint writes of it on that day (Lett. 72; but Lett. 47 vol. i. ed. Doblado).

[2] His name was Fernando Pantoja, according to De la Fuente (Lett. 228; Lett. 17 vol. i. ed. Doblado); but Bouix gives him the name of Gonzalve (Lett. 208, vol. iii. p. 26).

father Garcia Alvarez. He spoke about it to the father prior of Las Cuevas, and they considered our affairs as if they were their own. Their opinion was that it could not be done as I wished, for if the monastery was to be known in Seville the Most Holy must be solemnly reserved, and they went to the archbishop. It was settled among them all that the Most Holy Sacrament should be brought with great solemnity from one of the parish churches. The archbishop ordered the clergy and certain confraternities to join the procession, and the streets to be decorated.

11. The good Garcia Alvarez adorned our cloister, which I have said served us then for a passage, and the church with the utmost care. He prepared handsome altars and arranged many devices. Among these was a fountain of orange-flower water, which we had neither wished for nor had anything to do with; it was afterwards a great joy to us. It was a comfort to us to witness such solemn preparations for our feast, so much decoration of the streets, the music, and the minstrelsy. The holy prior of Las Cuevas told me that he had never seen anything like it in Seville, and that he looked on it all as being visibly the work of God: he was in the procession himself, which was an unusual act on his part. The archbishop carried the Most Holy Sacrament.[1] You see here, my children, the poor Carmelites honoured of all,[2] who shortly before seemed as if they could not get a drop of water, though there was plenty in the river. The people came in crowds.

12. A strange thing happened, according to the account of those who saw it. After many salvoes of artillery and rockets discharged, when the procession was over and night was coming on, the people wished to have more, when some powder, I know not how, took fire; and it was a great marvel to all that he who had it was not killed. A huge flame rushed upwards to the top of the cloisters, the ceiling of which was covered with silk hangings, which everybody expected to see burnt to ashes; but it was not damaged in the slightest degree.

[1] June 3, 1576, on the Sunday within the octave of the Ascension. See below, ch. xxvi. § 1.

[2] At the end of the function the Saint knelt before the archbishop and begged his blessing, but to her great confusion the archbishop, in the presence of a great crowd, begged the Saint to bless him (*Reforma de los Descalços*, lib. iii. ch. xlviii. § 1).

though made of purple and gold. But what I am going to say is astonishing: the stonework of the cloisters close under the silk was black with smoke, while the silk above remained unsoiled as if the fire had never reached it. Everybody was amazed at the sight. The nuns gave thanks to our Lord, for they could never have paid for the hangings. Satan must have been so vexed at the solemnity which had been kept, and at the sight of another house of God, that he would have his revenge somehow, and His Majesty would not let him. May He be blessed for ever and ever!

CHAPTER XXVI.

S. JOSEPH OF SEVILLE—OF THE FIRST NUN WHO ENTERED THE HOUSE.

1. You can well imagine, my daughters, the joy we had that day. Mine, I may say, was very great, especially when I saw that I was leaving the sisters in so good a house, so well placed, the monastery known, and with nuns in it who could pay the greater part of the sum it cost, so that by the help of those who should come to fill up the number, however small their dowry, they might live without being in debt. What gave me the greatest joy of all was, that I had had a share in their troubles, and when I had to rest myself I went away. This festival took place on the Sunday before Pentecost, 1576. Immediately after, on the Monday, I left the place, to escape the great heat then beginning, and to avoid travelling, if possible, in Whitsuntide, and to keep the feast in Malagon, where I wished much to stop a day; that is why I made such haste to be gone.[1]

[1] The Saint left Seville June 4, 1576, attended by her brother Don Lorenzo. Fra Gregorio Nazianzen, now professed, went with her. She was in Malagon on the 11th, where she was still in the beginning of July. By order of Fra Jerome she went to Avila, but soon returned to Toledo, bringing with her as her companion and secretary the venerable Anne of S. Bartholomew. On the 9th day of August the Saint was in Toledo, watching the storm that had burst on the order, and waiting for the calm.

2. It was not our Lord's pleasure that I should hear mass even once in the church; the joy of the nuns was seriously disturbed by my departure, which they felt much. We had been together for a year, and had suffered so much, as I have already said; but I do not recount here our greatest troubles. I believe myself that, with the exception of the foundation in Avila, with which none other is to be compared, I never had so much to endure anywhere as here, because my trials were for the most part interior. May His Divine Majesty grant that He may be always served in this house! as I trust He will be, for if it be so everything else is as nothing. His Majesty has begun to draw good souls into the house. As to those in it whom I took with me, five in number, I have already said how good they were: that is only a part of what might be said of them, and that the least.

3. I will speak of the first who entered, because her story will give you pleasure. She was the daughter of most pious Christians, her father a highlander. When she was still a child, about seven years of age, an aunt of hers begged her mother to let her have her, as she had no children of her own. She took her home, and must have caressed her and shown her love for her, as was natural, for certain women in her service, who, before the child came, had hopes of inheriting some portion of her property, seeing clearly from the love shown her that the aunt would leave her the greater part, agreed together to have her removed out of the way by a diabolic act, which was, to accuse the child of an intent to murder the aunt, and of having given some money to one of them for the purchase of corrosive sublimate. This was told to the aunt, and as all the three said the same thing she believed them; the mother of the child, who is a most excellent woman, did so also.

4. The mother took the child and carried her home, thinking that in her she was nurturing a very wicked woman. Beatriz of the Mother of God—for that is her name—told me that for more than a year her mother continued to whip and torture her, and to make her sleep on the bare floor, because she wanted her to confess so great a wickedness. When the poor child said she had done no evil, and that she did not know what corrosive sublimate was, her mother thought the worse of her, as one possessed of a spirit to hide her sin. The poor mother was distressed when she saw her

thus hardened in her denial, thinking she could never be reformed. It is strange the child did not accuse herself to escape such chastisements, but as she was innocent God gave her strength always to speak the truth.

5. But, as His Majesty helps those who do no wrong, He chastised two of those women so severely that they seemed to be mad; they sent for the child secretly to come to her aunt, and begged her to forgive them, and unsaid everything now they were at death's door. The third woman did as much—she died in childbirth. In a word, all the three died in great pain: it was a chastisement for that which they had made the innocent child to suffer. I know all this, not from herself only, for afterwards her mother, when she saw her a nun, distressed at the evil treatment she had received at her hands, recounted it to me with other matters; she had been most cruelly treated. God permitted the mother, who had no other child, and who was a very good Christian, to be thus cruel to her own daughter, whom she loved exceedingly. She is a most truthful and pious person.

6. When the child was a little more than twelve years of age she read in some book the life of S. Anne, and conceived a great devotion to the saints of Mount Carmel, it being said there that the mother of S. Anne—I think her name was Merenciana—used to converse often with them. Hence her devotion to the order of our Lady became so strong that she made a vow of chastity, and promised to become a Carmelite nun. Whenever she could she spent many hours alone and in prayer. God and our Lady gave her great and very special graces. She wanted to become a nun at once, but durst not on account of her father and mother; besides, she did not know where to find the order, which was strange, for, though there was a monastery of the mitigation in Seville, she never knew of it till she heard of our monasteries many years afterwards.

7. When she was old enough to be married her father and mother considered on whom they should bestow her, she being still very young. They had now however, no other child, for her brothers were all dead, and she, the least cherished, alone remained. She had one brother living when that affair happened of which I have been speaking, and he had defended her, saying that the story was not to be believed. When the marriage was already settled they spoke to her

about it, thinking that she would make no objection; but she told them that she had made a vow never to marry, and that she never would be married even if they were to kill her.

8. Her father and mother took it into their heads that she had misbehaved herself in some way, and therefore would not marry: it was a delusion of Satan, or a self-deception which God permitted to make a martyr of her. So they, having promised her in marriage, and seeing what an affront it was to the bridegroom, beat her so much and treated her so cruelly—even wishing to strangle her, for they used to throttle her—that it was fortunate they did not kill her. God, who had chosen her for other things, gave her life. She told me that at last she scarcely felt the ill-treatment at all, for she used to think of the sufferings of S. Agnes, which our Lord brought to her recollection, and that she rejoiced to suffer something for His sake, and did nothing else but offer up her wrongs to Him. They thought she would die, for she was three months in bed unable to move.

9. It seems very strange that a young girl, who never left her mother's side, and whose father, as I have heard, was so prudent, could be thought so ill of, for she was always pious and modest, and so charitable that whatever she could get she gave away in alms. When our Lord wishes to give any one the grace to suffer He has many ways of doing so. Some years after this, however, He made them see the goodness of their child; they would then give her what she wanted for her alms-deeds, and the persecutions were changed into caresses. Nevertheless, everything was a trial to her because of her wish to be a nun, and so she lived on, as she told me, in great distress and sadness of heart.

10. Some thirteen or fourteen years before father Gratian went to Seville, and when there was no talk of barefooted Carmelite friars, this happened:—She was with her father and mother and two women from the neighbourhood when a friar of our order came in, clad in serge as they are now and barefooted. They say his countenance was cheerful and venerable, but he was so old, however, that his beard, which was long, looked like silver threads; he stood close beside her, and began to address her in a language which neither she nor any of the others understood, and when he had done speaking he made the sign of the cross over her three times, saying, "Beatriz, God make thee strong," and went away. While he

remained nobody stirred: they were amazed. Her father asked her who he was. She thought that he knew him.[1] They rose up in haste to look for him, but they saw him no more. She was greatly consoled herself, and all were amazed, for what they had seen was the work of God, and in consequence of it they made much of her, as I have just said. All these years, I believe fourteen, passed away, she herself always serving our Lord, and praying Him to fulfil her desire.

11. She was in great distress when the father-master Fra Jerome Gratian came to the neighbourhood. One day she went to hear a sermon in one of the churches of Triana—it was there her father was living—not knowing who the preacher was to be, and there saw the father-master Gratian go to receive the benediction. When she saw him in his habit and barefooted she thought at once of him whom she had seen before; the habit was the same, but the age and the countenance were not, for father Gratian was not yet thirty years of age. She told me that she almost fainted away in the excess of her joy, for, though she had heard that there was a monastery in Triana, she did not know it belonged to the Carmelites. From that day forth she tried to go to confession to father Gratian; it was the will of God, however, that she should have no little trouble, for she applied to him as often as twelve times—it might be more or less—but he never would hear her confession. She was young and beautiful, for she must have been then not twenty-seven, and he, being extremely careful, would not have any relations with persons like her.

12. One day in the church—she too was most careful herself—a woman asked her what the matter was, for she was weeping. She said that she had made so many efforts to speak to that father, who was then hearing confessions, and all to no purpose. The woman took her to the confessional, and asked him to hear her confession; and so she made a general confession to him. He, when he saw so noble a soul, was greatly comforted himself, and comforted her too by telling her that Carmelite nuns might be coming, and that he would make them receive her immediately; and so it came to

[1] She admitted in after times to her confessors and others whom she could trust that it was the great prophet Elias. It was a tradition in the order also that Beatriz had then a vision of the prophet of Mount Carmel (*Reforma*, lib. iii. ch. xxxviii. § 8).

pass, and the first thing he ordered me to do was to receive her the first of all, for he was satisfied with her spirit, and told her so. When we came she took much pains to keep our arrival from the knowledge of her father and mother, for if they knew of it she would have had no opportunity of coming to us. And so, on the very day of the feast of the Most Holy Trinity, she left the women who used to attend her behind, for her mother did not go with her to confession, and the monastery of the Carmelites, where she always confessed, and to which she gave great alms, as well as her father and mother for her sake, was at some distance.

13. She had arranged with a very great servant of God to take her, and told the women who used to attend her that the woman with whom she was going out was very well known in Seville as a great servant of God, given to good works, and that she would return immediately. They accordingly let her take with her the habit and mantle of frieze; how she carried them I know not, unless it was her joy that made everything light. Her only fear was that somebody might stop her and find out what she was carrying, for she was walking out in a way most unusual for her. What cannot the love of God do? She had now no respect of persons, and thought of nothing but of the possibility of her desire being frustrated; we opened the door to her at once. I sent word to her mother, who came as if beside herself, but said that she saw that God was gracious to her child, and, though she was distressed because she could not speak to her, yet she was not immoderately so, as others are; on the contrary, she gave us at once very large alms.

14. The bride of Jesus Christ began to rejoice in the happiness so much desired. She was so humble, and so pleased with whatever she had to do, that we found some trouble in taking the broom out of her hands. She who had been made so much of at home found all her recreation in hard work. The great happiness she felt caused her to gain flesh at once, which so struck her father and mother that they were glad to see her in the monastery.

15. Some two or three months before the time of her profession, that she might not have so much joy without suffering, she fell into most grievous temptations; not because she was not determined to make her profession, but because she thought the religious life most hard to bear. She forgot

all the years during which she had suffered so much to gain the blessing she now had, and Satan tormented her so cruelly that she could not help herself. Nevertheless, doing violence to herself, she conquered him, and in the midst of her torments made a resolution to be professed.[1] Three days before her profession our Lord, who would not let her strength be tried any longer, visited and consoled her in a most special way, and put Satan to flight.

16. She was now so consoled that during those three days she seemed to be beside herself with joy, and for good reasons —the grace she had received was great. Within a few days after she entered the monastery her father died, and her mother took the habit in the same house, giving to it by way of alms all she possessed. The mother and child are living in the greatest joy, edifying all the nuns, and serving Him who has bestowed upon them so great a grace. Moreover, a year had not passed by when there came another, very much against the will of her father and mother. Thus our Lord goes on, filling this His house with souls so eager to serve Him that neither the austerities nor the strictness of enclosure can stand in their way. May He be blessed for ever and ever! May He be praised for ever and ever! Amen.

CHAPTER XXVII.

THE FOUNDATION OF THE MONASTERY OF S. JOSEPH IN CARAVACA.

1. When I was in S. Joseph's, Avila, about to depart for the foundation in Veas, of which I have spoken already,[2] with everything settled except the immediate preparations for

[1] Beatriz of the Mother of God fell away for an instant, and was the cause of great sorrow and trouble to the Saint and to the monastery of Seville. The confessor of the house was not a prudent man; the prioress, Mary of S. Joseph, says he was "ignorant, puzzle-headed, and inexperienced;" he interfered with the discipline of the house, and on being checked, complained, and led away some of the nuns who had been overindulged by his feeble direction. Among those who failed was Beatriz of the Mother of God, and perhaps the chief of the faction. She soon saw her errors and repented, living ever after a most admirable life, which ended in 1623.

[2] Ch. xxii.

the journey, there came to me a special messenger from a lady who lived in Caravaca, called Doña Catalina,[1] to tell me that three young women, after hearing a sermon by a father of the Society of Jesus, had come to her house, determined never to quit it till a monastery should be built in that place. It was an act which they must have arranged with that lady, who is the person who helped them in that foundation. They were children of the greatest persons in that town.[2] One was the daughter of Rodrigo de Moya, a very great servant of God, and a man of great prudence. They had money enough among them for a work like this. They knew what our Lord had done in the foundation of these monasteries, having heard of them from the fathers of the Society of Jesus, who always countenanced and helped us.

2. When I saw the earnestness and fervour of these souls, who sent so far for the order of our Lady, my devotion was kindled, and I felt a great wish to further their good intention. Having ascertained that the place was near Veas, I took with me more nuns than I was in the habit of doing, purposing to go thither when the foundation in Veas should be settled; for, judging by the letters, I thought we could not fail in making the arrangement.

3. But my plans were of little use, for our Lord had decreed otherwise, as I said in the history of the foundation of Seville.[3] They had obtained permission of the council of the orders, but it was such as made me give it up, though I had resolved to go thither. The truth is, that when I found out at Veas where the place was,[4] that it was so far away, and what a labour it would be to visit the nuns, and that superiors might take it amiss, I was not very willing to go

[1] Doña Catalina de Otalora was the wife of the licentiate Muñoz, a member of the council of the Indies and of the council of Castille. The young ladies were Doña Francisca de Saojosa, a cousin of Doña Catalina; Doña Francisca de Moya, and Doña Francisca de Tauste (*Ribera*, iii. 7). The daughter of Rodrigo de Moya was called Doña Francisca de Cuellar, as the daughters did not always bear their father's name. Her mother was Doña Luisa de Avila. She was twenty-four years old when she took the habit, in 1576, professed in October, 1577, died in August, 1605 (*Fra Anton of S. Joseph*, note to Lett. 70; but Lett. 47 vol. iii. ed. Doblado).

[2] Tres donzellas nobles (*Reforma*, lib. iii. ch. xliv. § 1).

[3] Ch. xxiv. § 2.

[4] Caravaca is in the old kingdom of Murcia, and famous for a miraculous cross.

and make that foundation. However, as I had raised certain expectations, I begged the father Julian of Avila and Antonio Gaytan to go and see how the matter stood, and to put an end to it if they should think it right to do so. They found it had been very much neglected, not by those who were to become nuns, but by Doña Catalina, who was the chief person concerned in it, and who lodged the young women in a room by themselves, as if they were already withdrawn from the world.

4. The nuns were so earnest, especially two of them—I am speaking of those who were to become nuns—that they completely won over Julian of Avila and Antonio Gaytan—so much so that they had the deeds drawn up before they returned, and came away leaving the nuns in great joy. They were so pleased themselves with them and the country that they did nothing else but say so, at the same time admitting the road was bad. When I saw the matter settled but the licence delayed, I sent back again the good Antonio Gaytan, who, out of affection for me, willingly undertook all this trouble. He and Julian of Avila were very eager about the foundation; in truth, we must thank them for this foundation, for if they had not gone thither and arranged it all I could have done very little for it. I told him to go and put up the turn with the grating where they were to take possession, and where the nuns were to remain till they found a proper house. He remained, therefore, many days there; it was in the house of Rodrigo de Moya, who, as I said before, was the father of one of the young girls, and who had given us a part of it. He was there many days exceedingly well pleased, busy with this.

5. When they had obtained the licence, and when I was about setting out on my journey, I heard that by one of the clauses thereof the house was to be subject to the commandery, and that the nuns were to yield obedience to the knights.[1] That I could not allow, because it was to be a

[1] The jurisdiction of Caravaca was divided between the knights and the bishop of Carthagena, at this time Don Gomez Tapeta; but the Saint did not trouble the bishop, and afterwards, when the vicar-general of Don Gomez raised some difficulties about the monastery, the Saint wrote from Seville, February 19, 1576, to Don Rodrigo de Moya, to tell him that he need not be distressed at the interference of the vicar-general. The monastery was safe (note of Fra Antonio on Lett. 70; but Lett. 47 vol. iii. ed. Doblado).

house of the order of our Lady of Carmel, and accordingly they applied for another licence; and here, as in the case of Veas, they could not get it. But the king now reigning, Don Philip,[1] was so good to me that on my writing to him he gave orders for the issuing of the licence, so ready is he to help those religious who, he knows, keep their rule; for when he had heard of our way of living in these monasteries, and of our observance of the primitive rule, he helped us in everything: and so I earnestly beg of you, my daughters, always to make special intercessions for his majesty, as we are doing at present. Then, as another application had to be made for a licence, I departed for Seville, by order of the father-provincial,[2] who was then, as now, the father-master Fra Jerome Gratian of the Mother of God, as I said before; and the poor children continued shut up till the following New Year's Day. It was in February they had sent the message to Avila.[3] The licence now was very soon obtained, but, as I was so far away, and in the midst of so much trouble myself,[4] I could not help them, and was very sorry for them. They wrote to me very often in their great distress, and I could not bear to keep them in that state any longer.

6. As it was impossible for me to go myself, both because of the great distance and because this foundation[5] was not yet completely made, the father-master Fra Jerome

[1] Philip II., for five years king of England, as husband of Mary the queen.

[2] Fra Jerome was visitor apostolic of the Carmelites of Andalusia, and provincial of the barefooted Carmelites, men and women, of the Reform of S. Teresa in Castille and Andalusia, by delegation of the nuncio, who gave him the title of provincial since August 3, 1575. This was the beginning of the separation which afterwards took place between the friars of the mitigation and those of S. Teresa. Of the latter Fra Jerome was the first provincial, but that election was made March 4, 1581 (*Reforma,* lib. iii. ch. xli. § 2; lib. v. ch. ix. § 5).

[3] The Saint was in Valladolid January 4, 1575, on the point of starting for Avila, where she intended to stay but a day or two, going thence to Toledo. (See her letter to Don Teutonio, Lett. 54; but Lett. 4 vol. iv. ed. Doblado.) She must therefore have made a longer stay in Avila than she intended if the messenger of Doña Catalina found her there in February, 1575.

[4] This was the dispute between the old friars and those of her reform. (See below, § 18.)

[5] Of Seville.

Gratian, who, as I have said before, was apostolic visitor at the time, resolved that the nuns who were intended for the foundation there, and who were then in S. Joseph's of Malagon, should go thither, though I could not go with them.

7. I arranged that the prioress[1] should be one, who I was confident would do exceedingly well, for she is much better than I am. Taking with them whatever was necessary, they departed with two of our fathers of the barefooted Carmelites, for the father Julian of Avila and Antonio Gaytan had for some days previously returned to their homes, and I did not like them to go with them, because the place was so far off and the weather so bad, for it was now the end of December. The nuns on their arrival were received with great joy in the place, particularly by those who were shut up so closely. The monastery was founded, and the Most Holy Sacrament carried in on the feast of the Name of Jesus, 1576.[2] Two of them took the habit at once; the other was much given to melancholy, and the evil must have been increased by her confinement, to say nothing of the closeness of it and her penances; it was settled that she should return home with one of her sisters.[3]

[1] Anne of S. Albert. She was sent from Seville, where she was at this time, and was to take with her from Malagon the nuns whom the Saint had left there for the foundation in Caravaca. These were Barbara of the Holy Ghost, sub-prioress; Anne of the Incarnation, Juana of S. Jerome, and Catherine of the Assumption (*Ribera,* iii. 7). Anne of S. Albert was the daughter of Alonso de Avila and Ana de Salcedo, born in Malagon, and made her profession in the monastery there in the year 1569. There are three letters among those of S. John of the Cross addressed to her as prioress of Carana, and from the last of them she seems to have been prioress in 1588. (See note of Fra Anton. of S. Joseph on Lett. 156; but 68 vol. 4 ed. Doblado.)

[2] "On the first day of the year, which is that of the Circumcision and of the Name of Jesus, under the patronage of the glorious S. Joseph" (*Reforma de los Descalços,* lib. iii. ch. xliv. § 2).

[3] She put on the habit, however, in about two or three months after this, when Fra Jerome came to visit the house, receiving it at his hands. The names in religion of the three were, Frances of the Mother of God, Frances of the Cross, and Frances of S. Joseph (*Ribera,* iii. 7). According to F. Bouix, the latter is the one who left the monastery for a time, for Ribera says that he gives their names in religion in the order in which he had given their names in the world; thus, Francesca de Tauste is Frances of S. Joseph. But Don

8. Behold, my daughters, the judgments of God, and the obligation we are under to serve Him, seeing that He has allowed us to persevere and make our profession, and to dwell for ever in the house of God as daughters of the Virgin. His Majesty made use of the goodwill of this lady and of her property, but, at the moment when she was about to enter on the fruition of that which she had so much desired, her strength failed her and her low spirits prevailed, on which, my children, we often lay the blame of our imperfections and caprices.

9. May His Majesty pour down His grace abundantly on us, for then nothing will hinder us from advancing ever more and more in His service, and also protect and defend us all, so that what has been well begun as it has been His good pleasure to have made a beginning in such poor women as we are, may not prove a failure through our weakness. I implore you in His name, my sisters and my daughters, to pray to our Lord for this, and let every one of those who shall hereafter enter look on herself as if the primitive rule of the order of the Virgin our Lady had its beginning in her, and never in any way consent to any mitigation of it. Consider that the door is opened for very great laxity by very little things, and that the world may come in before you are aware of it. Remember that what you possess in peace has been wrought in poverty and toil; and if you look deeply into it you will see that most of these houses were generally founded, not by man, but by the mighty hand of God, and that His Majesty is most ready to carry on the work He has begun if we do not hinder Him. Where do you think a poor woman like myself, under obedience, without a farthing in the world, or any one to help her, found the means to do so great a work? My brother, who helped in the foundation of Seville, had some means, courage, and good dispositions wherewith to help us, but he was then in the Indies.

10. Behold, my daughters, behold the hand of God: He did not honour me in this because of my illustrious birth;

Vicente de la Fuente, from the roll sent to the chapter held in Alcala in 1581, gives the professions in Caravaca thus:—Frances of the Cross and Frances of S. Joseph professed October 27, 1577, while the profession of Frances of the Mother of God was made June, 1578. She, according to Ribera, was Frances de Sarjosa, for she is the first named by him.

in whatever light you may look upon it, you will find it to be His work. It is not right we should in any way impair it, even were it to cost us our life, our good name, and our peace; still less when we have all these together, for life is to live in such a way as not to be afraid of death, or of anything that may happen while it lasts, in the possession of that continual joyfulness which you now have all of you, and of this prosperity that never can be greater, consisting in the utter absence of the fear of poverty, or rather in the desire of it. Then, is there anything with which you can compare the peace wherein you live, whether inward or outward? It is in your power to live and die in it as you saw them die who have died in these houses. Then; if you always pray God to further this work, having no confidence in yourselves—if you put your trust in Him, and are courageous—seeing that His Majesty loves it, He will not withhold His mercy.

11. Have no fear that you will ever be in want of anything; never fail to receive those who come to be nuns merely because they are without worldly goods, if they are virtuous, when you are satisfied with their good desires and their abilities, and they come not simply for a place to live in, but rather to serve God in greater perfection; for God, on the other hand, will give you that twofold which you should have had with them. I have had great experience in this. His Majesty knows well that, so far as I can remember, I never failed to receive one because she was poor, provided I was pleased with her in other respects. They are my witnesses, and they are many, who have been received simply for God, as you know yourselves. And I can assure you that my joy was not so great when I received those that brought much with them as it was when I received those who came for God's sake alone: on the contrary, I had fears about the former, while those who were poor cheered my spirit, and gave me so much pleasure as to make me weep for joy: that is the truth. Then, if when we had to buy and build our houses He helped us also therein, why should He not help us now that we have wherewithal to live? Believe me, my daughters, you will suffer loss there where you think you are gaining.

12. When one comes with means, under no obligations to bestow them on others, who perhaps need them not, it

is right she should give them to you by way of alms;[1] I confess that if she did otherwise she would show but little affection for you. Always, however, make her who comes understand that she must act herein as learned men shall advise her for the greater service of God, for it would be a serious evil if we claimed the property of any one that came to us for any other end but that. We make a much greater gain—that is, we act in much greater perfection—when she does that which is a duty to God, than by receiving anything she may bring with her, for we all of us have no aim, and God grant we may never have, other than the service of His Majesty in and by everything.

13. Though I am myself a wretched and wicked woman, I say this to His honour and glory, and that you may have joy in the way wherein these His houses have been founded—never in treating about them, never in the doing of anything that had to be done in relation to them even when I thought I should not prosper with any of them unless I turned aside from my intention, would I in any way do, nor have I done—I am speaking of these foundations—anything whatever, if I but knew it, that swerved by a hair's breadth from the will of our Lord, according to the directions of my confessors, who since I have been thus employed have always been, as you know, very learned men and great servants of God; and I do not remember that I ever even thought of following any other course.

14. Perhaps I deceive myself—I may have done much amiss of which I am not aware, and my imperfections may be innumerable—I am speaking about myself only as I know myself; our Lord, who is the true judge, knows it; and I, too, see very clearly that the work was not mine, but God's, who willed it should be done; and, as it was His own work, He

[1] The Saint was always willing to admit the poor in their poverty, but she was inexorable with the wealthy who attempted to place their children in the monasteries and retained their dowers. In a letter to the prioress of Seville (Lett. 93, but 65 vol. iii. ed. Doblado) she forbids the reception of Blanca of Jesus Maria without her dower, though she was the daughter of Doña Leonor de Velera, who had given alms to the house when it was in distress. The Saint says that the father was a man who would never give a farthing if he could help it (Fra Anton. of S. Joseph). His greed may be the explanation of his wife's conduct in employing others to administer her alms. (See ch. xxv. § 1, note [1].)

helped me, and was thus gracious unto me. I say this on purpose that you, my children, may learn that you are the more indebted to Him, and know that the houses have been founded without wronging anybody to this day. Blessed be He who has done it all, and quickened the charity of those who have helped us! May it please His Majesty to protect us always, and give us His grace, that we may not be ungrateful for such great mercies! Amen.

15. You have seen already, my daughters, that we had some hardships to bear, but I believe that I have described only the least of them, for if they were to be recounted in detail it would be very wearisome: those of the roads, and missing them; of rain and snow, and, more than all, my scanty health; and once—I know not if I have spoken of it[1]—it was our first day's journey from Malagon to Veas—I happened to be ill of a fever, and in many other ways at the same time, so that when I considered the length of the journey, and beheld the state I was in, I thought of Elias, our father, flying from the face of Jezabel, and said, "Lord, have I the strength to bear it? Look Thou to it." The truth is, that when His Majesty saw that I was weak He delivered me on the instant from the fever and the other illnesses; and ever since, whenever I call it to mind, I have been thinking that it happened so because an ecclesiastic, a servant of God, came to me at the time; and perhaps it was so; at least, I was delivered in a moment from all my sufferings, outward and inward.

16. When I had my health I bore all my bodily toils with joy. Then, I had not a little to bear when I had to bear with, as it was necessary I should in every place, the tempers of many people, and in leaving behind my daughters and my sisters, and when I had to go away from one place to another: that was not, I may tell you, the least of my crosses, for I love them so much—especially when I considered that I might never see them again, and saw them sorrowing and weeping; for, though they are detached from everything else, God has not given them this kind of detachment, perhaps that it might be a greater anguish for me; neither was I detached from them, though I strove to the utmost of my power not to show it, and even rebuked them; but it was

[1] The Saint made no allusion to it. See ch. xxii.

of no use, for the love they have for me is great and real, as may be clearly seen in many ways.

17. You have also heard that these monasteries were founded not only with the permission of the most reverend our father-general, but by an express precept or commandment subsequently given. This is not all, for he wrote me to say of the foundation of each house that it gave him the very greatest pleasure when the foundations I have spoken of were made. Certainly, the greatest relief to me in all my troubles was to see the joy they gave to him, for I felt that I was pleasing our Lord when I was pleasing him, for he is my superior, and, besides, I have a great affection for him.

18. Either His Majesty was pleased to give me some rest at last, or Satan was vexed because so many houses were founded for the service of our Lord. It is well known that it was not the will of our father-general, for on my begging him not to order me to found any more houses he wrote back that he would not do so, because his desire was that I should found as many houses as I had hairs on my head.[1] Before I came away from Seville there was brought to me from the general-chapter,[2] which I think ought to have highly considered the increase of the order, a decree, made by the deputies assembled, enjoining me not only to make no more foundations, but also, on no account whatever, to leave the house I should choose to dwell in, which was something like sending me to prison,[3] for there are no nuns whom the provin-

[1] See Letter 210, addressed to F. Hernandez, S. J., October 4, 1578; Lett 7 vol. 3 ed. Doblado. In that letter the Saint says, "Our father-general, in a letter written to me when I had begged him not to bid me make any more foundations, says that he wished me to found as many monasteries as I had hairs on my head."

[2] A general chapter of the order was held in Piacenza May 22, 1575, Whitsunday, in which the general published the brief of Gregory XIII. by which the powers of the Dominican visitors were recalled. At the same time a decree was made for the supression of the houses in Andalusia which were founded for the observance of the primitive rule, and Fra Jerome Tostado of Portugal was appointed by the general to execute the decree (*Reforma de los Descalços*, lib. iii. c. xl. §§ 1, 5).

[3] The general ordered S. Teresa to choose some one monastery to reside in for the future, which she was not to leave without permission. The order was sent to the provincial of Castille, Fra Angel de Salazar, who transmitted it to Fra Miguel de Ulloa in Seville. The

cial may not, when necessary for the good of the order, send from one place to another—I mean, from one monastery to another. And the most grievous thing was this—our father-general was displeased with me, certainly not with reason, but on account of the reports of persons who had given way to passion; and this it was that gave me pain. At the same time two other and very grave charges were brought against me, but they were not true.[1]

19. I tell you, my sisters, that you may behold the compassion of our Lord, and that His Majesty ceases not to defend those who desire to serve Him, that this not only did not distress me, but gave me such unexpected joy that I could not control it, so that I am not surprised at what King David did before the ark of our Lord;[2] I wished then to do nothing else, for my joy was such that I could not hide it.

latter kept it by him, and did not make it known to the Saint till after he had learned that she was aware it had come into his hands. As it was close upon Christmas when Fra Miguel communciated the order to S. Teresa, her immediate superior told her that the general did not mean to put her to the grave inconvenience of travelling in the depth of winter, and charged her to remain in Seville for the present. Fra Jerome, moreover, had the right to do so, even if the general had meant to have the order executed at once, for he was the delegate of the nuncio, and his powers were too high for the general to touch: he was, in fact, above the general himself. The Saint gives an account of her conduct to the general, in a letter written early in the year 1576, and, as a proof of her obedience and reverence for him, tells him that, though the provincial of the order had told her she might appeal to His Holiness against his decree, she would obey the general and seek no relief, but submit herself to his rule. (Lett 71; but 13 vol. i. ed. Doblado.)

[1] One of the charges was, that she travelled in a way unbecoming poverty from Seville to Toledo, when she returned into her monastery in the latter place. But she travelled with her brother, no doubt at his expense, and his generosity was made a crime in her (*De la Fuente*). It is probable enough that Don Lorenzo travelled in some state, for the Saint, shortly after this journey, tells him that he was much inclined to pomp, and that he showed it. (See *Avisos* at the end of Letter 79, published in its integrity for the first time by Don Vicente.) The other charge may have been that which Yepes refers to in his letter to Fra Luis de Leon, namely, that the last thing to be said of any woman was said of the Saint—*lo ultimo que de una mujer se puede decir*. The letter is printed by Don Vicente, vol. i. p. 567.

[2] 2 Kings vi. 14.

What the reason was I know not, for in the other slanders and contradictions nothing of the kind happened; one at least of the charges was most serious.[1] The prohibition to make foundations, if it had not been for the displeasure of the most reverend general, would have been a great comfort to me, and what I often longed for was that I might end my life in peace; however, they who obtained that prohibition were not thinking of this, for they thought they were causing me the greatest affliction in the world; they had probably other good intentions.

20. Sometimes, too, I had a joy in the contradictions and reproaches I met with while employed in making these foundations; some persons were against me with good intentions, others had other reasons, but I do not remember that I ever felt so great a joy as this in any trouble that befell me.[2] I confess that at any other time any one of the three trials that came upon me all at once would have been trial enough for me. I believe that my chief source of joy lay in this—I thought that, as creatures thus repaid me, I must have pleased my Creator, for I know that he who will take his pleasure in the things of earth or in the praise of men will be greatly deceived, to say nothing of the little he may gain by it; men are of one opinion to-day, of another to-morrow; that of which they once speak well they soon revile.

[1] The Saint was accused of heresy, and this is probably what she refers to. A postulant was received of whom her friends spoke highly, and the Saint observed that they would lose their credit if she did not work miracles. She was given to melancholy, and the Saint, finding her obstinate, sent her away with another novice who had made up her mind to follow her. The poor woman denounced S. Teresa to the Inquisition, and a priest whom the Saint had allowed to hear her confessions, believing her story, helped to bring the officials of the Inquisition into the monastery. Accordingly one morning Fra Jerome, going to see the Saint, found the house surrounded with the men of the holy office, with others inside searching the monastery, and the poor priest at the corner of the street waiting to see all the nuns carried to prison. Fra Jerome, in the greatest alarm, as we learn from Lett. 116 (Lett. 22 vol. iv. ed. Doblado), went in and found the Saint cheerful and joyous. The inquisitors, satisfied with their search, severely reprimanded the poor priest, and begged the father Rodrigo Alvarez, S. J., to examine the spirit of the Saint. The relation viii. (see *Life*, p. 381) was written on this occasion and submitted to the father Alvarez (*Reforma de los Descalços*, lib. iii. ch. xlvi. and xlvii.).

[2] See *Life*, ch. xxxi. § 13.

Blessed be Thou, my God and my Lord, who never changest, never! Amen. Whosoever shall serve Thee to the end shall live without end in Thy eternity.

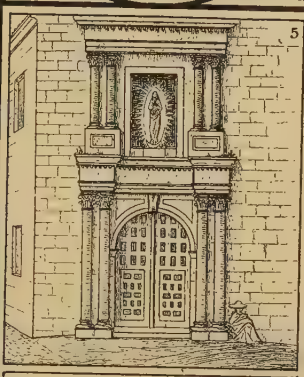
21. I began to write the history of these foundations at the commandment of the father the doctor Ripalda of the Society of Jesus, as I said when I began; he was then rector of the college in Salamanca, and I used to confess to him. Some of it I wrote when I was sojourning there in the monastery of the glorious S. Joseph, in the year 1573. I then refrained from writing because of my many occupations, and I would not go on with it because I was not then confessing to him—he had gone to another part of the country—and also because it cost me so much toil and labour to write, though I look on my labour as well bestowed because always under obedience. When I had made up my mind to write no more I was ordered to finish the work[1] by the father the commissary apostolic, who is at present the Fra Jerome Gratian of the Mother of God.

22. I told him how few opportunities I had for writing, and gave him other reasons which suggested themselves to me—for I spoke as one whose obedience is miserable—and that it was also a great burden added to the others I had to bear; nevertheless he commanded me to finish it by degrees, or when I could. I have done so, submitting myself

[1] The history of the foundation of S. Joseph, Avila, was written by direction of Fra Garcia of Toledo, and is added to the *Life,* (see ch. xxxii). Then she was commanded by father Ripalda, S. J., to write the history of the other foundations, which she began to do in Salamanca on the feast of S. Bartholomew, 1573 (prol. § 5), and brought it down to the history of the foundation in Alba de Tormes; and thus the first part ends with ch. xx. When she was staying in Toledo, and the foundations were interrupted by command of the general and the troubles that came upon the whole order, she was directed by Fra Jerome to finish the book, and she then added the rest, beginning with ch. xxi. down to the end of ch. xxii. (*Reforma de los Descalços,* lib. v. ch. xxxvii. §§ 4, 5). Fra Jerome laid his command upon her soon after her arrival in Toledo, for on the 24th of July, 1576, she writes to her brother, Don Lorenzo, to send her the papers she had already written (see Lett. 79). This part of that letter had been omitted in all editions previous to that of Don Vicente; it corresponds with Lett. 49 vol. ii. ed. Doblado. And in another letter, dated October 5, 1576, published in its integrity for the first time by Bouix (vol. ii. p. 479), and from him by Don Vicente (vol. ii. p. 342), the Saint says she was then going to begin to write, our Lord having told her that it would be to the profit of many souls.

Hye Hoys del

1. **Cristofero Vela,** archbishop of Burgos, related to St. Teresa. 2. **Caterina de Tolosa,** foundress of the convent, and her seven children, all members of the Carmelite order. (After a print.) 3. **The Holy Christ of Burgos.** 4. **Augustinian convent** and hospital of the Conception. In the foreground a **Noria** for carrying water. 5. **Hospital of the Conception,** the doorway. 6. **Discalced Carmelite monastery.** On the right, St. Luke's church. Fishing with nets. Water sellers. Itinerant horseshoer. 7. **View of monastery** from the rear; in the foreground, caravan of



Bruges, P Raoux, Sc

ules carrying wheat. 8. **In commemoration of a flood;** fresco painting in the upper allery of the monastery. 9. **St. Teresa's** well in the convent courtyard. 10. **Small cture** representing Our Lord after His Resurrection, which St. Teresa ordered inted according to one of her visions, and which she presented to the monastery. . **Discalced Carmelite monastery.** 12. **Arms of Cristofero Vela.** 13. **Arms of the Tolosa family.** 14. **Arms of the Villegas family,** patrons of the Discalced rmelite monastery. 15. **Arms of the city of Burgos.** (See Appendix, note 26.)

in everything to those who, finding therein anything amiss, shall blot it out.

23. I finish to-day, the vigil of S. Eugenius, November 14th, 1576, in the monastery of S. Joseph, Toledo, where I am staying by the order of the commissary apostolic, Fra Jerome Gratian of the Mother of God, whom we now have as the superior of the barefooted Carmelites, men and women, of the primitive rule, being at the same time visitor of those who keep the rule of the mitigation in Andalusia, to the honour and glory of Jesus Christ our Lord, who reigneth and will reign for ever. Amen.

24. I implore the sisters and brothers who shall read this, for the love of our Lord, to pray to our Lord for me, that He would have compassion upon me, deliver me from the pains of purgatory, and, if I shall merit an entrance thereinto, let me have the fruition of Himself. As you are not to see this so long as I live, let me have some advantage after I am dead from the weariness of writing, and from the great desire I had while writing to be able to say something that might be a comfort to you, if it should be thought right for you to read it.[1]

CHAPTER XXVIII.

JESUS.

THE FOUNDATION OF VILLANUEVA DE LA JARA.

1. When the foundation in Seville had been made no other foundations were made for more than four years; the reason was that great persecutions[2] of the friars and nuns

[1] In the original MS. preserved in the Escurial, relation x. is inserted here, as also in the printed editions prior to that of Don Vicente.

[2] Fra Jerome Tostado was in Barcelona in March, 1576, furnished with jurisdiction over the whole order in Spain (Lett. 73; Lett. 33 vol. i. ed. Doblado); and in Madrid, August 5th, he and Fra Jerome Gratian met. The fathers of the mitigation had held a chapter in Moraleja May 12th, but into which they summoned three friars only of the reform; the rest were regarded as excommunicated because their houses had been founded without the permission of the father

arose all at once, so that the order was on the brink of ruin, and, though there had been persecutions enough before, none had been so severe. Satan showed clearly what he thought

general. Two of the three friars, those from Pastrana and Alcala, went to the nuncio Ormaneto for advice, who told them to attend the chapter, but to consent to nothing at variance with their own usages. The elections were over when the two friars arrived; the chapter decreed that there should be no distinctions in the order hereafter, the friars were to live together in the practice of the same uses, and the habits of all were to be alike. In short, the reform of S. Teresa was to be rooted out. Fra Juan of Jesus, prior of Mancera, spoke for his brethren, and told the assembled fathers that their decrees would not be observed in the houses of the reform (*Reforma,* lib. iii. ch. i.). Then, in August, Fra Jerome Tostado, attempted to use his powers as vicar of the general; but Fra Jerome Gratian confronted him with the authority of the nuncio, who, representing the Pope, had powers which the general could not touch. Tostado left for Portugal at the end of the month, and on September 8, 1576, Fra Jerome Gratian, as visitor by delegation of the nuncio, held the chapter of Almodovar, and severed the friars of the reform from those of the mitigation, Fra Antonio of Jesus being chosen definitor. This was the answer to the chapter of Moralcja. The next year, on the death of the nuncio, Fra Jerome Tostado returned, and, in the words of the chronicler, "unsheathed the sword of his power in Madrid," by forbidding the further admission of novices, and commanding the friars of the reform to be subject to those of the mitigation. He then summoned all in authority among the reformed to attend him. These for the most part hid themselves. In September, 1577, S. Teresa, who had come to Avila in July for the purpose of restoring the monastery of S. Joseph to the order—it had been founded under the jurisdiction of the bishop—implored the king, Philip II., to protect the friars and nuns of the reform. The king placed the matter in the hands of his council, and thereupon the attorney-general asked Fra Tostado to show his authority before he proceeded further. There was a lawsuit in due form, and a conflict of jurisdictions, in which the vicar, as was to be expected, lost his cause. But the new nuncio was not afraid of the council; he therefore took up the question, renewed some of the decrees of the vicar, and forbade further foundations. Nevertheless, on the prayers of the friars of the reform, he said that the prohibition was to be valid only where there were friars of the mitigation already in possession. He sent for Fra Jerome Gratian, and asked him to give up his faculties received from the former nuncio, for it was on these that the friars relied; but Fra Jerome forgot himself, declined, and went to the king, who told him to refuse (*Reforma,* lib. iv. ch. xxv.). The vicar lost his cause November 5, 1577 (the Bollandists believe it was in December, n. 1780), and departed for Rome (*ib.* ch. xxviii. § 1), for the cause was lost only by the intervention of the civil power, and so far the friars of the mitigation were not yet defeated.

of the blessed beginning which our Lord had made, and that he felt it to be His work, seeing that it prospered. The friars suffered much, especially the foremost among them, from the false accusations brought against them, and the opposition made to them by nearly all the fathers of the mitigation. The most reverend our father-general, though a most saintly man, and though he had given authority for the foundation of all the monasteries except the first, that of S. Joseph in Avila, made by authority of the Pope, was so influenced by the fathers of the mitigation that he would allow no more friars of the primitive observance; nevertheless he was always friendly to the monasteries of the nuns.

2. Now, because I had helped herein, he was made to show his displeasure against me, and that was the greatest trouble I had to bear while making these foundations, and I had to bear many; for to give up helping in the furtherance of this work, which I saw clearly was for the service of our Lord and the advancement of our order, men of the highest learning, to whom I confessed, and by whom I was advised, would not allow me; and then to go against what I saw was the will of my superior was a very death, for, beside my obligation as his subject, I had a most tender affection for him, and it was justly due to him. The truth is I wished to please him herein, but I could not, because I was under visitors apostolic, whom I was bound to obey.

3. A saintly nuncio[1] died, who greatly encouraged every thing that was good, and who therefore had a great respect for the barefooted friars. Another came,[2] whom God seemed

[1] See ch. xxiv. § 1 (note 2).

[2] Valdemoro, prior of the Carmelites of the mitigation in Avila, to the great scandal of the city, in 1576, removed S. John of the Cross and Fra German of S. Mathias from Avila, where they were living in a small house as confessors and chaplains of the nuns of the Incarnation (Lett. 71; Lett. 13 vol. i. ed. Doblado). But the nuncio, Monsignore Ormaneto, had the friars brought back from Medina, whither Valdemoro had sent them, and those of the mitigation were forbidden by him to meddle with the monastery of the Incarnation. After the death of Ormaneto and the arrival of Monsignore Sega, the new nuncio, the observant friars took courage, and on the night of December 3, 1577, seized on the confessors of the nuns, and hurried them away secretly to prison. S. Teresa appealed to Philip II. for help against persons who had no authority over the confessors, or, at least, who had shown none. (Lett. 170; Lett. 1 vol. iv. ed. Doblado.)

to have sent for the purpose of trying us by sufferings;[1] he was in some way related to the Pope, and must have been a great servant of God, but he began by favouring very much the friars of the mitigation.[2] The information he received from them concerning us convinced him that it was not right

Fra Fernando Maldonado, prior of Toledo, had done this act of wrong, and it was the more reprehensible because the nuncio, Monsignore Sega, himself had, if unwillingly, given orders not to interfere with S. John of the Cross (*Reforma,* lib. iv. c. xxvii. § 2, 3). Fra Fernando acted under the orders of Fra Jerome Tostado, the vicar, and took S. John of the Cross with him to Toledo, where he shut him up in a narrow cell, into which the light entered only by a loophole, where his food was bread and water; the whole community gave him the discipline, at first every night, later on thrice in the week, and towards the end of his captivity on Fridays only. S. Teresa said she would rather see him in the hands of the Moors than in those of the friars of the mitigation. (Lett. 170 and Lett. 173; Lett. 77 vol. iii. ed. Doblado.) The king could give but little help, for the friars of the mitigation, however harsh and mistaken, were within their rights, and the authority of the nuncio was on their side.

[1] In October, 1577, the nuns of the Incarnation in Avila elected S. Teresa their prioress. Some of the nuns opposed to the Saint appealed against the election to Fra Juan Gutierrez, the provincial. He came to the monastery, by orders from Fra Jerome Tostado, as he said, and, ignoring the election, summoned the nuns to elect a prioress. They obeyed him, and S. Teresa was chosen (*Reforma,* lib. iv. c. xxvi. § 4). Fifty-five nuns voted for her, but the provincial rejected the votes, and declared those who gave them excommunicated. He came back another day, and summoned the nuns to elect a prioress. He was told by them that they had made an election, and when they were told by him they were excommunicated forty-four nuns elected Anne of Toledo, but the others said they would obey her only as the deputy of the prioress. That election was confirmed by Fra Jerome Tostado. (Lett. 166; Lett. 76 vol. iii. ed. Doblado.) The nuns were for fifty days not allowed to hear mass or communicate with any outside the monastery, and the latter prohibition was in force so late as January 16, 1578. (Lett. 178; Lett 3 vol. i. ed. Doblado.) This election added to the trouble of the Saint, and made both the friars of the mitigation and the nuncio very angry with her.

[2] Monsignore Philip Sega, bishop of Ripa Transona at this time, translated the next year to Piacenza, a most learned and admirable prelate, but unhappily very much under the influence of the Carmelites of the mitigation, and ill disposed towards the Saint (*Reforma de los Descalços,* lib. iv. c. xxii. § 2). The Bollandists, n. 761, say of him, "Optime ac sanctissime gestis conspicuum," and that he was made cardinal by Innocent IX. He was appointed nuncio in Spain before the death of Ormaneto (*Bollandists,* n. 756).

to go on with what we had begun, and so he began to carry out his purpose with the very greatest severity, censuring, imprisoning, and banishing[1] those who he thought might be able to withstand him.

4. They who had most to suffer were the father Fra Antonio of Jesus, who began the first monastery of the barefooted Carmelites, and the father Fra Jerome Gratian, whom the late nuncio had made visitor apostolic of those of the mitigation: against him and the father Mariano of S. Benedict his displeasure was great.[2] I have already said who those fathers were in writing of the previous foundations: others, too, of the more grave fathers he put in penance, though not so severely. Upon these he laid strict injunctions that they were to meddle with none of our affairs. It was plain

[1] Fra Antonio of Jesus, now that Fra Jerome had resigned his authority, took upon himself, as the definitor elected in the chapter of Almodovar held in August, 1576, with the sanction of the late nuncio, to call another chapter of Almodovar, October 9, 1578. It is true he had the advice of lawyers. To the chapter came, among others, S. John of the Cross, who had miraculously escaped out of prison. He, however, protested against the proceedings, but was overruled. The friars erected the reform into a separate province, and chose Fra Antonio as their provincial. Fra Juan of Jesus arrived before the fathers separated, and urged upon them the illegality of what they had done, but they shut him in a cell for a month lest he should convince others of their wrong. They chose two fathers to go to Rome to obtain the papal sanction. One of them, Fra Pedro of the Angels, was told by S. John of the Cross, "You are going shoeless to Rome, but you will return shod," as in fact he did, for he returned to the mitigation, notwithstanding the extreme austerity of his life among the reformed. The friars kept their doings secret for a while, but it was necessary to let the nuncio know what they had done. He very naturally was angry, and ordered the fathers to retire into different monasteries. Fra Antonio, imprisoned at first in Madrid, was sent to Roda; and this is the banishment to which the Saint refers (*Reforma de los Descalços,* lib. iv. c. xxxi. xxxii. xxxiii. § 1). The Saint herself begged Fra Jerome, in a letter, April 15, 1578, to remain quiet, and abstain from attempting to do what it was not lawful for them to meddle with, and advised recourse straightway to the general of the order or to the Pope himself (Lett. 188; Lett. 22 vol. i. ed. Doblado).

[2] He was sent at first to Atocha of the Dominicans, but, as the king had a great affection for him, and might probably wish to see him, the nuncio removed him to Pastrana, probably at the end of the year for he was in Madrid November 13, 1578 (*Reforma de los Descalços,* lib. iv. c. xxxiii. § 1, and c. xxxiv. § 8, *ad fin.*).

that all this came from God, and that His Majesty allowed it for a greater good, and for the clearer manifestation of the goodness of these fathers, as indeed it was. He made a father of the mitigation our superior, who was to visit our monasteries of nuns and friars.[1] If he had found what he expected we should have been in serious straits, and we had accordingly very much to suffer, as will be told by one who is more able than I am to write. I do but touch the matter, that the nuns who shall come after us may know how great are their obligations to make progress in perfection when they find that made easy to them which has cost so much to us who are now alive. Some of them suffered in those days from false accusations, which distressed me much more than anything I had to suffer myself; for that, on the contrary, was a great delight to me. I considered myself as the cause of the whole tempest, and if they had thrown me into the sea with Jonas the storm would have ceased.[2]

[1] He appointed Fra Juan Gutierrez de la Madalena and Fra Diego de Cardenas, provincials respectively of Castille and Andalusia, with Fra Angel de Salazar, prior of Valladolid, all of the mitigated observance, to be visitors of the friars and nuns founded by S. Teresa, and gave them power to bring them back to the old usages of the order. The decree was signed October 16, 1578 (*Reforma de los Descalços,* lib. iv. c. xxxvii. § 3).

[2] When Fra Jerome Tostado was defeated by the council, the nuncio took the cause into his own hands, and commissioned friars of the mitigation to visit the houses of the reformed, revoking, as he had a right to do, July 22 (Fra Anton. of S. Joseph's note to Lett. 196; Lett. 94 vol. ii. ed. Doblado), the powers granted by the late nuncio to Fra Jerome of the Mother of God. In August, 1578, the visitors, who were two fathers of the province of Andalusia, Suarez and Coria —they had come to Madrid, July 10—went to Pastrana to receive the submission of Fra Antonio, Fra Jerome, and Fra Mariano. For a moment the whole reform of S. Teresa was in imminent danger, for there were thoughts of resistance. Fra Jerome happily took counsel of a holy lay brother, who advised absolute obedience. The advice was taken, as the friars yielded to the visitors, and resigned into their hands the faculties received from the late nuncio. The three fathers already named went to Madrid and humbled themselves before the new nuncio. He, however, by way of penance, forbidding them to hear or say mass or to communicate with anybody, relegated them to certain religious houses; Fra Antonio to that of the barefooted Franciscans, Mariano to Atocha of the Dominicans, and Fra Jerome to the Carmel of Madrid. The king's council at the same time had ordered all the decrees of the nuncio to be suppressed by the civil power, and the nuncio when he heard of it believed that the friars

Praised be God, who helps the truth, and so He did at this time; for, as soon as our Catholic king Don Philip knew what was going on, and learnt how the barefooted Carmelites lived and kept their rule, he took our cause into his own hands, and would have the nuncio not to be the sole judge of it, but assigned four grave persons, three of whom were religious, to be his assistants, in order that justice might be really done us.[1]

were not sincere in their submission; hence the severity with which he treated the three friars. The nuncio sent for Fra Juan of Jesus, to whom he spoke with great harshness of S. Teresa herself. These were his words:—"A restless gadabout woman—*femina inquieta, andariega*—disobedient and stubborn, who, under the cloak of devotion, invented wicked opinions, going about breaking enclosure, contrary to the decree of the Council of Trent and the orders of her superiors, teaching as if she were a doctor, in contempt of the teaching of S. Paul, who commanded women not to teach" (*Reforma de los Descalços*, lib. iv. ch. xxviii. xxx. § 2).

[1] Don Luis Hurtado, de Mendoza, count of Tendilla, pleaded for the friars with the nuncio, and, forgetting himself, used unbecoming language. Quitting the presence of the nuncio, he went to Chumazero, the attorney-general, whom he persuaded to use the civil courts in defence of the friars. The issue was a decree of the council, suspending the execution of the orders of the nuncio till the friars of the reform had a hearing. Copies of this decree were sent to the monasteries, but all of them, one only excepted, that of Granada, declined the king's protection in that form, and submitted to the nuncio. Granada had been founded under difficulties, and greatly befriended by the count; three of the fathers, however, left the house and made their submission to the vicar provincial of the observants (*Reforma*, lib. iv. ch. xxxiii. § 4). The nuncio complained of the count's behavior to the king, who disapproved, offered to rebuke the count, and ordered the president of the council, Don Mauricio de Pazos, bishop elect of Avila, to convey his displeasure to him. The president wrote to him, for he had left Madrid, and received a reply explaining his conduct. The letter was shown to the king, who was satisfied, and requested Don Mauricio to send it to the nuncio, but not to let him know that he had seen it. On his return to Madrid the count called on the nuncio, and again pleaded, but in courteous language, the cause of the persecuted friars, who he said were, in the opinion of all men, more worthy of encouragement than of the treatment hitherto received by them. The nuncio, who was in good faith, and who firmly believed all he had heard against them, told the count he should be glad to have anybody whom the king might appoint as his assistants in the process, for he had no interest to serve but that of justice. The count asked him to put his offer in writing; the nuncio did so at once, and the count took away the paper, which was immediately sent to

5. One of these was the father master Fra Pedro Fernandez, a man of most saintly life, very learned and able. He had been apostolic commissary and visitor of the fathers of the mitigation of the province of Castille, and we also of the primitive rule were subject to him. He knew well and truly how both the one and the other were living, for we all wished for nothing but the making known our way of life. Then, when I saw that the king had named him, I looked on the matter as settled,[1] as, by the goodness of God, it is. May His Majesty grant it to be for His honour and glory! Though the noblemen of the realm and the bishops who took great pains to put the truth before the nuncio were many in number, yet it would all have been to little purpose if God had not made use of the king.

6. We are under very great obligations, my sisters, all of us, to remember him in our prayers to our Lord, together with those[2] who undertook His cause and that of our Lady the Virgin, and so I earnestly recommend you to do so. You

the king. Philip II. was pleased, and appointed his chaplain Don Luis Manrique, his preacher the Augustinian friar Lorencio de Villavicencis, the two Dominicans, Fra Hernando del Castillo (also a royal preacher) and Fra Pedro Fernandez, provincial of Castille (*Reforma de los Descalços,* lib. iv. ch. xxxvi.).

[1] Fra Pedro Fernandez had made his former visitations in great humility and charity, travelling on foot. When he was making the visit of Pastrana he lived with the friars and observed their rule. It is, therefore, not to be wondered at that S. Teresa trusted him (*De la Fuente*).

[2] The assessors found the nuncio when they met, April 1, 1579, under the dominion of prejudice, and could not prevail upon him to hear anything in defence of the friars, whom he honestly believed to be what their adversaries described. Therefore they called for all the papers he had received, and these were produced, for the nuncio felt that they would amply justify his previous acts. They then called his attention to the fact that there was nothing in them but accusations without a shadow of proof. The nuncio saw at once that he had been misled, and that he had read the papers in the light of the wrong information given him by the Italian friars before he left Rome, who probably were themselves innocently deceived. He withdrew the faculties he had given to the visitors who had dealt so ruthlessly with their brethren, and appointed Fra Angel de Salazar visitor, with strict orders to save the reform and release it from all subjection to the friars of the observance. The faculties of Fra Angel de Salazar were signed April 1, 1579 (*Reforma de los Descalços,* lib. iv. ch. xxxvii. § 1—3).

will understand now, my sisters, what opportunity there was for making foundations: we were all intent on prayer and penance without ceasing, begging God to prosper our foundations already made, if they were for His service.

7. In the beginning of these great troubles, which thus briefly told may seem to you slight, and which long endured were heavy, there came to me in Toledo in the year 1576, whither I had gone from making the foundation in Seville,[1] an ecclesiastic from Villanueva de la Jara with letters from the municipality. The purport was to arrange with me for the receiving into a monastery nine women,[2] who were living together in a hermitage of the glorious S. Anne, which was in the neighbourhood. They had lived some years in a small house close by it, and in such recollectedness and holiness that the whole population was moved to make an effort to fulfil their desire, which was that of being nuns. I received a letter also from a doctor, the parish priest of the place, Augustin de Ervias,[3] a learned and good man, and it was his great goodness that made him help, so far as he could, in this holy work.

8. As for myself I thought it was wholly out of the question that I should accept the monastery, for these reasons: —1. Because they whom I was to accept were so many, and because I considered it would be a very difficult thing to train in our way those who had been accustomed to live in their own. 2. Because they had scarcely any means of subsistence, and the place has hardly more than a thousand

[1] Immediately on her arrival in Toledo, in the month of June, 1576 (*Yepes,* ii. 29).

[2] Four young ladies went to see Doña Catalina de Cardona in her penance in the desert, and were so moved of God at the sight that they wished to follow her example. That seemed beyond their strength, and through their brother, a priest, they obtained the advice of Don Juan de Rojas, then parish priest of Villanueva de la Jara. By his direction they lived together as religious, and soon after a widow with four daughters, knowing of their way of life, came and joined them. They sent word of all this to Doña Catalina in the desert about the year 1572, who comforted them by telling them that they were to be the beginning of a house of Carmel of the reform. The municipality gave them the hermitage (*Reforma de los Descalços,* lib. v. ch. iii. §§ 2, 3).

[3] Don Augustin had been canon of Cuenca; wearied of that dignity, he exchanged it for the parish church of Villanueva, and Don Juan, mentioned in the foregoing note, became canon of Cuenca (*Ibid.* § 4).

inhabitants, which would furnish but scanty help to those who have to live on alms: though the municipality did offer to maintain them, I did not think that was to be relied on. 3. They had no house. 4. They were far away from the other monasteries. And, though I was told they were very good, yet as I had not seen them I could not know whether they had those gifts which we claim for our monasteries, and so I made up my mind to a thorough refusal.

9. To do this I must first speak to my confessor, the doctor Velasquez, canon and professor in Toledo,[1] a most learned and excellent man, now bishop of Osma; for I am in the habit of never doing anything of my own will, but only at the will of persons such as he is. When he saw the letters and understood the matter he bade me not to refuse, but to answer kindly; for if God made so many hearts agree together on a thing it was plain He intended to be served thereby. I did so, for I neither accepted nor yet refused absolutely. Time passed on in importuning me and in searching out those who might persuade me to accept, till this year 1580, I all the while thinking it folly to do so. When I made any reply I never could reply altogether unfavourably.

10. The father Fra Antonio of Jesus happened to come to the monastery of our Lady of Succour, which lies three leagues from the town of Villanueva, there to finish the term of his banishment.[2] He used to go and preach there, and the prior of the monastery, who at this time is the father Fra Gabriel of the Assumption,[3] a most prudent man and servant

[1] See below, ch. xxx. § 1, note.

[2] See § 3 above. The nuncio confined Fra Antonio at first in the barefooted Franciscan monastery of S. Bernardin in Madrid, together with Fra Gabriel of the Assumption. But, as the latter was wanted in his monastery of Roda, the nuncio sent him back, and with him Fra Antonio, after a detention of some weeks in Madrid. This was in the year 1578 (*Reforma de los Descalços*, lib. iv. ch. xxxiii. § 1, and lib. v. ch. iii. § 5).

[3] Fra Gabriel of the Assumption was a native of Pastrana; his father Juan de Buencuchillo and his mother Ana Hernandez Ruiz were persons of great consideration in the town. Fra Gabriel was about to be married, but gave up the world, moved by our Lord, at the ceremony of taking the habit by Mariano of S. Benedict and Juan de la Miseria, in the chapel of Ruy Gomez, in 1569 (see ch. xvii. § 13). In the octave of the Assumption of the same year he took the habit himself, being the third novice who left the world for the reform of S. Teresa.

of God, went also frequently to the same place, for they were friends of doctor Ervias, and began an acquaintance with these saintly sisters. Attracted by their goodness, and persuaded by the people and the doctor, they took up the matter as if it was their own, and began to persuade me, writing very earnest letters; and when I was in S. Joseph's in Malagon, which is twenty-six leagues and further from Villanueva, the father prior himself came to speak to me on the subject. He told me how it could be done, and that, the monastery once founded, the doctor Ervias would endow it with three hundred ducats a year out of the revenues of the living he held; that leave to do so could be had from Rome.[1]

11. This seemed to me very uncertain, for I thought it might fail us after the foundation was made, yet with the little which the sisters possessed it might be well enough, and so I gave many reasons, and in my opinion they were sufficient, to the father prior, to make him see that it would never do to accept the monastery; I said further that he must look well to it, he and father Antonio; that I left it on their conscience, thinking that what I had told them was enough to stop the matter. When he had left I reflected on his great earnestness, and thought he might prevail on Fra Angel de Salazar, our present superior, to accept the monastery; and so I wrote to Fra Angel immediately, begging him not to grant his permission, telling him my reasons at the same time. He wrote to me afterwards to say he would not have granted it unless I wished it myself.

12. Six weeks, perhaps more passed away; when I was now thinking I had put a stop to it they sent me a messenger with very pressing letters from the two fathers, as well as from the municipality, by which they bound themselves to furnish whatever was necessary; doctor Ervias, too, undertaking to perform what I spoke of before. My dread of receiving these sisters was very great; I thought they would be a faction banded together against the sisters whom I

He was prior of La Roda during the troubles, and died in 1584, two years after the death of the Saint (*Reforma,* lib. ii. ch. xxviii. § 9; ch. xxxvii. § 6; and lib. vi. ch. xxxiii.).

[1] This offer of doctor Ervias was made in 1580, when the troubles of the order were nearly over. Fra Antonio had accompanied the prior to Malagon, to press the matter on the Saint (*Reforma,* lib. v. ch. iii. § 5).

might take thither, as it usually happens, and also because I saw no certain means of maintenance for them, for that which was offered was not such as I was bound to accept: so I was in great doubt. Afterwards I saw it was the work of Satan, for, though our Lord had given me courage, I was then so faint of heart that I seemed to have no trust in God at all. The prayers, however, of those blessed souls prevailed.

13. One day after communion, while I was commending the matter to God, as I was often doing—for the reason why I answered favourably before was the fear I had I might be hindering the progress of some souls, for my desire ever is to help in any way to advance the glory of our Lord and to increase the number of His servants—His Majesty rebuked me severely, saying, "Where was the treasury that supplied the means for the foundations already made?" I was to accept the house without any misgiving: it would be greatly to His honour and the progress of souls. So mighty are the words of God, they not only enter the understanding, but also enlighten it to see the truth and make the will ready to act: so it was with me, for I was not only glad to accept the monastery, but felt that I had been to blame for holding back so long, and clinging so much to human considerations, seeing that His Majesty had done so much for our holy order in ways undiscoverable by reason.

14. Having resolved to accept the foundation, I thought it right to go thither myself with the nuns who were to remain there, and that for many reasons which suggested themselves, though very much against my inclination, for I was very ill when I came to Malagon,[1] and was so still. But, thinking I should please our Lord by going, I wrote to the superior in order that he might command as he should judge best. He sent the licence for the foundation, with an order for me to go there myself, and to take with me the nuns I preferred,[2]

[1] The Saint had arrived in Malagon November 25, 1579. She had gone from Toledo to Avila in July, 1577, where she remained in the monastery of S. Joseph, given to the order by her during the persecution, till April 25, 1579, when peace was restored. She now visited the monasteries and consolidated her work, which had been grievously threatened, and in some places shattered, by the oppressive rule of the fathers of the mitigation.

[2] The Saint, writing to Mother Mary of S. Joseph, prioress of Seville, February 1, 1580, says that Fra Angel de Salazar had sent the permission five days before, *i. e.* January 28th, and that she meant to

which made me very anxious because they would have to live with those who were there already. Earnestly commending the matter to our Lord, I took two nuns out of the monastery of S. Joseph in Toledo, one of whom was to be prioress, and two out of that of Malagon, one to be sub-prioress; and, as we had prayed so much to our Lord, the choice could not have been better, which gave me no slight pleasure, for in the foundations begun with nuns only from our monasteries everything falls happily into its own place.[1]

15. The father Fra Antonio of Jesus and the father Fra Gabriel of the Assumption came to fetch us.[2] The city having furnished everything, we left Malagon on the Saturday before Lent, February 13th, 1580. It was the pleasure of God to send us such fine weather, and to me such health that I seemed as if I had never been ill. I was amazed, and considered how important it is for us never to think of our own infirmities when we are employed in the service of our Lord, whatever the difficulties before us may be, seeing that He is able to make the weak strong and the sickly healthy; and should He not do so it will be better for our soul if we suffer and forget ourselves with our eyes fixed on His honour and glory. Why are life and health given us but to be lost for so grand a King and Lord? Believe me, my sisters, no harm will ever befall you if you travel on this road.

16. I confess myself that my wickedness and weakness have put me very often in fear and doubt, but I cannot call to mind any occasion since our Lord gave me the habit of a barefooted Carmelite, nor for some years before, in which,

take with her as sub-prioress Elvira of San Angelo, professed in Malagon; that the prioress was to be from Toledo, but she was then in doubt whom she should choose (Lett. 272; Lett 63 vol. i. ed. Doblado).

[1] The Saint had a general procession in the monastery to obtain light for the purpose of choosing the nuns. With the sister Elvira she took Ana of S. Augustin, and then, going with them and Anne of S. Bartholomew, together with the friars who came for her, to Toledo, she took from that monastery Maria of the Martyrs—not Anne of the Mother of God, as Ribera relates—and Constance of the Cross (*Reforma de los Descalços,* lib. v. ch. iii. § 6).

[2] The Saint, in a letter to Fra Jerome of the Mother of God, February 12, 1580, says that the two friars were come that day to Malagon, and that they had brought with them a carriage and a cart. "Fra Antonio is come in good health and fat; trouble fattens this year, I think" (Lett. 276; Lett. 29 vol. iv. ed. Doblado).

of His mere compassion, He did not enable me by His grace to overcome these temptations, and to venture upon that, however difficult it might be, which I understood to be for His greater glory. I see clearly that what I did myself was very little, but God asks no more than a resolution of this kind to do everything Himself. May He be blessed and praised for ever! Amen.

17. We had to go to the monastery of our Lady of Succour, already spoken of,[1] which is three leagues from Vallanueva, and halt there to give warning of our arrival, for so it had been settled, and it was only reasonable I should in everything obey the fathers with whom we came. The monastery stands in a desert and most pleasing solitude, and when we drew near the friars came forth in great orderliness to receive their prior; as they advanced barefooted in their coarse cloaks of serge they moved all to devotion, and I was melted at the sight exceedingly, for I thought I was living in the flourishing age of our holy fathers. On that plain they looked as white fragrant flowers, and so I believe they are in the eyes of God, for in my opinion He is most truly served there. They went into the Church singing *Te Deum* in a voice that betrayed their mortified lives. The church is entered underground as through a cave, which figured that of our father Elias. Certainly I went in with so much inward joy that I would have looked on a much longer journey as profitably made, though I was very sorry for the death of the saint by whom our Lord founded the house; I did not deserve to see her though I desired it greatly.

18. I think it will not be a waste of time to say something in this place of her life, and how it came to pass that our Lord would have the monastery founded which, as I learn, has been of so much advantage to many souls in the country round about. I do so that you, my sisters, beholding the penance done by this saint, may see how far we are behind her, and make efforts to serve our Lord with renewed courage; for there is no reason why we should do less than she did, seeing that we are not sprung from so refined and noble a race, for, though this be of no consequence, I speak of it because she once lived in great comfort according to her rank, for she was a child of the ducal house of Cardona, and was

[1] § 10, above.

known as Doña Catalina de Cardona.[1] When she had written to me a certain number of times she signed herself simply "The Sinner." How she lived before our Lord bestowed on her graces so great they will tell you who shall write her life, and more particularly the great things that may be told of it: lest it should not come to your knowledge, I will tell you what I have been told by certain persons who have conversed with her, and who deserve to be believed.

19. This holy woman, while living among great men and ladies of high rank, was always careful about her soul and did penance. Her desire of penance, and of withdrawing into a place where in solitude she could have the fruition of God and spend herself in doing penance undisturbed by others, grew within her exceedingly. She spoke of it to her confessors, and they would not give their consent; but, as the world is now so very discreet, and the great works of God wrought in His saints, men and women, who served Him in the deserts, are almost forgotten, I am not surprised that they thought her desire foolish; but, as His Majesty never fails to further true desires to their end, He so ordered it that she went to confession to a Franciscan friar, Fra Francis de Torres,[2] whom I knew very well, and look upon as a saint, who many years ago gave himself with great fervour

[1] Her father was Don Ramon de Cardona, descended from the royal house of Aragon, and her mother was a near relative of the princess of Salerno, into whose house she was taken on her father's death, when she was but eight years of age. She had a vision of her father in purgatory, who told her that his release would be the fruit of her penance. Thereupon she at once began to mortify and discipline herself till she obtained her father's deliverance. The princess of Salerno brought her to Spain, and, about the time when S. Teresa was laying the foundations of her reform, Doña Catalina, who was four years younger, was moved to begin the life of heroic austerity in the desert of which the Saint here speaks. When she was living in Valladolid with the princess she recognised the heretic in the popular preacher Cazalla when everybody else was running after him. On the death of the princess she governed the household for a time of Ruy Gomez, and had also under her care the prince Don Carlos and his brother Don Juan of Austria. The former she could not influence, but for the latter she had a most tender affection. She led now a most austere life, eating no flesh, and fasting four days in the week (*Reforma,* lib. iv. ch. i.—v.).

[2] She had the advice and encouragement also of S. Peter of Alcantara (*Reforma,* lib. iv. ch. iv. § 10).

to penance and prayer, and he had to endure much persecution. He must have been able, if any, to discern clearly the graces God bestows on those who strive to be the recipients of them, and so he told her she was not to hold back, but to obey the call of His Majesty. I do not know whether these were his very words or not, but it is the substance of them, for she immediately executed her purpose.[1]

20. She made herself known to a hermit[2] who was in Alcala, and begged him to go with her, and never tell anybody. They came to the place where the monastery stands; there she found a small cave, which hardly held her, in which the hermit left her. But what must that love be that brought her? for she did not think of any means of finding food, nor of the dangers that might ensue, nor of the evil speaking that would result from her disappearance. Oh, how deeply must that holy soul have drank of the wine of God! So filled therewith was she that she would have none to hinder her in the fruition of the Bridegroom, so determined to love the world no more, seeing that she thus ran away from all its comforts. Let us consider it well, my sisters, and mark how she conquered it all at one blow; for, though what you do is not less than what she did when you enter this holy order —when you offer your will to God, and promise such lifelong enclosure—perhaps the first fervours of some of us pass away, and we become subject again in some things to our self-love. May His Divine Majesty grant it be not so, and that we who already are followers of this holy woman in seeking to escape from the world, may be very far away from it in everything in our hearts.

[1] Ruy Gomez went to visit an estate he had just purchased, and Doña Catalina begged she might accompany him and the princess his wife. Ruy Gomez consented, and from his house in Estremera she made her way, dressed as a man, to the desert, where she spent her life in the service of God (*Reforma,* lib. iv. ch. v. §§ 2, 3).

[2] He was a priest, Piña by name, who, having visited the holy places of Rome, withdrew into the mountain of Vera Cruz, near Old Alcala, where he lived as a hermit, much reverenced by all for his sanctity and the wisdom of his counsel. He had some business with the prince Ruy Gomez, and that brought him into relations with Doña Catalina, whom he knew before in Madrid. He approved of her resolution, and then, with Martin Alonzo, a native of La Roda, who had been chaplain of Ruy Gomez, they set out, she in man's clothing, before dawn, and made their way to La Roda. They found a cave for her, and there left her (*Reforma,* lib. iv. ch. v.).

21. I have heard many details of the great austerity of her life, and only the least portion thereof can be known; for during the many years she dwelt in that solitude with such earnest desires of doing penance, and having no one to check her, she must have treated her body fearfully. I will tell you what some persons have heard her say herself, and among them the nuns of S. Joseph in Toledo, when she went to see them. She spoke openly as if they were sisters, and so she did to other persons; for her simplicity was great, and her humility must have been so too. As she was one who knew that she was nothing in herself, she was very far from vainglory, and had a pleasure in speaking of the graces which God bestowed upon her, that through them His name might be praised and glorified. This is a dangerous proceeding for those who have not reached her state, for it may seem in them, at least, to be praise of self. Her openness and holy simplicity must have saved her from that danger, for I never heard that this imperfection was ever laid to her charge.

22. She said that she had been eight years in that cave, living for many days together on the herbs of the field and on roots; for when the three loaves were finished which he who went with her to the cave left behind she had nothing until a poor shepherd came to the place:[1] he supplied her afterwards with bread and meal—that was her food—cakes baked on embers, and nothing else, of which she took one in three days. And it is most true, as the friars too who dwell there are witnesses; and at a later time, when she was much wasted, they would make her occasionally eat a pilchard or something else, when she went about seeking means to found a monastery; but she felt it do her more harm than good. As for wine, I never heard that she drank any. Her disciplines were inflicted with a heavy chain, and frequently lasted two hours and an hour and a half. The sackcloth she wore was of the very coarsest kind, as I have learned from a certain person, a woman who, returning from a pilgrimage, stayed with her one night, and, while feigning to be asleep, saw her take off her sackcloth full of blood and wash it.

[1] His name was Benitez. He and others knew that a hermit lived somewhere in that country, for he had been seen in the church of Fuen Santa, but none knew where he was living. Doña Catalina had lived three years in the cave before Benitez found her gathering herbs and roots for her support (*Reforma*, lib. iv. ch. ix. §§ 1, 2).

23. What she had to bear from evil spirits was still worse, as she told the nuns mentioned before; they appeared to her as huge mastiffs, leaping on her shoulders; at other times as serpents. She was not in the least afraid of them. After she had founded the monastery she went still to the cave, lived and slept in it, and left it only to be present at the divine office. Before that she went to mass in a monastery of the Mercedarians,[1] a quarter of a league distant, and that sometimes on her knees. Her clothing was of kersey, with a tunic of coarse cloth, and so fashioned that people thought she was a man. When those years were over during which she lived so much alone it pleased our Lord to make her known, and people out of devotion began to visit her in such crowds as were more than she could bear. She spoke to all with great charity and love. As time went on the people thronged around her more and more, and he who could have speech of her thought much of it. She was so wearied herself that she said they were killing her. There came a day when the whole plain was full of carriages. Soon after the friars were established, there was no help for it but they must raise her up on high that she might give them her blessing, and in that way get rid of them. When she had been eight years in the cave—it was now larger in size, for those who came to see her had made it so[2]—she had a most serious illness, and thought she should die of it; and all this took place in that cave.

24. She began wishing for a monastery of friars in that place, and did so for some time, not knowing to which order it should belong. On one occasion our Lord showed her, when she was in prayer before a crucifix which she always had with her, a white mantle, and she understood it belonged to the

[1] Friars of the order of our Lady de la Merced, founded for the ransom of captives from the unbelievers by S. Peter Nolasco the first general, S. Raymond de Peñafort, and James I. king of Aragon. The fourth vow of the friars is, that they will, if necessary, deliver themselves up to the infidels for the release of prisoners.

[2] One night when she was praying she saw that the cave was crumbling, for the earth had been loosened by the moisture. She tried to escape, but was overwhelmed by the falling earth. In the morning she was discovered half buried, and released, and at the same time were discovered also her fearful instruments of penance. The people cleared the cave, and in doing so made it larger, and also protected it against the wet (*Reforma*. lib. iv. ch. x. § 5).

barefooted Carmelites. She had never heard that there were such friars in the world, and at that time only two monasteries had been founded, those of Mancera and Pastrana.[1] She must have obtained the knowledge thereof after this; then, having learnt that there was a monastery in Pastrana, and as she had been very friendly in times past with the princess of Eboli, wife of prince Ruy Gomez, to whom Pastrana belonged, she set out for that place to find how she could have the monastery she desired.[2] There, in the monastery of Pastrana, in the church of S. Peter, for that is its title, she took the habit of our Lady,[3] not, however, with the intention of becoming a nun and making her profession, for she never had any inclination to be a nun, because our Lord was leading her by another way; she thought that if she were once under obedience they would thwart her in her purpose of living austerely and in solitude.

25. In the presence of all the friars she received the habit of our Lady of Carmel. Father Mariano was there at the time. I have spoken of him before in the story of these foundations,[4] and he told me myself that he fell into a trance or rapture and lost all consciousness, and saw while in that state many friars and nuns lying dead; some of them had their heads cut off, and others their limbs and arms, as having

[1] The friars left Duruelo, the first house, and established themselves in Mancera, June 11, 1570. The house in Pastrana was founded a year earlier, June 13, 1569. See ch. xiv. § 8, note; xvii. § 14, note.

[2] After the vision she made inquiries about friars such as she now understood to be our Lord's will to send to La Roda, and all were amazed at her questions. A few days later a poor man who had gone to Pastrana came to her and said, "Give me a reward; I have seen your friars in Pastrana; the prince Ruy Gomez has built them a monastery there" She then wrote to the prince, and he communicated the letter to the friars. Fra Ambrosio Mariano was sent to the cave for her, and brought her to Pastrana, not without much persuasion, and some trouble in getting away without the knowledge of the neighbourhood. On the 3rd of May, 1571, she came to Pastrana, and the prince himself with the duke of Gandia, the successor of S. Francis Borja, went out to meet her, with many others (*Reforma*, lib. iv. chs. xi. xii.).

[3] She would have the habit of a lay brother, for she thought the life of the Carmelite nuns too soft for her, and she was accordingly so clothed, May 6, by the prior Fra Baltasar (*Ibid.* ch. xii. §§ 5, 6).

[4] See ch. xvii. § 5, note.

suffered martyrdom; for that is the meaning of the vision. He is not a man to say that he saw what he has not seen, neither is he in the habit of falling into a trance, for that is not the way by which God is leading him. Pray to God, my sisters, that the vision may be true, and that we in our day may deserve to behold so great a blessing, and be ourselves among the martyrs.

26. In Pastrana the saintly Cardona began to seek the means of founding a monastery, and in order to do so went back to Madrid, out of which she had gone away with so much joy,[1] which was no slight torment to her; and there she did not escape trouble or the tongue that speaketh evil, for whenever she went abroad she could not avoid the crowd; it was thus wherever she was. She went next to Toledo, where she remained with our nuns. All of them assured me that there was about her a fragrance as that of relics, so strong that it moved them to give thanks to our Lord; it clung even to her habit and her girdle which she left behind, for they took her habit from her and gave her another; and the nearer they came to her the more strongly did they perceive it, though her dress, owing to the heat which then prevailed, was of a kind to be offensive rather than otherwise. I know they would not say anything that was not in every way true; they had a great veneration for her. In Madrid

[1] She went to Madrid accompanied by the fathers Fra Pedro of the Apostles, Fra Ambrosio Mariano, and the brother Juan de la Miseria. As she had been in the habit of giving her blessing to the people who thronged around her in her cave, so she continued to do in Madrid; and one day a zealous and good man told the nuncio, Monsignore Ormaneto, that he had seen a Carmelite lay brother in a carriage with ladies, giving his blessing like a bishop to the people. The nuncio sent for Fra Ambrosio, whom he knew well ,and asked him who the brother was. Fra Ambrosio told the whole truth, but the nuncio would not be satisfied—he must see the woman herself and try her spirit. Fra Ambrosio went for Doña Catalina and took her to the nuncio; she as soon as she saw him gave him her blessing as usual, but the nuncio was not pleased, asked the friar how he came to bring her to his presence in that dress, and asked her what spirit it was that made her bless the people as if she were a bishop. The two friars prostrated themselves before the nuncio and were silent, and he, touched by their humility, bade them rise, and by conversing with them understood the matter, and left Doña Catalina in peace, asking her, however, to pray for the success of the Catholic league under Don Juan (*Reforma de los Descalços,* lib. iv. ch. xiv. § 4).

and other places people gave her the means to found the monastery, and when she had the licence it was founded.[1]

27. The church was built where her cave was, and another was made for her on one side having in it a solid tomb. There she remained both night and day during the remainder of her life.[2] That was not long, for she lived only about five years and a half after the foundation of the monastery; it seems supernatural, and indeed so does her former life, considering how severe it was. She died in the year 1577, as I find now.[3] The solemnities of her burial were very grand, for a nobleman of the name of Don Juan de Leon[4] had a great veneration for her and insisted on it. She is now lying in a

[1] The licence to make the foundation was obtained for her by the king from the provincial of the mitigation, and the visitor apostolic Fra Pedro Fernandez. She received large presents of vestments and vessels for the celebration of mass, which moved a grave ecclesiastic to say to her that woollen chasubles and leaden chalices were well enough for poor friars. She answered, "You, a worm of the earth, have a service of plate, and want the King of kings to be satisfied with lead." She left Madrid in the beginning of March, 1572, and in April took possession of the place where the new monastery was to rise over the cave which she had dwelt in for eight years (*Reforma de los Descalços,* lib. iv. ch. xvi. §§ 2, 3).

[2] In October, 1573, at the earnest request of a knight of S. James, she left the cave on an errand of charity to Madrid. Don Gonzalo, elder brother of the archbishop of Toledo, was in danger of losing his life, and she was to beg his pardon of the king, who refused to listen to any one. In this she was successful, and set out for La Roda in the beginning of the following year, visiting the princess of Eboli in Pastrana, who was already beginning to be weary of the nuns. Father Gaspar de Salazar, S. J., sent by the Inquisition of Cuenca to examine her spirit, visited her in the cave, and was not only edified but amazed at what he saw and heard; his report to the inquisitors silenced all clamour (*Reforma de los Descalços,* lib. iv. chs. xix., xx.).

[3] The chronicler of the order says (lib. iv. ch. xx.) that she foretold her death, which was to take place within the octave of the Ascension, and that she died May 11, 1577, though others say it was two years later. Father Bouix says she died May 11, 1577, on the octave of the Ascension. Now, in 1577 Ascension Day fell on May 16; but in 1578 it fell on the 8th, and in that year May 11th was within the octave.

[4] Don Vicente has Fray Juan de Leon, but as, he does not make any remark on the change, it is probably a misprint; the old reading is therefore retained. It may be that Don Juan was a religious; if so, Don Vicente's reading should be preferred.

chapel of our Lady, to whom she was so extremely devout, but only for a time, till a larger church than the one they have at present shall be built, as only fitting to contain her blessed body.[1]

28. The monastery on her account is a place of great devotion, which still continues, and so is the whole neighbourhood, especially the desert, and the cave where she lived before she resolved on building the monastery. I have been told on good authority that she used to be worn and wearied at the sight of the great crowds that came to see her, that she wanted to go to some other place where nobody knew anything about her, and that she sent for the hermit who brought her thither to take her away, but he was then dead. Our Lord, who had ordained that a house should be built there for our Lady, would not let her depart, for I see, as I said before, that He is greatly served there. The friars are in marvellous dispositions, and their countenances show plainly what a joy they have in being thus separated from the world, especially the prior,[2] whom God had taken away from many comforts that he might wear the habit, and whom He thus amply rewarded by giving him the comfort of His Spirit. He showed me much affection there. They gave us some of the furniture of their church for use in that which we were going to found; for, as the saintly woman was held in great respect by so many persons of note, their church was well supplied with its furniture.

29. During my stay there I was greatly comforted, though to my exceeding great shame, and the shame lasts, because I saw that she who there had borne so sharp a penance was a woman like myself, and more tenderly nurtured, for she was of a nobler race, and not so great a sinner as I am; on this subject there is no comparison possible between us, for I received much greater graces from our Lord in many ways, and that I am not this moment in hell for my great sins is a very great one. To follow in her steps, if I can, is my

[1] In 1603 the monastery was removed to Villanueva de la Jara, and the friars took with them the body of their founder, and three years afterwards, when Fra Pedro of Jesus Maria was prior placed it in an honourable place on the gospel side (*Reforma de los Descalços*, lib. iv. ch. xx. § 8).

[2] The prior of La Roda was Fra Gabriel of the Assumption (see above, § 8).

only comfort; but that is not much, for all my life has been wasted in desires; as for works, I have none.[1] May God of His compassion succour me, in whom I have always put my trust, for the sake of His Most Holy Son and the Virgin our Lady, whose habit, by the goodness of our Lord, I wear!

30. One day after Communion in that hallowed church I became profoundly recollected, and fell into a trance in which my senses were withheld. In that trance I saw the holy woman as a glorious body by an intellectual vision. There were angels with her; she told me not to grow faint, but strive to go on with these foundations, I understood thereby though she did not say so expressly, that she helped me before God. She also told me something else, but there is no reason why I should repeat it here. I was very much comforted, and had a desire to labour; and I hope, in the goodness of our Lord, that, with such good help as her prayers are, I may be able to serve Him in some measure. You see now, my sisters, that her troubles are over already, and that the bliss she is in has no end. Let us strive now, for the love of our Lord, to follow this our sister: hating ourselves as she hated herself, we shall finish our journey, for everything passes rapidly away and comes to an end.

31. On the first Sunday in Lent—it was the eve of the feast of the Chair of S. Peter, and the feast of S. Barbatian, 1580—we reached Villanueva de la Jara. On that very day the Most Holy Sacrament was brought into the church of the glorious S. Anne at the time of high mass. The whole municipality and certain others, with doctor Ervias, came forth to receive us, and we alighted at the church of the town, which is somewhat distant from that of S. Anne.

32. The joy of the people was so great that it filled me with consolation at beholding their pleasure in receiving the order of the Most Holy Virgin our Lady. When we were yet far away we heard the ringing of the bells, and on our entering the church they began the *Te Deum*, one verse sung by the choristers, the other played on the organ. That done, they carried the Most Holy Sacrament on a bier, and on another our Lady, with crosses and banners. The procession moved on in great pomp; we, in our white mantles, and faces veiled, were in the middle near the Most Holy Sacrament, and close to us our barefooted friars, who had come in great

[1] See *Relation*, iii. § 12.

numbers from their monastery;[1] the Franciscans—for there is a monastery of S. Francis there—went also, and a Dominican who was in the place, and though he was alone it gave me pleasure to see that habit there.

33. As the distance was great, many altars had been raised. The procession halted at times, when something was sung about our order, which moved me to great devotion:[2] so also did it to see that it was all in praise of the great God there present, and that so much was done for seven poor nuns who were there. Nevertheless, when I reflected upon it I was filled with confusion, remembering that I was among them, and that every one there ought to have turned against me if they would but have treated me as I deserve. I have given you at such length this account of the honour done to the habit of our Lady, that you may give thanks to our Lord and beseech Him to make use of this foundation, for I have a greater joy when a foundation is made under persecution and with trouble, and I speak of them the more willingly.

34. It is true the sisters who were already there had been in trouble for nearly six years—at least for more than the five years and a half which have gone by since they went into this house of the glorious S. Anne. I do not speak of their poverty and toil in earning their food, for they never would ask alms; the reason of that was that they would not have their neighbours think they were there to be supported by them; neither do I speak of their great penance, of their long fasts, of their scanty food, of their hard beds, and of the small house which, in the strict enclosure they always observed, was hard enough to bear. What was hardest to bear, they told me, was the earnest longing they had to put on the habit, and which was a most grievous torment to them night and day, for they thought they were never to wear it; and accordingly their constant prayer, and that most frequently with tears, was that God would bestow that grace upon them. When they saw any difficulty arise they were distressed beyond measure, and multiplied their penances. They stinted themselves in their food, that out of their earnings they might have the means of paying the messengers who came to me, and of showing what gratitude they could in their poverty

[1] The monastery of our Lady of Succour, La Roda.

[2] Cantando muchos villancicos a proposito de la venida tan deseada de las religiosas (*Yepes*, ii. 30).

to those who were able to help them in any way. I see clearly myself, ever since I conversed with them and saw how saintly they were, that they must have obtained their admission into the order by their prayers and tears, and so I looked on the possession of such souls as these as a much greater treasure than a rich endowment, and my hope is the house will prosper greatly.

35. When we entered the house they were standing at the door within, each of them dressed as usual, for they were dressed as they were when they first came, and would never put on any religious dress, hoping for ours; what they wore, however, was most modest, and showed plainly how little thought they had taken for themselves; they were so poorly clad, and almost all of them so thin, as to show that they had been living a most penitential life. They received us with tears of great joy, and those tears were certainly not feigned. Their great virtue shone forth in their joy, in their humility, and in their obedience to the prioress and to all those who came to make the foundation; they could not do enough to please them. All the fear they had was lest the nuns should go back when they saw their poverty and the smallness of the house. Not one of them had ever exercised any authority over another, but each one had with great affection laboured to the utmost of her strength. Two of them, and they were the eldest, managed all their affairs when necessary; the rest never spoke to anybody, and would not do so. The door of the house had a bolt only, no lock, and the eldest answered at it; none of the others ventured near it. They slept very little, that they might earn their bread and not miss their prayer, in which they spent many hours—on festivals the whole day.

36. They directed themselves by means of the books of Fra Luis of Granada and of Fra Peter of Alcantara. Most of the time was spent in saying the divine office—they could hardly read it; one only could read well—and that in breviaries that differed one from another; some of these, being of the old Roman form,[1] had been given them by certain eccle-

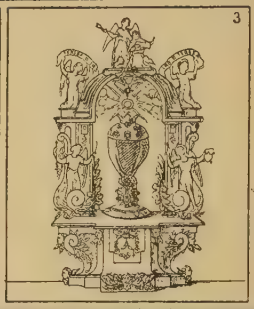
[1] At this time the breviary and missal were corrected and reformed by S. Pius V., whereby the old books became unserviceable. The Saint calls them the "old Roman" to distinguish them from the new books, and to show that they had been used by the secular clergy, and were not the breviaries of any religious order (*De la Fuente*).

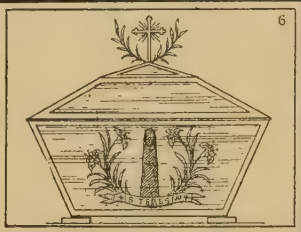
siastics who used them no longer, others they had got anyhow, and, as they did not know how to read, they spent many hours upon them. They did not say the office where strangers could hear them; God accepted their intention and toil, but they must have said very little that was correct. When the father Fra Antonio of Jesus began to know them he made them say the office of our Lady only. They had an oven in which they baked their bread, and everything was orderly done, as if they had some one to give directions. The effect on me was to make me give thanks to our Lord, and the more I conversed with them the more glad I was that I had come. I believe that, whatever difficulties I might have had to undergo, I should not have shrunk from them to bring consolation to these souls.[1] Those of my companions who remained told me that in the beginning, during the first days, they were conscious of a certain unwillingness to live with them, but that when they came to know them, and saw how good they were, they were very glad to stay, and conceived a great affection for them. Sanctity and goodness can do great things.

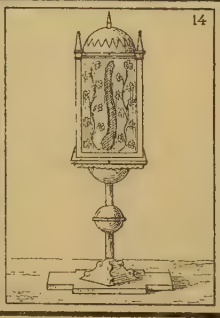
37. The truth is, those who came with me were so good that, even if they met with many difficulties and trials, they would have borne all nobly by the grace of our Lord, for they desire to suffer in His service; and that sister who does not feel this desire must not look upon herself as a true Carmelite nun, because the aim of our desires must be, not rest, but suffering, that we may in some measure be like unto Him, our true bridegroom. May it please His Majesty to give us His grace for that end! Amen.

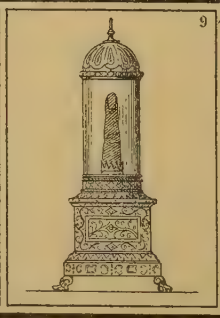
38. The hermitage of S. Anne began in this way. There lived here, in Villanueva de la Jara, an ecclesiastic born in Zamora, who had been a friar of the order of our Lady of Carmel. His name was Diego de Guadalajara; he had a devotion to the glorious S. Anne, and so he made this hermitage close to his house, and thereby had an opporuntity of hearing mass. He went to Rome because of this great devotion, and obtained a bull for many indulgences in this church and hermitage. He was a pious and interior man. He made a will when he was dying, and gave this house and all that

[1] On the feast of S. Mathias, February 25, the Saint gave the habit to the nine women (see § 5) who had shut themselves up in the hermitage of S. Anne. The sermon on the occasion was preached by Fra Antonio of Jesus (*Reforma de los Descalços*, lib. v. ch. iii. § 10).









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1. **Anne of St. Bartholomew,** St. Teresa's inseparable companion during the last years of her life. 2. The **chamber** in which St. Teresa died. 3. **Reliquary** containing St. Teresa's heart, in the Carmelite monastery at Alba. 4. **Reliquary** containing St. Teresa's left arm, in the same monastery. 5. **Left hand of the Saint** in the Carmelite monastery, at Lisbon. 6. **Index finger of the Saint's right hand** in the monastery of the Carmelites of Regina Cœli at Rome. 7. **Middle finger of the same hand,** in the Carmelite monastery in the rue d'Enfer at Paris. 8. **Ring finger of the same hand,** in the Carmelite monastery at Avila. 9. **Little finger of the same hand,** in the Carmelite monastery at Brussels. 10. **Reliquary** of the right foot, in the Carmelite monastery of la Scala at Rome. 11. **Reliquary** containing

Bruges P Raoux, Sc

ne of St. Teresa's flesh, in the Carmelite monastery at Medina del Campo. **Reliquary** containing flesh of St. Teresa, in the Discalced Carmelite monastery Segovia. 13. **Collarbone** (right) of St. Teresa, in the Discalced monastery at ssels. 14. **Collarbone** (left), in the Carmelite monastery of St. Joseph at Avila. **Molar tooth,** in the Discalced Carmelite monastery at Genoa. 16. **Cross** made of ious bones of the Saint, and fastened to one of her rosaries, in the Carmelite nastery at Alcala de Henares. 17. **Coffer** which contained the body of the Saint Avila. 18. **Arms of Sixtus V.** 19. **Arms of Urban VII.** 20. **Arms of Gregory XIV.** **Arms of Innocent IX.** Under these Pontiffs the inquiries into the beatification St. Teresa took place. (See Appendix, note 27.)

belongs to it for a monastery of nuns of our Lady of Carmel; and if that could not be done, then for a chaplain who was to say certain masses every week, but that as soon as and whenever the monastery should be founded there should be no obligation to say those masses. For more than twenty years the hermitage belonged to the chaplain, and the property was ruined, for, though the women took possession of the house, they had nothing but the house. The chaplain lived in another belonging to the chapel, which he will now give up to us with the rest, and that is very little; but the compassion of God is so great that He will not fail to befriend the house of His glorious grandmother. May it please His Majesty to be ever pleased therein, and may all creatures praise Him for ever and ever! Amen.

CHAPTER XXIX.

THE FOUNDATION OF S. JOSEPH OF OUR LADY OF LA CALLE IN PALENCIA, ON THE FEAST OF KING DAVID, 1580.

1. When I went away from making the foundation of Villanueva de la Jara[1] I was ordered by my superior[2] to go to Valladolid; it was at the request of the bishop of Palencia, Don Alvaro de Mendoza, who accepted and at all times helped the first monastery, that of S. Joseph, Avila, and always does help us in whatever concerns the order.[3] When he had given up the see of Avila, being translated to Palencia, our Lord put it into his heart to have a monastery of this holy order founded there. On my arrival in Valladolid I became so seriously ill that they thought I must die. I was so unwilling to make the foundation, and so far from thinking I could do anything, that, notwithstanding the importunity of the prior-

[1] The Saint left Villanueva de la Jara on the 20th day of March, 1580 (*Reforma*, lib. v. c. vii. § 1), and reached Toledo on Saturday in Passiontide, March 26, having travelled the thirty leagues of road without fatigue (Lett. 280; Lett. 59 vol. iv. ed. Doblado).

[2] Fra Angel de Salazar, whom the nuncio, Monsignore Sega, had appointed to govern and protect the friars and nuns of the reform.

[3] See below, ch. xxxi. at the end.

ess[1] of our monastery in Valladolid, who wished much to see the foundation made, I could not persuade myself to undertake it; neither had I the means to begin it, for the monastery was to be founded in poverty, and I was told that it could not be maintained, because the place was very poor.

2. This foundation, with that of Burgos, had been under consideration for nearly a year, and heretofore I was not so unwilling to make it; then, however, when I had gone to Valladolid for no other end, I found that the disadvantages of it were many. I know not whether this came from my illness and the weakness it left me in, or from the devil, who wanted to hinder the good that was afterwards done. In truth, I am lost in amazement and grief—and I have often complained of it to our Lord—at the great share which the poor soul has in the weakness of the body, for it seems to have nothing to do but to observe its laws according to its needs, and anything else which makes it suffer.

3. One of the greatest trials and miseries of this life seems to me to be the absence of a grand spirit to keep the body under control; illnesses and grievous afflictions, though they are a trial, I think nothing of if the soul is strong, for it praises God, and sees that everything comes from His hand. But to be on the one hand suffering, and on the other doing nothing, is to be in a fearful state, especially for a soul that has had earnest desires never to rest inwardly or outwardly, but to spend itself wholly in the service of its great God; there is no help for it but in patience and confessing its wretchedness, and in being resigned to the will of God, so that He may use it for what purposes He pleases, and as He pleases. This was the state I was in then: though my strength had begun to come back, yet such was my weakness that I lost that confidence I usually had when I had to begin any of these foundations. I thought everything impossible, and it would have been of great service to me if I could have found any one to encourage me; but, as it was, some helped me to be afraid; others, though they made me hope a little, could not overcome my faintheartedness.

4. At that time came thither a father of the society,

[1] This was Maria de Ocampa, a niece of the Saint. She made her profession in S. Joseph's of Avila, and is the novice spoken of in ch. i. § 2. The Saint speaks of her also in her *Life*, ch. xxxii. § 13; see note there.

the doctor Ripalda,[1] a great servant of God, who at one time used to hear my confession. I told him the state I was in, and that I looked upon him as standing to me in the place of God—he must tell me what he thought of it. He began by rousing my courage, and told me that my cowardice was the effect of old age; but I saw well enough it was not, for I am older to-day and I feel none of it; and he too must have known it was not, and therefore rebuked me in that way that I might not think it came from God.

5. The foundation of Palencia and that of Burgos were then carried on together, and I was without means for the one and the other; but this was not the cause of my discouragement, for I usually begin with less. He bade me give it up on no account, and the same thing had been said to me before in Toledo by a provincial of the society, Baltasar Alvarez,[2] but I was then in good health. That was enough to make me resolved on going on, and yet, though I was very much moved by it, I was not altogether resolved, because either the devil or, as I have just said, my illness held me back; however, I became much more willing to go on. The prioress of Valladolid did all she could to help me, for she wished much for the foundation in Palencia, but she also had her fears when she saw me so lukewarm. Once let me draw near to the true fire—for nobody, not even the servants of God, could give me courage—and it is done; and that will show it was generally not I who did anything in these foundations, but He only who is almighty.

6. One day, still in doubt, and not determined on making either of the foundations, I implored our Lord, when I had just received communion, to give me light that I might in all things do His will; and my lukewarmness was even such as to make me falter for a moment in that desire. Our Lord said to me, as it were reproaching me, "What art thou afraid of? When did I ever fail thee? I am to-day what I have always been; do not give up these foundations."[3] O the great God, how different are Thy words from the words of men! So my courage and resolution came, the whole world

[1] See *Relation,* vii. § 5.

[2] This was the old confessor of the Saint in Avila, and her constant friend. See *Life,* ch. xxiv. § 6.

[3] See below, ch. xxxi. § 4.

was not strong enough to oppose me, and I began at once to make my preparations, and our Lord to furnish the means.[1]

7. I received two nuns, that we might have wherewithal to buy a house; and, though they told me it was not possible to live by alms in Palencia, it was as if they said nothing, for as to founding it with an endowment I saw it could not be done then, and as God commanded it to be made His Majesty would see to that. Accordingly, though I had not quite recovered my health, I made up my mind to go, though the weather was rough, for I left Valladolid on the feast of the Innocents in the year already mentioned,[2] for a nobleman who lived there, having gone to live elsewhere, had given us until Midsummer[3] in the following year a house he had hired. I wrote to a canon of that city, though I did not know him; but a friend of his had told me that he was a servant of God, and I had a firm persuasion he would be a great help to us, because our Lord himself—it has been so in the other foundations—finds everywhere some one to help us, because His Majesty knows how little I can do myself. I sent to the canon begging him to have the house[4] emptied for us as secretly as he could, for some one was staying in it whom he was not to tell what it was wanted for: notwithstanding that some of the chief persons there had shown their goodwill, and the bishop very much so, I looked on it as being much safer to let nobody know of the matter.

8. The canon Reinoso[5]—it was to him I wrote—did this work so well that he had not only had the house made ready for us but beds also, with many comforts abundantly supplied; and we had need of all, for it was very cold, and the day before had been toilsome because of a thick fog in which we could scarcely see one another. In truth, we had hardly

[1] The Saint asked Fra Jerome of the Mother of God to visit Palencia, which he did, though he was of the opinion of the Saint, and against the foundation. He returned in the same dispositions, but a few days after he came to the Saint and said that he was willing the foundation should be made (*Reforma*, v. 7, § 4).

[2] See ch. xxviii. § 31; it was the same year, 1580.

[3] Hasta San Juan.

[4] The house was the property of Doña Isabel de Moya (*Reforma*, v. 7, § 5).

[5] Don Jerome de Reinoso, nephew of Don Francis de Reinoso, who became bishop of Cordova (*Reforma*, v. 7, § 5).

any rest till we had made everything ready for saying mass the next morning.[1] I would have that done before anybody knew we were there, because I have found that to be the best way in making these foundations,[2] for if we begin to consult people Satan disturbs everything; however, he cannot succeed, but he gives trouble. So it was done; for early in the morning, when it was scarcely dawn, mass was said by a priest who came with us, named Porras, a great servant of God, and by another, a friend of the nuns of Valladolid, Augustin of Vitoria, who had lent me money to furnish the house, and who had been a great comfort to us on the road.

9. We came here five nuns,[3] and a lay sister[4] who for some time has been with me as my companion, but she is so great a servant of God, and so provident, that she is able to help me more than any other. That night we had but little sleep, though the journey, as I said, had been fatiguing because of the rain. It was a joy to me that the foundation was made on the day on which King David is commemorated, for I have a devotion to him.[5] I sent immediately in the morning a message to the bishop, for he did not even know that I had arrived that day. He came to us at once with that great affection which he has always had for us; he told us he should give us all the bread we should require, and gave his steward orders to furnish many things. The order owes him so much that every one who shall read the story of these foundations is bound to pray to our Lord for him, living and dead; and I ask to have it done as an act of charity. The joy shown by the people was so great and so general as to

[1] Mass was said December 29th, the feast of S. Thomas of Canterbury which is also the day on which King David is commemorated in the martyrology (*Reforma,* ib. § 6).

[2] The Saint had not been able to get the consent of the corregidor, and Fra Jerome of the Mother of God went to him the second time on the part of the Saint to ask for it. The corregidor said, "Well, father, let her have what she asks for. The mother Teresa must be in possession of some decree of the royal council of God, which compels us to do her will whether we like it or not" (*Reforma,* ib.).

[3] These were Isabel of Jesus born in Segovia, the prioress; Beatriz of Jesus, sub-prioress; Iñez of Jesus, cousin of the Saint, professed in the monastery of the Incarnation; and Maria of the Holy Ghost born in Burgos (*Reforma,* ib. § 6).

[4] The venerable Anne of S. Bartholomew.

[5] See *Life,* ch. xvi. § 5.

make it very remarkable, for there was no one who took it amiss. It was known that the bishop wished it, and that was a help to us, for he is greatly beloved there; but the whole population is the best and noblest I have seen, and accordingly I rejoice more and more every day that I have made a foundation there.

10. As the house was not our own, we began at once to treat for the purchase of another, for, though that we were in was for sale, it was very badly placed and I thought, with the help I should have from the nuns who were to live in it, I might treat with some security, for, though that was but little, it was much for that place. After all, if God had not sent us the good friends He gave us it would have been all to no purpose. The good canon Reinoso brought with him another friend, the canon Salinas,[1] a man of great charity and discernment, and between them both the matter was looked after just as if it was their own, and I believe with more zeal; and they have been always friends of this house.

11. There was a building in the town, a hermitage devoutly frequented, dedicated to our Lady, with the title of our Lady of the Street. It is a very holy place in the eyes of the whole country and of the town itself, and many people resort to it. It seemed to his lordship and to every body that we should be well placed close to that church. There was no house belonging to it, but there were two adjoining it, which, if we bought them, would be enough for us if we had the church also. This the chapter and a certain confraternity would have to give up to us, and accordingly we began to take steps for obtaining it. The chapter at once gave it to us as a gift, and, though I had some trouble in coming to an understanding with the members of the confraternity, they did so also; for, as I have said before, the people of the place are good, and I have nowhere seen better.

12. When the owners of the houses saw that we wished to get them they raised the price, and very reasonably so. I would go and see them, but they seemed to me and to those who went with us so poor that I would not have them on any account. Later on I saw clearly that Satan, on his part, exerted himself because it vexed him that we were come. The two canons who helped us thought we should be there at too great a distance from the cathedral church, yet it was the

[1] The Saint speaks of him again below, ch. xxxi. § 18.

most thickly peopled part of the town. In a word, we all made up our minds, as that house would not suit, to look for another. This the two canons began to do with such care and diligence that I gave thanks to our Lord, and neglected nothing they thought to the purpose. They were satisfied at last with a house belonging to a person they called Tamayo. Some parts of it were very well arranged, so that it was exceedingly convenient for us, and it stood near the house of a great nobleman, Suero de Vega,[1] who was a great friend of ours, and who, with others living in that part of the town, was very much pleased at our going to live there. The house was not large enough, but another would be given us with it, which, however, was not so placed that we could well join the one to the other.

13. In short, they gave such an account of the matter that I wished the purchase to be made, but the two canons would not settle anything before I saw the place myself. I felt the going out among people very keenly, and I had so much confidence in them as to make it unnecessary. At last I went, and also to see the houses by the church of our Lady, though not with the intention of taking them, but to hinder the owner of the other house from thinking that we could not help taking his. To me, and to those who went with me to see them, they looked so wretched, as I said before, but we are now astonished that we could have thought so badly of them. In this mind we went to the other house, being fully determined to take it, and none other; and, though we found many difficulties, we made light of them, notwithstanding the great trouble we should have in overcoming them, for all that part of it which was fitted for our living in would have to be pulled down in order to build the church, and after all an inconvenient one. A strange thing this predetermination to do a particular thing! in truth, it taught me to have little confidence in myself, though I was not alone in my then delusion. In a word, we went away fully resolved that no other would do for us, and to give the money asked, which was too much, and to write to the owner, for he was not in the town; he was, however, not far off.

14. This long account of the purchase of a house will

[1] He was the son of Juan de Vega, president of Castille, and his wife was Doña Elvira Manrique, daughter of the count of Osorno (*Reforma*, lib. v. ch. vii. § 4).

seem foolish until we consider the object which Satan must have had, that we should not go to that of our Lady; and I tremble whenever I think of it. All having made up their mind, as I said before, to take no other house but that, the next morning during mass I began to be very anxious, doubting if we had done right, and ill at ease, so that I had hardly any peace during the whole of mass. I went to receive the Most Holy Sacrament, and at the moment of communion I heard these words, "This is the house for thee," in such a way that I made up my mind at once not to take the other house at all of which I was thinking, but that of our Lady.[1] I began to consider the difficulties of withdrawing from a bargain which had been carried so far, and which they who had so carefuly considered it wished so much to see settled, and our Lord answered me, "They do not know how much I am offended in that place, and this will be a great reparation." I thought it was no delusion, but I did not believe; yet I knew well, by the effect it had upon me, that it was the Spirit of God. He said to me at once, "It is I."

15. I became perfectly calm, delivered from my former uneasiness, though I did not know how to undo what had been done, and to remove the evil impression given to my sisters of that house; for I had spoken strongly of the unfitness of it, and that I would not have them go there without seeing it for anything in the world. However, I did not think so much about this, for I was well aware that they would take in good part whatever I did; but my doubts were about those who wished to have the other house. These would look on me, I thought, as capricious and uncertain, seeing that I changed so quickly—what I hate exceedingly. All this thinking had no influence whatever, much or little, to make me give up the house of our Lady, neither did I remember that it was not a good house; for if the nuns could hinder but one venial sin everything else was of no moment, and every one of them, if they only knew what I knew, would have been, I believe, of the same mind.

16. I had recourse to this—I used to go to confession to the canon Reinoso, who was one of two who befriended me, though I had never told him anything of the kind before, because nothing had happened to make it necessary for me to do so; and, as I have been accustomed when these spiritual

[1] See *Relation*, xi. § 4, where the Saint speaks of this.

visitations occur always to do that which my confessor may advise, in order that I might travel on the safe road, I determined to tell him all as a great secret, though my mind was not made up to leave undone what I had been told to do, without a feeling of great pain. I would have ended, however, by doing what he told me, for I trusted in our Lord that He would do again what I have known Him do at other times, for His Majesty changes the confessor's mind, though of another opinion, so that he shall do what our Lord wills.

17. I spoke to him first of the many times that our Lord was wont to show me in this way what to do, and that before now many things had happened whereby I knew it to be the work of His Spirit, and then told him what had taken place; but still I would do what he desired, though it might be painful. He is a most prudent and saintly man, and endowed with the gift of good counsel in everything, but he is young, and, though he saw that this change would be talked about, his decision was not that I should refrain from doing what I had learnt. I told him we should wait for the return of the messenger, and he thought so too, for I was now confident that God would find a way out of it; and so it came to pass, for the owner of the house, though we had given for it what he wanted and had asked for, now asked three hundred ducats more, which seemed absurd, for the sum to be paid was more than the house was worth. Herein we saw the hand of God, for the sale of the house was very serviceable to its owner, and to ask for more when the bargain had been made was not reasonable. This helped us exceedingly, and we said we could never agree with him; but it was not enough to excuse us, because it was plain that for the sake of three hundred ducats we ought not to give up a house that seemed fit for a monastery. I told my confessor not to trouble himself about my good name now that he thought I ought to do it, but merely to say to his friend that I was bent on buying the house of our Lady, whether it might be dear or cheap, in good or in bad repair. His friend has a singularly quick understanding, and, though nothing was said to him, I believe he guessed the reason when he saw so sudden a change, and accordingly he never pressed me further in the matter.

18. We all saw afterwards the mistake we might have made in buying that house, for we are now amazed when we consider how much better is the one we have, to say

nothing of the chief thing of all, and which everybody sees, the service of our Lord and of His glorious Mother therein, and the removal of occasions of sin, for nightly vigils were kept there, and therefore, as it was only a hermitage, many things might have been done there, the hindering of which was a vexation to Satan, and we ourselves are glad to be able to serve our Mother, our Lady, and our Protectress in anything. It was very ill done on our part not to have gone there sooner, for we ought never to have looked at any other house. It is plain enough that the devil makes us blind to many things, for there are many conveniences in the house which we should not have found elsewhere; the people, too, wished us to take it, and their joy is exceedingly great; and even those who would have us go to the other house afterwards looked on this as much the best.

19. Blessed be He for ever and ever who gave me light herein!—and He does so whenever I happen to do anything well; for every day I am amazed more and more at the little ability I have for any thing. This must not be understood as humility, for I see it to be so more clearly day by day. It seems to be our Lord's good pleasure that I and everybody else shall learn that it is His Majesty alone who makes these foundations, and that, as He by means of clay gave sight to the blind,[1] so He will have one blind as I am not to act blindly. Certainly we showed great blindness in this matter, as I said before, and whenever I think of it I give thanks anew to our Lord, only even to do this I am not able, and I do not know how He can bear me. Blessed be His compassion for ever! Amen.

20. Those saintly friends of the Virgin then made haste at once to purchase the houses, and they had them cheap in my opinion. They laboured hard, for in every one of these foundations God would have those who helped us to gain merit, and I am the one who does nothing, as I have elsewhere said, and wish never to refrain from saying, because it is true. Then, the help they gave us in arranging the house, and also in paying the money for it,[2] and in becoming our sureties also, as I had no money myself, was very great, for before I found any to be sureties for us in other places, and

[1] S. John ix. 6.

[2] The dowry of two novices was added to the sum furnished by the two canons (*Reforma*, lib. v. c. vii. § 6).

that for not so large a sum, I was put to great trouble; and they were right, for if they did not trust in our Lord they would not have done so, because I have no means. But His Majesty has been always so gracious unto me that nobody lost anything by doing me that kindness at any time, nor have I ever failed to repay them fully, and I look upon that as a very great grace.

21. As the owners of the houses were not satisfied with the two canons as sureties, these went in search of the steward,[1] whose name was Prudencio; but I do not know that my recollection of his name is exact—so they called him now—for as he was called the steward I did not learn his name. He was so charitable to us that our debt to him was and is great. He asked them whither they were going: they answered, to find him that he might sign the bond. He laughed and said, "So this is the way you ask me to become security for so much money?" And thereupon, without dismounting from his mule, he signed, which is a wonderful thing for these times. I should like to speak much in praise of the charity of the people of Palencia, of all together and of each in particular: the truth is, it seemed to me like that of the primitive church—at least it is not very common in the world now; they knew we had no revenue, and that they would have to find us food, and yet they not only did not forbid us to come to them, but declared our coming to be a very great grace which God gave them; and if it be looked at in the true light they spoke truly, for, if it did no more than give them another church, wherein the most Holy Sacrament had another house, that is a great thing.

22. May He be blessed for ever, amen! for it is plain enough that He is pleased to be here, and that something wrong which must have been done in the place is done no longer—for as much people kept vigil here formerly, and as the hermitage was lonely, every one that came did not come out of devotion—that is a change for the better. The image of our Lady was in a most unseemly place. The bishop, Don Alvaro de Mendoza, built a chapel for it, and by degrees much was done for the honour and glory of the glorious Virgin and of her Son. Praise Him for ever! Amen, amen.

23. At last, when the house was fully prepared for the nuns to go into it, the bishop would have them go with great

[1] Probably the steward of the bishop mentioned in § 9.

solemnity, and accordingly it was done one day within the octave of Corpus Christi;[1] he came himself from Valladolid, and was attended by the chapter, the religious orders, and almost the whole population of the place, to the sound of music.[2] We went from the house in which we were staying, all of us in procession, in our white mantles, with veiled faces, to the parish church,[3] close to the house of our Lady. Her image had come for us, and we took the Most Holy Sacrament thence and carried it into our church in great pomp and order, which stirred up much devotion. There were more nuns, for those who were going to make the foundation in Soria were there;[4] and we all had candles in our hands. I believe our Lord was greatly honoured that day in that place.[5] May He grant it may be always so of all creatures. Amen.

24. When I was in Palencia it pleased God to make a separation of the friars of the mitigation from the friars of the reform, each division to be a province by itself, which

[1] In 1581 Corpus Christi fell on Thursday, May 25, and the procession of the nuns took place on the octave day (*Reforma,* lib. v. c. vii. § 7). If Letter 336 was really written May 29, the procession took place on Tuesday within the octave.

[2] The Saint walked immediately behind the image of our Lady with the bishop and Don Francis de Reinoso, followed by the magistracy and the municipality. Then the prioress, Isabel of Jesus, between the corregidor and Suero de Vega. The wind was high, and all the candles were blown out with the sole exception of those in the hands of the nuns (*Reforma,* ibid).

[3] The church of S. Lazarus (Lett. 336; but Lett. 30 vol. iv. ed. Doblado).

[4] They were seven in number (*Reforma,* ut supra). In the procession also were Fra Jerome of the Mother of God, and his rival at a later time, Fra Nicholas Doria (Note of Fra Antonio to Lett. 336; Lett. 30, vol. iv. ed. Doblado). The nuns remained here ten years, but, as the abuses of which the Saint complains did not wholly cease, and the vigils were continued to a late hour of the night, to the great disturbance of the nuns, the house was abandoned, but with regret, because the Saint had chosen it; and the nuns took possession of another, where they lived for some years in great poverty (*Reforma,* ut supra, § 8).

[5] The monastery of Palencia was called S. Joseph, and now on its removal to the hermitage it was called S. Joseph of our Lady of the Street (*Reforma,* lib. v. c. vii. § 7).

is all that we desired for our own peace and quietness.[1] On the petition of Don Philip, our Catholic king, a most ample brief[2] was brought from Rome for the purpose, and his majesty helped us in the end as he had in the beginning. A chapter was held in Alcala at the commandment of a reverend father, Fra Juan de las Ceuvas,[3] then prior in Talavera. He is of the order of S. Dominic, and was appointed in Rome on the nomination of the king: a most holy and prudent man, as it was necessary he should be for such a work as this. The

[1] When the troubles of the friars ceased in July, 1579, by order of the nuncio Monsignore Sega, S. Teresa chose Fra Juan of Jesus to be agent of the order in Rome. He was then prior of Mancera, and the Saint sent for him to Avila, where she was staying, and gave him his instructions He had for his companion Fra Diego of the Trinity, prior of Pastrana. They had to travel in secular garments for fear of their brethren of the mitigation. They obtained the bull of separation, from Gregory XIII.—*Piâ consideratione*—dated June 22, 1580, and made haste to return to Spain. They arrived in Toledo September 26, and sent word to the Saint, then in Valladolid, of the successful issue of their mission. By this time the friars of the old observance were weary of the struggle, and there was no further trouble from without (*Reforma,* lib. iv. ch. xxxix. § 7; lib. v. ch. viii. § 1).

[2] The execution of the bull mentioned in the foregoing note was committed to the archbishops of Toledo and Seville, with the bishop of Palencia. The archbishop of Seville, Don Christobal de Rojas y Sandoval, dying soon after, the king proposed to the Pope to put the old friend of the reform in the commission, Fra Pedro Fernandez, then prior of S. Stephen's, Salamanca. The Pope consented, and the brief announcing the fact was received by the king October 9, 1580. Father Jerome of the Mother of God went to Salamanca to arrange matters with Fra Pedro, whom he found on his death-bed. When Fra Pedro was dead the king begged the Pope to appoint Fra Juan de las Cuevas; the Pope consented, and the brief was received in Spain January 4, 1581. That is the brief referred to in the text (*Reforma,* lib. v. ch. viii. §§ 4-6).

[3] Born in Coca; he was a friar of S. Stephen's, Salamanca. In 1596 he was nominated bishop of Avila, and two years later departed this life. His name was Juan Velasquez de las Cuevas (*De la Fuente*). Fra Juan, the new commissary, before he entered on his office, sent Fra Nicholas of Jesus Maria with the original bulls and briefs to Fra Angel de Salazar, that he, having seen them, might know that his own commission, given him by the nuncio, had expired, and for the future refrain from all acts of jurisdiction over the reform of S. Teresa. That done, Fra Juan returned to his monastery in Talavera, and there, February 1, 1581, summoned all the priors of the reform to a chapter to be held by him in Alcala in the beginning of March (*Reforma,* lib. v. ch. ix. § 1).

cost was borne by the king, and at his command the whole university helped the friars. The chapter[1] was held in great peace and concord in the college of S. Cyril of the barefooted Carmelites,[2] which we possess there. The father-master Fra Jerome Gratian of the Mother of God was elected provincial.[3]

25. But, as these fathers will give an account of this elsewhere, there is no reason why I should meddle with it. I have spoken of it because it was while I was occupied with this foundation that our Lord did a work that touched so nearly the honour and glory of His glorious Mother, our Lady and Patroness as she is, for the order is hers, and gave to me one of the greatest joys and pleasures that I could

[1] The priors of the order, with their fellows, in obedience to the summons of the commissary apostolic, assembled in Alcala March 3, 1581, and on that day the separation of the reform from the mitigation was definitively made and recorded. The former was to remain still subject to the general of the whole order, but to be visited by none other than by friars of their own rule, or by the general in person. On the next day, Saturday, the definitors were elected, namely, the fathers Nicholas of Jesus Maria, prior of Pastrana; Antonio of Jesus, prior of Mancera; S. John of the Cross, rector of Baeza; and Gabriel of the Assumption, fellow of the priory of La Roda. Fra Ambrosia Stevano was chosen secretary. This done, they proceeded to elect their provincial. The apostolic commissary proposed to them Fra Jerome of the Mother of God, who, the assembly being divided, was elected by only one vote more than was given for Fra Antonio of Jesus. On Sunday (Lætare) there was a general procession, and a theological disputation held in the evening, under the presidency of the commissary, the defender of the conclusions being Fra Juan of the Mother of God, against the learned doctors of the university (*Reforma*, lib. v. ch. ix. x. § 1).

[2] The college was founded in 1570 by Fra Baltasar of Jesus, the prince Ruy Gomez having supplied the means; and the first rector of it was S. John of the Cross. It was at this time called the college of our Lady of Carmel; but in memory of the first chapter of the barefooted Carmelites, held there March 6, 1581, the feast of Cyril, the old name was changed into that by which the Saint calls it in the text (*Reforma*, lib. ii. ch. xliii. § 5; and lib. v. ch. x. § 2).

[3] Fra Jerome was at the time prior of Los Remedios in Seville, having been elected February 19th, and confirmed by the superior Fra Angel de Salazar, March 10, 1580, in Salamanca *Fra Anton. of S. Joseph*, Lett. 302; Lett 26 vol. iii. ed. Doblado). His election to be provincial was probably due to the influence of S. Teresa, but Fra Antonio was very nearly chosen. The latter was now worn out, and the Saint greatly mistrusted his gifts of government, and thought he might do much harm in the order (Lett. 324, not in the edition of Madrid. *El daño que haria ahora!*).

have in this life, for I had been for more than twenty-five years in trouble, persecution, and distress, too long to speak of; our Lord alone can know of them. Then to see the end of it all! No one, unless he knows the trouble I underwent, can tell the joy that I had in my heart, and the desire I had that all the world should give thanks to our Lord, and that we should pray to Him for our holy king Don Philip, whom God made use of to bring everything to so happy an end, for the devil had been so cunning that the order would have been overthrown but for the king.

26. Now we are all in peace, friars of the reform and friars of the mitigation: no one hinders us in the service of our Lord. Therefore, my brethren and sisters, make haste to serve His Majesty, who has so abundantly heard our prayers. Let those who are now alive, who have seen these things with their own eyes, consider His graciousness unto us, and the troubles and disquiet from which He has delivered us; and let those who are to come after us, who will find everything easy, for the love of our Lord never allow any observance tending to perfection to fall into disuse. Let them never give men occasion to say of them what is said of some orders, "Their beginning was praiseworthy"—and we are beginning now—but let them strive to go on from good to better. Let them consider that the devil, by means of very slight relaxations, makes an opening by which very great ones may creep in. Let it never happen to them to say, "This is nothing—these are extremes." O my daughters, every thing is important if it does not help us onwards. I beseech you for the love of our Lord to keep in mind how soon everything passes away, and how good our Lord has been to us in bringing us to the order, and how severely she shall be punished who shall be the first to be lax in anything. Do you direct your eyes to the race of those holy prophets from whom we are descended—what saints we have in heaven who wore this habit! Let us dare with a holy boldness, by the grace of God, to be ourselves like unto them. The fight, my sisters, will be but for a moment, and the issue is for ever. Let us leave alone things which are nothing, and attend to those which bring us near to Him, who is our end, to serve and love Him more and more, for He will be forever and ever. Amen, amen.

THANKS BE TO GOD!

CHAPTER XXX.

THE FOUNDATION OF THE MONASTERY OF THE MOST HOLY TRINITY IN SORIA, IN THE YEAR 1581—THE FIRST MASS SAID ON THE FEAST OF S. ELISEUS.

1. When I was in Palencia, on the business of the foundations now described, I received a letter from Dr. Velasquez,[1] bishop of Osma; I had had relations with him when he was canon and professor in the cathedral of Toledo, and when I was harassed by certain misgivings, for I knew he was a most learned man and a great servant of God, and so after many importunities I persuaded him to take upon himself the care of my soul, and to hear my confession.[2] Notwithstanding his many occupations, yet, because I begged him for the love of God to do it, and because he saw what straits I was in, he consented so readily that I was surprised, and he confessed and directed me all the time I remained in Toledo, which was long enough. I laid before him the state of my soul with exceeding plainness, as I am in the habit of doing. The service he rendered me was so very great that

[1] Don Alonzo Velasquez heard the confession of the Saint during her stay in Toledo after the foundation of her monastery in Seville. He was born in Tudela de Duero, and was successively bishop of Osma and archbishop of Compostella. He made on foot the visitation of Osma, and, worn out by the gout and other infirmities, he begged permission to resign Compostella. Don Philip II. would consent to the resignation only on condition of his naming two persons whom he judged fit to be made archbishops. He did so, and the king chose one of the two, and proposed him to the Pope. As Don Alonzo was poor, the king asked him what pension was to be assigned from the revenues of the see for his own use. He said that for himself, two chaplains, and two servants a thousand ducats would suffice. The king insisted on the assignation of twelve thousand ducats. Don Alonzo resigned, and retired to Talavera to die. (Palafox, note to Lett. 8 vol. 1, ed. Doblado, and 332 ed. of De la Fuente, who says that the original of that letter has never been found, and that he doubts whether the Saint ever wrote it.) The archbishop out of the twelve thousand ducats accepted only one-half. He died in 1587, and was buried in Tudela de Duero (*De la Fuente*).

[2] See *Relation*, ix. § 1.

from that moment my misgivings began to lessen. The truth is, there was another reason, not to be told here. Nevertheless, he really did me a great service, for he made me feel safe by means of passages from the Holy Scripture, which is a way that has most effect upon me when I am certain that he who speaks understands it, and is also of good life: I was certain of both in his case.

2. The letter was written by him in Soria, where he then was. He told me that a lady, who was his penitent there, had spoken to him about founding a monastery of our nuns, of which he approved; that he had promised her he would persuade me to go and make a foundation there; that I must not fail him; and that if I thought it right to do so I was to let him know, and that he would send for me. I was very glad, for, setting aside that it would be a good work to make a foundation there, I wished to make known to him certain matters relating to the state of my soul, and also to see him, because I have a great affection for him, the fruit of the great service he has done me.

3. The lady the foundress was Doña Beatriz de Veamonte and Navarre—for she was descended from the kings of Navarre—the child of Don Francis de Veamonte,[1] of noble and illustrious lineage. She had been a wife for some years, had no children, was exceedingly wealthy, and for some time past had resolved to found a monastery of nuns. She spoke of it to the bishop, and he told her of the order of our Lady, the barefooted Carmelites. She was so pleased that she made great haste to carry out her purpose. She is very gentle, generous, and mortified; in a word, a very great servant of God. She had in Soria an excellent house, well built and in a very good situation, and said that she would give it to

[1] He was captain of the emperor's guard, and his daughter was married to Don Juan de Vinuessa, a great man in Soria, who was at this time dead. Doña Beatriz had a nephew, Don Francisco Carlo de Veamonte, who expected to inherit her possessions, and who was very angry with the Saint because she accepted his aunt's money. Fifteen years after this he saw the Saint, then dead, in a vision, and changed his life, retired from the world, and lived most holily, professed in the third order of S. Francis in Villa de Arebalo (*Reforma*, lib. v. ch xx. § 7). Doña Beatriz some years later helped to found another monastery in Pamplona. In that house she took the habit herself as Beatriz of Christ, and died there, full of years and good deeds, in 1602 (*Yepes*, ii. 33).

us, with everything else that might be wanted for the foundation. She gave it, together with a sum of money which would bring in five hundred ducats a year. The bishop undertook to give a very fine church with a stone roof; it was the parish church close by, which would have been useful with a gallery leading into it. He might very well give it, for it was poor, and there were so many churches in the town, and he could assign the parish to another church. He gave me an account of all this in his letter. I discussed the whole matter with the father provincial, who was then here, who with all my friends decided that I was to write by a special messenger and say they might come for me, for the foundation of Palencia was now made. I was very glad of it for the reason I gave before.

4. I began to collect the nuns I was to take with me: they were seven—the lady would rather have had more than fewer—with one lay sister,[1] my companion, and myself. A person came for us at once and in haste; and, as I told him I would bring with me two barefooted friars, I took the father Fra Nicholas of Jesus Maria,[2] a man of great perfection and discernment—a Genoese by birth.

5. He was more than forty years old, I believe, when he received the habit—at least he is now upwards of forty, and it was not long ago—but he has made such great progress in

[1] From Salamanca the Saint sent for Mary of Christ and Mary of Jesus; from Segovia, Juana Bautista and Mary of S. Joseph; from Medina, Catherine of Christ, who was to be prioress, Catherine of the Holy Ghost, and a lay sister, Maria Bautista. Doña Beatriz sent her chaplain; the bishop of Osma sent his also, with a man to provide for them on the road; while the bishop of Palencia sent a minor canon of his church, afterwards the canon Pedro de Ribera *Reforma,* lib. v. ch. xx. § 5). The Saint speaks of him below, § 12.

[2] Nicholas Doria was born in Genoa, May 18, 1539, the son of Domenico and Maria Doria. He came to Spain and settled in Seville. He was not there long before he saw the vanity of human success and the uncertainty of worldly honours. He gave up the world—became a priest. He had been long ago acquainted with Fra Mariano, who, going to Seville in 1573, brought him into relations with the Carmelites and S. Teresa herself. In the end he was won to the new order, and became a novice 24th March, 1577, and was professed in Seville March 25, 1580 (*Reforma,* lib. iv. ch. xxix. §§ 2-6). He was of great service to the Saint during the trouble, and was looked on as the type of a zealous Carmelite, more rigid than Fra Jerome of the Mother of God, but apparently more trusted by his brethren. He was the first vicar-general of the reform in Spain.

a short time that it is clear our Lord chose him to help the order, which he did, in these days of persecution, which were so full of trouble, because the others who could have helped us were some of them in exile, others in prison. He, as he held no office—for, as I have said, he had not been long in the order—was not thought so much of: that was the work of God, that he might remain to help me. He is very prudent, for when he was staying in the monastery of the mitigation in Madrid he was so reserved, as if he had other affairs to transact, that they never discovered he was engaged in ours, and so allowed him to remain. We wrote to each other continually, for I was then in the monastery of St. Joseph's in Avila,[1] and discussed what was necessary to be done, which was a comfort to him. This shows the difficulties of the order at that time, seeing that they made so much of me, according to the saying,[2] "For want of better." During the whole of this time I had experience of his perfection and prudence, and hence he is one of those in the order for whom I have a great affection in our Lord, and highly esteem.

6. He, then, with a companion, a lay brother,[3] went with us. I had no trouble on the road, for he whom the bishop had sent for us took great care of us, and helped us to the utmost of his power to find good lodgings, for when we entered the diocese of Osma the people provided us with good lodgings on being told that our coming was the bishop's doing, so great is their affection for him. The weather was fine, and we made short journeys, so that there was no fatigue in travelling, only joy, for it was to me an exceeding great joy to listen to what people said of the holy life of the bishop.

7. We arrived at Burgo[4] the day before the octave of

[1] The Saint went from Toledo to Avila in July, 1577, when she placed the monastery under the jurisdiction of the order, and remained there till June 25, 1579, returning thither again November 19, Soon after that she began again to make new foundations.

[2] *A falta de hombres buenos;* this is an allusion to an old proverb, *A falta de buenos, mi marido alcalde* (*De la Fuente*)—for want of good men they made my husband a judge.

[3] Fra Eliseus of the Mother of God (*Reforma,* lib. v. ch. xx. § 5).

[4] Not Burgos in old Castille, an episcopal city raised in 1574 to the rank of an archbishopric but Burgo de Osma: Osma being on one side of the river Duero, and decayed; Burgo being on the other (*Bollandists,* No. 926).

Corpus Christi, and went to Communion on Thursday, which was the day of the octave, the morning after our arrival, and dined there, because we could not reach Soria that day. That night we spent in a church, for there was no other place to lodge in, and no harm came of it. The next morning we heard mass there, and reached Soria about five in the afternoon.[1] The saintly bishop was at a window of his house[2] when we passed, and thence gave us his blessing; it was a great comfort to me, for the blessing of a bishop and a saint is a great thing.

8. The lady the foundress was waiting for us at the door of her own house, for it was there the monastery was to be founded: we did not see how to make our way in, because of the great crowd present. That was nothing new, for wherever we go, so fond is the world of novelties, the crowd is so great as to be a grave annoyance were it not that we cover our faces with our veils; that enables us to bear it. The lady had a very large and very fine room made ready, wherein mass was to be said for the present, because a passage had to be made into the church which the bishop was to give us, and forthwith the next day mass was said in honour of our father S. Eliseus.[3] The lady most abundantly furnished

[1] Father Francis de Ribera, S. J., says that he saw the Saint in Soria on his return from Rome, as he had done the year before in Valladolid when he was setting out on his journey. He stopped four days in Soria, but did not know for three days that the Saint was in the town. He speaks most pathetically of the loss he sustained by this, for it was the last time he ever saw her in this world (*Ribera,* iii. 11).

[2] The bishop was then a guest in the house of Don Juan de Castilla (*Reforma,* lib. v. ch. xx. § 3).

[3] The octave of Corpus Christi in 1581 fell on the 1st of June; but if the Saint reached Soria, as it seems from the text, on the evening of Friday, June 2, there must be some mistake about the feast of S. Eliseus, which according to the calendar falls on the 14th of June. The Bollandists suggest that the mistake arose from the fact, if fact it was, that a votive mass of S. Eliseus was said on Saturday, June 3 (see No. 929). In the chronicle of the order Fra Francis de Santa Maria says that the Saint left Palencia in the beginning of June, and that she arrived in Soria on Friday, June 13, the feast of S. Antony of Padua (*Reforma,* lib. v. ch. xv. § 3). And his statement presents another difficulty: how could he say so when he had the *Book of the Foundations* before him, in which the Saint says that she kept the octave of Corpus Christi in Burgo de Osma? On the other hand, it

everything that we had need of, and left us in that room, wherein we kept ourselves enclosed until the passage was made, remaining there till the Transfiguration.[1]

9. On that day the first mass was said with great solemnity, a large congregation being present in the church. A father of the society[2] preached, the bishop having gone to Burgo, for he never loses a day or an hour, but is always at work, though he is not strong, and the sight of one of his eyes is gone. I had this sorrow there, for it was a very great grief to me that his sight, which was so profitable in the service of our Lord, was lost. God's judgments are His own. This must have happened to enable His servant to gain more merit, and to try his resignation to His will, for he did not refrain from labouring as he did before. He told me that he did not grieve over his loss any more than if it had happened to another. He felt sometimes that he should not think it a matter of regret if he lost the sight of the other eye, for he would then live in a hermitage, serving God without further obligation. That was always his vocation before he was made bishop, and he spoke of it to me occasionally, and had almost made up his mind to give up everything and go. I could not bear that, because I thought that as a bishop he would be of great service in the church of God, and accordingly wished him to be what he is, though on the day he was offered the bishopric—he sent word of it to me at once—I fell into very great distress about it, seeing him laid under so heavy a burden, and I could neither rest nor be at ease. I went into the choir and prayed for him to our Lord, and His Majesty made me calm in a moment, saying to me that he would serve Him greatly; and so it seems.

10. Nothwithstanding the loss of an eye, certain other very painful infirmities, and unceasing work, he fasts four days in the week, and inflicts other penances on himself; his food is very plain. When he visits the diocese he goes on foot; his servants cannot bear it, and have complained of it

might be held that the order at this time kept the feast of S. Eliseus on the 4th of June, for in the memorials sent to the chapter in Alcala in 1581 Isabel of Jesus is said to have made her profession in Salamanca June 4, on the feast of S. Eliseus, 1573, of our order.

[1] August 6th. On the feast of the Assumption following the Saint gave the habit to two novices (*Reforma*, lib. v. ch. xx. § 5).

[2] The preacher was father Francis Carrera (*Ribera*, iii. 11).

to me. His servants must be pious persons, or they may not remain in his house. He does not trust important affairs to his vicars-general; they must pass through his hands, and indeed I think everything does. For the first two years of his episcopate here he underwent a most unrelenting persecution from false witnesses, at which I was amazed, for in the administration of justice he is upright and true. That has now come to an end, for, though people went to the court to complain of him, and to every other place where they thought they could work evil against him, they did not prevail, for the good he was doing throughout his diocese became known. He bore it all so perfectly that he made them ashamed, doing good to those whom he knew to be doing evil to him. Though he had much to do he never failed to find time for prayer.

11. It seems to me that I am carried away when I praise this holy man—and I have not said much—but I have done so that people may know who it was that really began the foundation of the Most Holy Trinity in Soria, and for the consolation of those who have to dwell there. My labour is not thrown away, and they who are there now know it well. Though he did not endow us he gave us the church, and it was he, as I am saying,[1] who put it into the heart of that lady to make the foundation, and he was, as I said before, a man of great piety, goodness, and penance.

12. Then, when the passage leading into the church was made, and everything necessary for our enclosure arranged, it became necessary I should return to the monastery of S. Joseph in Avila; and so I went away at once in the great heat,[2] the road being very bad for the carriage. Ribera,

[1] § 2.

[2] The Saint left Soria August 16, 1581, reached Burgo de Osma on the 18th, was in Segovia on the 23rd, and arrived in Avila September 5th. The monastery which she had founded, and which she had carefully trained, was now, to the great distress of the Saint, less fervent in spirit, and therefore in great temporal need. The nuns had been too much indulged by an indiscreet confessor, who dispensed with the observance of the rule and constitutions without difficulty. The presence of the Saint changed all that was amiss, and on the arrival of the provincial, to whom the state of the convent was made known—he came to Avila from Salamanca, where he had been occupied in founding the college of the friars—and with his consent, and desired by the nuns, Mary of Christ gladly resigned her

a minor canon of Palencia, went with me; he had been a very great help in the making of the passage into the church, and in everything, for the father Nicholas of Jesus Maria had gone away as soon as the deeds relating to the foundation were drawn out, being very much wanted elsewhere. Ribera had business in Soria when we were going thither, and went with us. From that time forth God gave him such an earnest desire to do us good, that we may therefore pray to His Majesty for him among the benefactors of the order. I would not have anybody else travel with me and my companion, for he was enough, because he is so careful, and the more quietly we travel the better am I on the road.[1]

place of prioress. (*Yepes*, ii. 34.) The nuns then elected S. Teresa prioress, September 10, 1581, but she withheld her consent on the ground of her age and need of rest. The provincial, Fra Jerome, bade her kiss the ground, whereupon the nuns intoned the *Te Deum*, and led her into her seat in the choir. The provincial, to make her burden as light as he could, gave her as sub-prioress Mary of S. Jerome (*Reforma*, lib. v ch. xxi. § 3; *Fra Anton.*, note to Lett. 347, but Lett. 82 vol. iii. ed. Doblado). The monastery, which had elected her "through sheer hunger," as she says (Lett. 355, but Lett. 100 vol ii ed. Doblado), recovered itself temporally and spiritually, but not without much trouble to the Saint, for the nuns had been receiving dispensations without discretion from the confessor, who was none other than Julian of Avila, her great friend, but who in this instance seems not to have undertsood her spirit, or the ends she had in view in making this reform. She complains of him to the provincial in a letter written to him in the following October, and deplores the sad results of his negligent direction, and ends by saying, "God deliver me from confessors who have been so for many years" (Lett. 352, but Lett. 42 vol. ii. ed. Doblado).

[1] Diego de Yepes, her biographer, met her in Burgo de Osma on the 18th. He was then on his way to Rioja, his priorate in Zamora ended. He had heard from his friend the bishop, Don Alonzo Velasquez, that the Saint was expected. She arrived about eight o'clock in the evening, and Yepes went to receive her on her alighting from the carriage. Yepes spoke to her, and she asked him who he was. He answered, "Fra Diego de Yepes," and the Saint made no reply. Fra Diego was uneasy, thinking that either the Saint had forgotten him or that his presence was disagreeable to her. Afterwards speaking to her, he asked the reason of her silence, and she replied that it was owing to one of two things —one, that she thought he had been penanced by his superiors, or that God wished thus to repay her for the troubles of the foundation by meeting him there. Yepes was pleased, and said that the first was the truth, and that God did not intend the second. She then told him how long his penance

13. I paid now for the ease with which I had travelled on this road before, for, though the young man who went with us knew the way as far as Segovia, he did not know the high road, and so he led us into places where we had frequently to dismount, and took the carriage over deep precipices where it almost swung in the air. If we took persons with us to show the way, they led us as far as the roads were safe, and left us just before we came to a difficulty, saying that they had something to do elsewhere. Before reaching the inns, as we had no certain knowledge of the country, we had to bear long the great heat of the sun, and our carriage was often in danger of being overturned. I was sorry for our fellow-traveller, because it was often necessary to retrace our steps, though we had been told that we were on the right road; but in him goodness was so deeply rooted that I do not think I ever saw him annoyed, at which I marvelled much, and for which I gave thanks to our Lord; for where goodness has taken root the occasions of sin have little influence. I give thanks to our Lord because He was pleased to save us from the dangers of this road.

14. On the eve of S. Bartholomew we reached S. Joseph's in Segovia where our nuns were in distress because I was so late in coming; and I was late because the roads were bad. There they made much of us, for God never sends me trouble but he repays me for it forthwith. I rested for eight days and longer; the foundation, however, was made with so very little trouble that I think nothing of it, because it is nothing. I came away rejoicing, for the place seemed to me to be one where, I trust in the compassion of God, He will be served by those who dwell there, as He is at present.[1] May He be praised and blessed for ever and for evermore! Amen. *Deo gratias.*

would last, and that he would be ashamed of himself at the end thereof: "thereby showing," says Yepes, "how well she knew my disinclination to suffer, seeing that I made so much of trifles" (*Yepes* ii. 33).

[1] The Saint made Catherine of Christ, whom she sent for from Medina, prioress, with Beatriz of Jesus sub-prioress. Catherine was born in Madrigal; her father, of kin to the Saint, was Christoval de Balmaseda, and her mother was Doña Juana Bustamante y San Martin. She gave herself up from her earliest years to penance and good works, and went to Medina to become a Carmelite when the Saint was making the foundation there. She was refused at first because the house was full, but she persevered, and the Saint accepted

CHAPTER XXXI.

THE FOUNDATION OF THE GLORIOUS S. JOSEPH OF S. ANNE, BURGOS—THE FIRST MASS SAID APRIL XIX,[1] OCTAVE OF EASTER, 1582.

1. More than six years ago certain members of the Society of Jesus, men of great godliness, learning, and spirituality, and long professed, said to me that it would be a great service rendered to our Lord if a house of this holy order were founded in Burgos. They gave me some reasons in favour of it which moved me to wish for it. The troubles of the order, and the other foundations, left me no opportunity of making it. When I was in Valladolid in the year 1580, the archbishop of Burgos[2]—the archbishopric had then been given him—came that way: he had before been bishop of the Canaries, and was then going to take possession. I have already spoken of the bishop of Palencia, Don Alvaro de Mendoza, who has greatly befriended the order: he was the first to accept the monastery of S. Joseph in Avila, where he was bishop, and ever since he has rendered us many a service, regarding the affairs of the order as his own, especially those which I commended to him. I begged him to ask the archbishop to allow us to make a foundation in Burgos, and he most readily promised to ask, for, as he thinks our Lord is greatly honoured in these houses, he rejoices much whenever a house is founded.

2. The archbishop would not enter Valladolid, but took up his lodging in the monastery of S. Jerome, where the

her. When she was sent to Soria, Fra Jerome of the Mother of God, remonstrated with the Saint, and said that Catherine was not the proper person to be prioress, because she could not write and had had no experience in governing, whereupon the Saint said to the provincial, "Hold your peace, father: Catherine of Christ loves God much, is a very great saint, and requires nothing more to govern well." (*Palafox*, notes to Lett. 42, vol. 1, ed. Doblado.)

[1] In 1582 Easter Day fell on April 15th, and the octave day must have been April 22nd; xix. in the text may be an error for xxii.

[2] Don Christobal Vela (*De la Fuente*).

bishop of Palencia entertained him sumptuously, went to dine with him, and to give him a girdle or do some ceremony or other which the bishop had to perform.[1] He then asked permission for me to found the monastery. The archbishop said he would give it with pleasure: he had asked for one in the Canaries, and had longed to have there one of these monasteries, because he knew how much our Lord is served in them, for he had lived in a place where one had been built, and was well acquainted with me.[2] Accordingly the bishop told me not to wait for the licence, for the archbishop was very glad to have the monastery; and as the council[3] does not say that the licence is to be in writing, but only that the bishop's consent is to be had, the licence might be taken for granted.

3. I have spoken of the great unwillingness[4] I had to make any more foundations when I was to make one before in Palencia, for I had been very ill, so that it was thought I could not live, and even then I was not well. Illnesses, however, do not usually oppress me so much when I see that what I have to do is for the service of God, and so I do not know whence came such unwillingness as I felt then. It could not have come from my scanty means, for I had less when making other foundations. I believe it came from Satan, now that I see the results; and so it has usually been, for whenever I have any trouble in making a foundation our Lord, knowing my misery, always helps me by words and deeds. I have sometimes thought that in certain foundations, about which I had no trouble, His Majesty never warned me at all. It has been so in this, for, as He knew what I had to bear, He began to encourage me from the very first. All praise be unto Him.

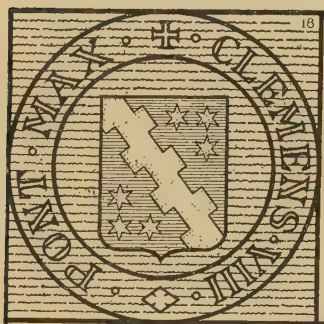
4. It was so here, as in the foundation of Palencia, already told—for the two foundations were arranged at the same time—He asked me, as it were reproaching me, What was I afraid of? Had He ever failed me? "I am the same:

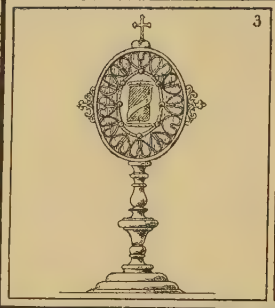
[1] The bishop was commissioned to deliver the pallium to the archbishop (*De la Fuente*).

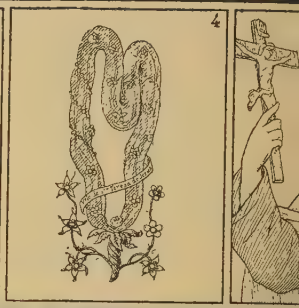
[2] The archbishop was born in Avila (*Reforma,* lib. v. ch. xxiv. § 2).

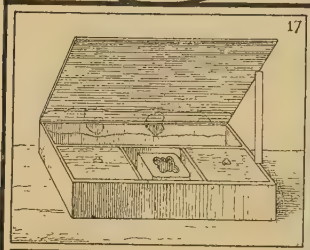
[3] Concil. Trident, sess. xxv. ch. iii., *de Regularibus et Monialibus;* nec de cætero similia loca erigantur sine episcopi, in cujus diœcesi erigenda sunt, licentiâ prius obtentâ.

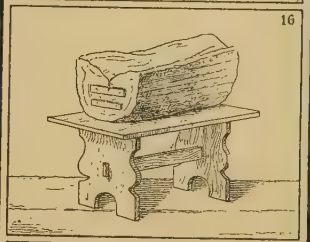
[4] Ch. xxix. § 3.

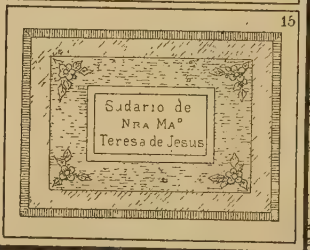


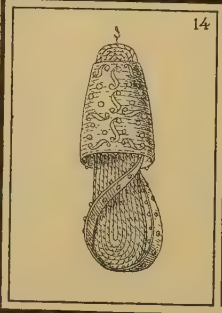












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1. **Dominic of Jesus-Maria.** 2. **Interior view** of the Carmelite church at Alba de Tormes; a banner hung from the vaulting, was carried during the ceremonies of the canonisation. 3. **Joint of a finger** of the left hand of St. Teresa, in the Carmelite monastery at Seville. 4. **Veil** of the Saint, in the Carmelite monastery at Burgos. 5. **Cloak;** with the Carmelites of Seville. 6. **Girdle** and part of a habit, in the Carmelite monastery at Avila. 7. **Original manuscript** of **The Interior Castle** in the Carmelite monastery at Seville. 8. **Earthen vase** which St. Teresa used in letting blood, in the Carmelite monastery at Avila. 9. **Blanket,** with the Carmelites of Medina del Campo. 10. **Sandal,** with the Carmelites at Seville. 11. **Scissors,** with

Bruges. P Raoux Sc

Carmelites at Medina del Campo. 12. **Chalice veil** embroidered by St. Teresa for first Reformed monastery in Italy; now in the Discalced monastery at Genoa. **Rosary** of St. Teresa, in the Carmelite monastery at Avila. 14. **Sandal,** with Carmelite monastery at Burgos. 15. **Shroud,** with the Carmelites at Medina Campo. 16. **Log** which at one time served the Saint as a pillow, with the melites at Avila. 17. **St. Teresa's inkstand,** in the monastery of St. Lorenzo he Escurial. 18. **Arms of Clement VIII.** 19. **Arms of Leo XI.,** in whose ponti- e the Saint's beatification was in progress. 20. **Arms of Paul V.,** who beatified 21. **Arms of Gregory XV.,** who canonized her. (See Appendix, note 28.)

fail not to make these two foundations."[1] As I said, when giving an account of the former foundation, what courage these words gave me, there is no reason why I should say it over again here. All sloth departed from me at once, and that makes me think that the cause of it was neither my illness nor my old age, and so I began at once to make arrangements for both foundations, as I said before. It was thought better to make the foundation of Palencia first, because it was nearer, and because the weather was so severe and Burgos so cold, and also because it would please the good bishop of Palencia: it was therefore done, as I said before.

5. But when I was staying in Palencia the foundation of Soria was offered, and I thought that, as everything was settled in Palencia, it would be best to go thither first, and thence to Burgos. The bishop of Palencia thought it right, and I begged him to do so, to give the archbishop an account of what was going on; and so after I had gone to Soria he sent the canon Juan Alonso to the archbishop on that business alone. The archbishop, in a letter to me, said with great affection that he desired my coming; made arrangements with the canon and wrote to the bishop, putting himself in his hands; that he was influenced by his knowledge of Burgos in what he did; that I must come in with the consent of the town; in short, the conclusion was that I was to go and treat in the first place with the city, and if it refused permission his hands could not be tied, nor himself hindered, from giving it; that he was present when the first monastery was founded in Avila, and remembered the great trouble and opposition I had to bear; that he wished in this way to guard against the same thing here; that it would not be right to found the monastery unless with an endowment, or with the consent of the city—a condition I did not like, and therefore he spoke of it.

6. When the archbishop said I was to go thither the bishop looked on the affair as settled, and with reason; so he sent me word that we were to go. But to me there seemed a want of courage in the archbishop, and I wrote to thank him for his kindness to me, saying that it would be worse if the city refused its consent than if we made the foundation without saying anything about it, because it would bring

[1] See above, ch. xxix. § 6.

more trouble on his Grace. I think I saw beforehand how little we could rely on him if any opposition were made to my obtaining the licence; and, besides, I looked on it as a difficult matter on account of the contradictory opinions usual on such occasions.[1] I wrote to the bishop of Palencia entreating him that, as the summer was nearly over, and my infirmities such as to disable me from staying in so cold a climate, the matter might rest for the present. He was hurt because the archbishop made so many difficulties after showing such good dispositions before, and so I said nothing of my suspicions, to avoid causing disagreements—for they are friends—and went from Soria to Avila, very far from thinking at the time that I should have to return so soon: my going to the house of S. Joseph in Avila was very necessary for many reasons.[2]

7. There dwelt in the city of Burgos a holy widow, Catalina de Tolosa, a Biscayan by birth, of whose goodness, penance, and prayer, great almsgiving and charity, good sense, and courage I could speak at great length. She had placed two of her daughters as nuns in the monastery of our Lady of the Conception in Valladolid—four years ago, I think—and two others in Palencia.[3] She waited till that house was founded, and brought them thither before I went away from that foundation.

8. The four nuns have turned out as children of such a mother; they are like angels. She gave them a good dowry and everything else most abundantly, for she herself is very wealthy; in all her ways she is most generous, and can be so, for she is rich. When she came to Palencia we considered the archbishop's consent so certain that we did not think there was any reason for delay, and so I asked her to find me a house we might hire in order to take possession, to set up the grating and the turn, and put it to my account, never thinking she would spend any money of her own, but only that she would lend it to me. So earnestly did she desire

[1] See Lett. 345; Lett. 40 vol. iii. ed. Doblado, written in Soria, July 13, 1581, addressed to the canon Don Jerome Reinoso, wherein the Saint speaks of her distrust of the archbishop.

[2] See ch. xxx. § 11, note.

[3] These were Catherine of the Assumption and Casilda of the Holy Angel in Valladolid, Mary of S. Joseph and Isabel of the Trinity in Palencia (Fra Antonio's note to Lett. 374; but Lett. 72 vol. ii. ed. Doblado).

this foundation that she felt very much the putting it off at that time, and so after my departure for Avila, as I have just said, having no thought whatever of making the foundation then, she gave herself no rest, but thinking there was nothing more to be done except getting the permission of the city, began to solicit it without saying a word to me about it.

9. She had two neighbours, persons of importance, and very great servants of God, who desired the foundation greatly —a mother and her daughter. The mother, Doña Maria Manrique, had a son who was a magistrate, Don Alonso de Santo Domingo Manrique; the daughter was called Doña Catalina. Those two ladies discussed the matter with him that he might ask the consent of the council of the city. He spoke to Catalina de Tolosa, and asked her what he was to say about our means of subsistence, for the council would not consent if we had none. She replied that she would bind herself—and so she did—to give us a house if we wanted one, and maintain us, and thereupon presented a petition signed with her name. Don Alonso managed the matter so skilfully that he obtained leave from all the magistrates, went to the archbishop, and showed him the permission in writing. Immediately after she entered on the business she sent me word by letter that she was arranging it. I looked on it as something not serious, because I knew what difficulties people make about monasteries founded in poverty; and as I did not know, and as it had never entered into my mind, that she had bound herself as she had done, I thought that much more was still to be done.

10. However, one day within the octave of Saint Martin, when I was commending the matter to our Lord, I considered what was to be done if the licence were granted; for, as to my going myself to Burgos, that I looked on as impossible because I was so ill, the place being so cold, and cold being very bad for my illness; it would be rash to undertake so long a journey when I had but just made so difficult a journey as was that from Soria already mentioned; besides ,the father provincial would not let me go.[1] I thought the prioress of

[1] It appears from Lett. 340; Lett. 30 vol. iii. ed. Doblado, that the provincial, Fra Jerome of the Mother of God, had even laid his commands on the Saint in the matter, and that she was therefore not to travel in the winter to Burgos. The letter was written in Soria July 14, 1581.

Palencia[1] might do as well, for as everything was settled there would be nothing for her to do.

11. While I was thinking thus, and greatly bent on not going, our Lord spoke these words to me, which showed me that permission had been given:—"Do not mind the cold: I am the true warmth: Satan is exerting all his strength to hinder the foundation: do thou exert thine on My behalf that it may be made, and go thyself without fail, for the fruits of it will be great." Thereupon I changed my mind: though nature sometimes rebels when I have difficult things to do, my resolution to suffer for God, who is so great, never wavers, and so I ask Him not to regard those feelings of weakness, but to bid me do whatever is pleasing to Himself, for I shall not fail to do it by the help of His grace. The snow was then on the ground, but what most disheartened me was my wretched health, for had I been well I believe I should have thought nothing of the journey. It was my want of health that most frequently wearied me while making this foundation; the cold was nothing—at least, I did not feel it—certainly not more, I think, than I did in Toledo. What our Lord said to me He amply fulfilled.

12. There was a delay of few days in bringing me the licence, with letters from Catalina de Tolosa and her friend Doña Catalina pressing me to make haste; they feared some disaster, for the order of Minims[2] had come to make a foundation there, and the Carmelites of the mitigation also had been there for some time labouring for a like end. Afterwards came the monks of S. Basil,[3] which might have been a hindrance: it was a matter of wonder that so many came at the same time with us, and a reason also for giving thanks to our Lord for the great charity of the place, seeing that the city gave its permission most willingly, though it was not now so prosperous as it had been. I had always heard people praise the charitableness of the city, but I never thought it was so great. Some helped one order, some another; but the arch-

[1] Isabel of Jesus, born in Segovia, and professed in Salamanca June 4, 1573 (*De la Fuente,* vol. ii. p. 368).

[2] La Orden de los Vitorinos. In Spain the Minims of S. Francis de Paula are called ordinarily *frailes Vitorios* (*De la Fuente*).

[3] Perhaps of the reform of the venerable Mateo de la Fuente (see ch. xvii. § 7, note), whom Gregory XIII. had made subject to one general in 1579.

bishop, thinking of all the difficulties that might arise, forbade it, for he considered that a new house would be a wrong done to the orders founded in poverty, in that they would not be able to maintain themselves; and perhaps these had applied to him themselves, or it may be that the devil suggested it in order to do away with the good which God works wherever many monasteries are built, for He is able to maintain many as easily as few.

13. This was the reason why those saintly ladies pressed me so earnestly: if I had had my will I should have set out at once, but as it was I had matters to attend to, for I considered that I was more bound not to miss an opportunity myself than they were whom I saw taking so much pains. I understood by the words[1] I had heard that there was much opposition—from whom or whence it was to come I knew not, because Catalina de Tolosa had already written to me to say that she had the house in which she lived secured for the purpose of taking possession, that the city had consented, and the archbishop also: I could not imagine from whom this opposition was to come which the devils were to raise, yet for all this I never doubted that the words I had heard were the words of God. In short, His Majesty gives to superiors greater light, for when I wrote to the father provincial about my going, because I knew I was to do so, he did not hinder me, but he asked me if I had the licence of the archbishop in writing. I answered that they had written to me from Burgos saying that they had arranged with him, that the consent of the city had been asked and obtained, and that the archbishop was satisfied with it: this, together with all he had said about the matter, seemed to leave no room for doubt.

14. The father provincial[2] would go with us to make the foundation, partly because he was then to be at leisure, for

[1] See before, § 11.

[2] The Saint went from Avila on Monday, January 2, 1582, and arrived in Medina del Campo on Wednesday the 4th, staying there till Monday the 9th, when she started for Valladolid (Lett. 370; Lett. 61 vol. ii. ed. Doblado). She was detained for four days in Valladolid by illness, but reached Palencia on Monday the 16th, intending to leave on the Friday following if the weather should be favourable (Lett. 374; Lett. 72 vol. ii. ed. Doblado). Fra Jerome, the provincial, came, it seems, from Salamanca, having two friars with him—one Fra Pedro of the Purification (*Yepes*, ii. 34; *Reforma*, lib. v. ch. xxv. § 5); the other may have been a lay brother.

he had just finished preaching in Advent, and had to go to Soria to make a visitation—he had not seen that monastery since it was founded, and it was not much out of his road—and partly that he might look after my health on the journey, because the weather was so severe and I so old and sickly, and because my life was thought to be of some importance. It was certainly a providence of God, for the roads were in such a state—deep under water—that it was highly necessary for him and his companions to go on before to see where we could pass, and to help to drag the carriages out of the mud, especially on the road from Palencia to Burgos. It was an act of great hardihood for us to set out from the former place when we did.

15. The truth is, our Lord had said to me that we might go on safely—not to be afraid—for He would be with us. This, however, I did not make known to the father provincial, but it was a comfort amidst the great difficulties and dangers of the road, especially in one spot near Burgos called the Floating Bridges: there the waters had risen so high, and for some time, that we could not see the road nor know where to go to: there was nothing but water, and on either side of us exceedingly deep. In short, it is an act of great rashness to travel that way, especially with carriages, which if they swerved but a little would be all lost, and accordingly we saw one of them in danger.

16. From a miserable inn on the road we took a guide who knew the passage; it certainly was a very dangerous one. Then, the lodgings we found! for it was impossible to make the usual day's journey because of the state of the roads; the carriages continually sunk deep into the mire, and the mules had to be taken out of one carriage to drag out the other. The fathers who were with us had much to suffer, for we happened to have drivers who were young and very careless. It was a great relief that we were travelling with the father provincial, for he took care of everything, and is of so even a temper that all that happened seemed not to trouble him at all, and so he made light of that which was great, so that it seemed to be nothing—not so, however, at the Floating Bridges, for he was then not without fear, for when I saw ourselves go into a world of water without a way or a boat, notwithstanding the encouragement of our Lord I was not without fear myself: what, then, must my companions

have felt?[1] We were eight on the road: two were to return with me, five to remain in Burgos—four choir and one lay sister.[2]

17. I do not think I have yet mentioned the name of the father provincial;[3] he is Fra Jerome Gratian of the Mother of God, of whom I have spoken in other places. I was myself suffering from a very severe sore throat, which I caught on the road to Valladolid, nor had the fever left me, and as the pain therefrom was great it hindered me from feeling much the incidents of the journey. I have that sore throat even now at the end of June,[4] and, though it is not nearly so sharp as it was, it is still very painful. The nuns were all happy, for once the danger passed it was a pleasure to speak of it. It is a grand thing to suffer under obedience, especially for those who live under it so continually as these nuns do.

18. We reached Burgos by this dangerous road, through the deep waters there before the entrance of the city. Our father would have us go first of all to visit the Miraculous

[1] The nuns went to confession, and then, asking their mother to bless them, recited the *Credo*. The Saint, though not wholly without fear, looked cheerful, and insisted on going on first of all before the rest, charging them, if she were drowned, to return. She went on, and the rest followed in safety (*Ribera*, iii. 13). On entering the waters the Saint heard our Lord say to her, "Fear not, my daughter; I am here" (*Yepes*, ii. 34).

[2] The Saint took Tomasina of the Baptist from the monastery in Alba de Tormes; from Valladolid, Catherine of the Assumption, daughter of Doña Catalina de Tolosa, and Catherine of Jesus. From Palencia the Saint took Iñez of the Cross, having left Avila with her constant companion the venerable Anne of S. Bartholomew, with another lay sister, Mary of the Baptist, who was to remain in Burgos. She also took with her Teresa of Jesus, her own niece, who with Anne of S. Bartholomew was to return with her to Avila. Sister Tomasina was made prioress, and Catherine of Jesus, from Valladolid, sub-prioress (*Reforma*, lib. v. ch. xxv. § 4; and ch. xxvi. § 5).

[3] The Saint had spoken of him before, and of his election (see ch. xxix. § 24), but it is probable that her meaning is that she had not done so in this chapter and the one immediately preceding, which it is not unlikely were written some time after ch. xxix., which when she had ended she may have regarded as the last of her book. See the next note.

[4] It seems from this that the Saint wrote this chapter about three months before her death (*De la Fuente*). On the 3rd of August the sore throat was gone, as she says in a letter to the prioress of Burgos (Lett. 394; Lett. 71 vol. iv. ed. Doblado).

Crucifix[1] to recommend to Him our business, and wait there till night came on, for it was still early. We arrived on Friday, January 26th, the day after the feast of the Conversion of Saint Paul. Our intention was to make the foundation at once, and I had with me many letters from the canon Salinas[2]—he is spoken of in the history of the foundation of Palencia, where his labours in our behalf were not less than they were here—and from persons of consideration urging their relatives and others, their friends, most earnestly to befriend us in our work: they did so, for immediately, the next day, they came to see me, and in the city they were not sorry for the promise they had made, but were glad that I had come, and I was to consider wherein they could be of service to me. If we had any fears at all, they arose from our doubts about the city, now we found everything smooth; and before any could know of our coming—for there was no going to the house of the good Catalina de Tolosa in that very heavy rain—we intended to inform the archbishop of it, that we might have the first mass said at once, as in almost all places; but it was not done on account of the weather.

19. We rested that night in great comfort furnished us by that saintly woman; nevertheless it brought suffering to me, for there was a great fire made for us to dry ourselves at, which, though in a chimney, did me so much harm that I could not raise my head the next day; I had therefore to lie down when speaking to those who came to see me through a window with a grating, over which we drew a curtain;[3]

[1] "El Santo Crucifijo." The celebrated crucifix of Burgos in the church of the Augustinian friars (*De la Fuente*) outside the gates of the city, near the bridge of S. Mary. *Bollandists,* note to *Ribera,* No. 29.

[2] See above, ch. xxix. § 10.

[3] Doctor Manso, afterwards bishop of Calahorra, and mentioned by the Saint below, § 22, in his deposition in the process of the Saint's beatification (*De la Fuente,* ii. 379), said that he visited them in the house of Doña Catherine, when ill in bed, unable to rise; there was a window in her room opening into the corridor, which window had a grating, and a curtain behind it as in a monastery. He spoke to her, but saw her not, and adds that, going to see her in the conviction that she was a great Saint and friend of God, "*Conturbata sunt viscera mea, et inhorruerunt pili carnis meæ,* through fear and reverence; and from that time forth I am fully persuaded that the Mother Teresa of Jesus must have been a great pillar of the Church of God."

and, as it was a day in which I was obliged to settle many matters, it was very painful to me. Early in the morning the father provincial went to his Grace to ask his blessing, for we thought that was all we had to do. He found him changed, and angry at my coming without his leave, as if he had never sent for me or meddled at all in the matter; and accordingly he spoke to the father provincial in great wrath against me. Then, admitting that he had sent for me, he said he meant I was to come alone to arrange the affair with him; but to come with so many nuns, God deliver us from the annoyance it gave him! To tell him that we had already arranged with the city, as he had asked us to do; that there was nothing more to be done but to make the foundation; and that the bishop of Palencia, when I asked him if I should do right in going without informing his Grace, had told me it was not necessary to do so, because he wished the foundation to be made—was all to no purpose whatever. The matter stood thus, and God willed the foundation of the house, and the archbishop himself said so afterwards, for if we had plainly told him we were coming he would have forbidden us to come. Thereupon he dismissed the father provincial, telling him that unless we were endowed and had a house of our own he never would give his consent: we might as well return: the roads were so good, and the weather so fine!

20. O my Lord, how true it is that he who shall render Thee a service is immediately rewarded by a great cross! And what a priceless reward it is if they who truly love Thee only knew its value at the time! But we did not then desire the reward, because it seemed to make the foundation altogether impossible, for the archbishop said besides, that the endowment and the house we were to buy were not to be taken out of any dowry the nuns might bring with them. Then, as we were not thinking of that in times like the present, it became clear enough that we were helpless: not so to me, however, for I always felt assured that all this was for the best—a plot of Satan to hinder the foundation—and that God would prosper His work. Herewith came away the provincial very joyous, for he was not troubled in the least at it: God so ordained it that he might not be vexed with me because I had not obtained the licence in writing, as he had told me to do.[1]

21. There were then with me some of the friends to

[1] See § 13.

whom the canon Salinas had written, as I said before; and they resolved, his kinsmen agreeing with them, that the archbishop should be asked to give permission for the celebration of mass in the house, that we might not have to go out into the streets, which were very dirty: it was not seemly that we should go out, being barefooted. There was a suitable room in the house which had been the church of the Society of Jesus when they came to Burgos, and which they used for more than ten years; we therefore saw nothing unseemly in taking possession there till we had a house of our own. We were never able to persuade him to let us hear mass therein, though two canons went to him to beg for leave. All that we got from him was, that an endowment being assured the foundation might be made there till we bought a house, and to obtain this we were to give security for the purchase of a house, and we were not to leave the place we were in.

22. The sureties we found at once, for the friends of the canon Salinas offered themselves, and Catalina de Tolosa offered an endowment. Meanwhile, in discussing how much it was to be, and in what way it was to be secured, more than three weeks must have gone by, and we not hearing mass except on holy days very early in the morning, myself in a fever and very ill. Catalina de Tolosa, however, was so kind to us, and took such care of me, and fed us the whole of that month as cheerfully as if she had been the mother of every one of us, in a part of the house where we lived by ourselves. The father provincial and his companions were lodged in the house of a friend of his—they had been at college together[1]—the doctor Manso,[2] canon-preacher in the cathedral; he was excessively harassed by his detention there so long, and yet could not see his way to leave us.

[1] In the university of Alcala de Henares (*Reforma,* lib. v. ch. xxvi. § 7).

[2] The Saint had a great respect for the canon Manso, chose him for her confessor, and even gave him her books to read, and told him that he would be a bishop (*Reforma,* lib. v. ch. xxv. § 7). His nephew Don Pedro Manso, president of the royal council and patriarch of the Indies, in his deposition taken in the process of the Saint's beatification (*De la Fuente,* ii. 381), where it is more accurately given than in the chronicle, says that his uncle Dr. Manso—afterwards the bishop of Calahorra—heard the confession of the Saint, and always on his return home would say, "Blessed be God, blessed be God! but I would rather dispute with all the theologians in the world than with this woman."

23. When the sureties had been found and the endowment settled, the archbishop told us to give the papers to the vicar-general, and then everything would be settled immediately. Satan—it must have been so—did not fail to run to him also, for after a long consideration of the matter, when we were thinking that there could be no grounds for further delay, and when a month had been spent in persuading the archbishop to be pleased with what we were doing, the vicar-general sent me a note in which he said that the licence would not be granted till we had a house of our own; that the archbishop now did not like us to make the foundation in the house we were staying in, because it was damp and in a street that was very noisy; and then, as for the security of the endowment, I know not what difficulties and objections he made, as if the matter were then discussed for the first time; that there must be no further debate, and the archbishop must be pleased with the house.

24. When the father provincial heard of it he was greatly moved—so were we all—for plainly much time is necessary for buying a place for a monastery; it distressed him to see us go out of the house for mass, for, though the church was not far off, and we heard it in a chapel therein unseen of all, yet for the father provincial and ourselves it was a very great burden. Then it was, I think, he made up his mind that we must go away. I could not bear to do that: when I remembered what our Lord had said to me,[1] that I was to make this foundation for Him, I was so confident it would be made that scarcely anything vexed me; but I was in distress about the father provincial, and was very sorry he had come with us. not knowing at the time how much his friends were to do for us, as I shall tell by and by.

25. When I was in this distress, which pressed heavily on my companions also, though I did not concern myself about them, but only about the provincial, our Lord—I was not in prayer—said to me these words, "Now, Teresa, be strong." Thereupon, with greater earnestness, I begged the father provincial to go away and leave us. And His Majesty must have brought him to this, for Lent was nigh at hand, and he was obliged to go and preach.[2]

[1] See above, § 11.

[2] He had to preach in Valladolid during Lent (*Reforma,* lib. v. ch. xxvii. § 1. See below, § 29).

26. He and his friends contrived to have rooms assigned us in the hospital of the Conception; the Most Holy Sacrament was there, and mass was said every day. This gave him some pleasure, but he had not a little to go through in getting it for us, for the one good room there had been taken by a widow in the town, who not only would not lend it to us, though she was not going into it for the next half-year, but was angry because they had given us certain rooms in the upper part of the hospital under the roof, one of them forming a passage into her room. She was not satisfied with locking it on the outside, but must have bars put across it on the inside. Besides, the brethren thought we were to make the hospital our own—an impracticable imagination, but God would have us merit more thereby; they made us promise, the father provincial and myself, before a notary, that we would, on being told to quit the place, do so at once. This was the hardest thing for me, for I was afraid the widow, who was wealthy and had relatives there, would, whenever she took a fancy to do so, compel us to go away. The father provincial, however, was wiser than I, and would have everything done according to their wishes, that we might go in at once; they gave us but two rooms and a kitchen. But a great servant of God, Hernando de Matanza, was in charge of the hospital, and gave us two others for a parlour, and was very kind to us, as he is indeed to everybody, and does much for the poor. Francisco de Cuevas also was kind to us; he has much to do with the hospital, and is postmaster here; he was always kind to us when he had the opportunity.

27. I have given the names of those who were our benefactors in the beginning, that the nuns now there, and those who shall come after them, may, as is fitting, remember them in their prayers; they are the more bound to do so for founders, and, though at first I did not intend, neither did it enter into my mind,[1] that Catalina de Tolosa should be the founder of the house, her good life obtained it for her from our Lord, who so ordered matters that it became impossible to withhold this honour from her; for, to say nothing of the purchase of the house by her when we had not the means of doing so ourselves, it never can be told what the shiftings of the archbishop cost her, for it was a very great distress to her to think that the house might not be founded, and she was never

[1] See above, § 8.

weary of doing us good. The hospital was very far from her house, and yet she came to see us most readily nearly every day, and sent us all we had need of; then people never ceased from talking to her, and if she had not been the courageous woman she is that talking might have put an end to everything.[1]

28. It was a great sorrow to me to see her suffering, for, though she for the most part kept it secret, yet there were times when she could not hide it, especially when they appealed to her conscience, which was so tender that, even amid the great provocations she received, I never heard a word from her by which God might be offended.[2] They used to say to her that she was going to hell, and ask her how she could do what she was doing when she had children of her own. All she did was with the sanction of learned men: if she had wished to act otherwise, I would not have consented for anything on earth to her doing what she might not do, if a thousand monasteries had been lost thereby: much more, then, would I not have consented for one. But, as the plan we were discussing was kept secret, I am not surprised that people thought the more about it. She answered every one with so much prudence—and she is very prudent—and bore it so gently that it was plain that God was teaching her how to be able to please some and endure others, and giving her courage to bear it all. How much greater is the courage of the servants of God when they have great things to do than is

[1] Doña Catalina had promised to leave her property after her death to certain fathers who had the direction of her conscience, and these now filled her soul with scruples in relation to what she was doing for S. Teresa; and thus between her confessors and the Saint her life was very wretched (note of Fra Anton. of S. Joseph, in Lett. 377; Lett. 41 vol. iii. ed. Doblado).

[2] God rewarded Catalina de Tolosa a hundredfold even in this life: her five daughters became Carmelites in the monasteries of S. Teresa. Her two boys also became religious: the eldest was Fra Sebastian of Jesus, who took the habit in Pastrana, and was in great repute in the order, of which he was definitor-general when he died in Avila; the second was Fra John Chrysostom, and professed theology in Salamanca. Doña Catalina herself was called into Carmel, and lived for two-and-twenty years in Palencia. She was a subject, and also in authority in that house; and when one of her own children became prioress she was as obedient to her own child as the most dutiful novice (Fra. Anton., note to Lett. 374; Lett 72 vol. ii. ed. Doblado).

that of people of high descent if they are not His servants! She, however, was without flaw in her blood, for she is the child of a very noble house.

29. I now go back to what I was saying: when the father provincial found us a place where we could hear mass and live enclosed he ventured to go to Valladolid, where he had to preach, but in great distress at not seeing in the archbishop any sign from which to hope that he would give his permission; and, though I always spoke hopefully, he could not believe, and certainly he had grave reasons for thinking as he did, which need not be told, and, if he had little hope, his friends had less, and they discouraged him greatly. I was more at ease when I saw him gone, for, as I said before, the greatest trouble I had was his. He left instructions that we were to find a house, in order that we might have one of our own; and that was very difficult, for up to that time we had not found one for sale. We were now a greater burden to our friends, especially those of the father provincial, and all of them agreed not to speak a word to the archbishop till we found a house; he always said that he wished the foundation to be made more than any one; and I believe it, for he is so good a Christian that he would not say that which is not true. In his conduct this did not appear, for he asked for things which evidently were beyond our power to do: it was a device of Satan to hinder the foundation. But, O Lord, how plain it is that Thou art mighty! the very means which Satan sought for the purpose of hindering it Thou didst employ to make it better. Blessed be Thou for ever!

30. From the eve of S. Mathias, when we came to the hospital, until the eve of S. Joseph, we were busy in looking at this house and at that; they had all of them so many disadvantages, and not one among those which their owners were willing to sell was such as we ought to buy. They told me of one belonging to a nobleman which had been for sale for some time, and though there were so many orders looking for a house, it pleased God that none of them liked this, and they are all astonished at it now, and some even are very sorry. One or two people had spoken to me about it, but they who spoke ill of it were so many that I had by this time ceased to think of it, as if it were a house that would not suit us.

31. One day, when the licentiate Aguiar,[1] one of the friends of our father, already mentioned, who had been making a careful search everywhere for a house, was telling me that he had seen some, and that no house fitting for us could be found in the whole city, and when I thought it impossible to find any, judging by what people were saying to me, I remembered the one which I have just spoken of as having been given up, and thought that, though it were as bad as it was said to be, it might be a refuge for us in our necessity, and that we might sell it later. I said to the licentiate Aguiar that he would do me a kindness if he would go and look at it. He thought it not a bad plan; he had never seen the house, and he would go at once, though it was a stormy and wretched day. There was a person living in it who had no wish to see it sold and would not show it to him, but the situation itself, and as much of the house as he could see, pleased him greatly, and so we made up our minds to treat for the purchase of it.

32. The nobleman to whom the house belonged was away, but he had given to an ecclesiastic, a servant of God, to whom His Majesty gave the desire of selling it to us, and to treat with us with great openness, authority to sell it. It was settled that I should go and see it. I was so extremely pleased with it that I should have considered it cheap if they had asked twice as much for it, as we had understood they did; and that is not saying much, for two years before that sum had been offered to the owner, but he would not sell it then. Immediately, the next day, the ecclesiastic came here, and the licentiate also, who when he saw that the other was satisfied wished to have the matter settled at once. I had spoken to some of our friends, and they had told me that if I gave what was asked I should be giving five hundred ducats more than it was worth. I told him of this, but he thought the house cheap even if I gave for it the sum that was asked: I thought so also myself, and that I ought not to delay, for it seemed as if about to be sold for nothing, but as the money belonged to the order it gave me a scruple.

33. This meeting took place before mass on the eve of

[1] He was a physician in Burgos, and a great friend of the Saint; he told her that if the house could not be paid for by the community at once he would pay the money himself, and keep the house should they not be satisfied with it (*Reforma,* lib. v. ch. xxvi. § 2).

the glorious S. Joseph; I told them we should meet again after mass and settle the matter. The licentiate is a most prudent man, and he saw clearly that, as soon as the matter began to be bruited abroad, either we should not be the purchasers of the house or it would cost us a much larger sum: so he made the ecclesiastic give a promise to return after mass. We nuns went and commended the affair to God, who said to me, "Dost thou hold back for money?" giving me to understand that the house was fitted for us. The sisters had prayed much to S. Joseph that they might have a house for his feast, and, though they did not think they could have one so soon, their prayer was heard: all urged me to settle it, and so it was done, for the licentiate came in with a notary, met with at the door—which seemed a providence of our Lord—and said to me that it was necessary to settle, and, having brought in a witness, and shut the door of the room, that nobody might know—for he was afraid of that—the sale was made, and could not be set aside,[1] on the eve, as I said before, of the glorious S. Joseph, through the kind service and skilfulness of this good friend.

34. Nobody thought it would be sold so cheaply, and accordingly when the news began to be spread abroad purchasers began to come forward, and to say that the ecclesiastic who had made the bargain had sold it at too low a price—that the sale must be set aside, for it was a great fraud. The good ecclesiastic had much to go through. Word was sent at once to the owners of the house, who were, as I said before, one of the chief nobles in the place and his wife; but they were so glad that their house was to be a monastery that they ratified the sale on that ground, though by that time they could not do otherwise. Immediately, the next day, the deeds were drawn up, and one-third of the money was paid on the demand of the ecclesiastic, for in some things relating to the bargain they were hard on us, and we bore everything to keep to it.

35. It seems foolish for me to be speaking at such great length of the purchase of this house, but the truth is that those who looked into the matter carefully saw in it nothing less than a miracle, whether it be the price, which was so small,

[1] The house was sold to the Saint for thirteen hundred ducats, and Doña Catalina de Tolosa paid one-third of the money at once (*Reforma*, lib. v. ch. xxvi. § 2).

or the blindness of all the religious who had seen it, and which hindered them from taking it: those who looked at the house were amazed, as if it had not always been in Burgos, and found fault with them and called them foolish. There were persons there searching for a house for a monastery of nuns, and two monasteries besides, one of which had been lately founded—the other had come to the town from outside because its house had been burnt down—and another wealthy person intending to found a monastery, who had lately seen it and given it up: these were all extremely sorry. The talking in the town was such as made us see clearly the grave reasons the licentiate had for the secrecy and the haste in which he settled the affair, and we can truly say that, under God, he gave us the house. A sound judgment is of great service in everything, and, as his judgment is very sound, and as God had given him the will, so he brought our affair to an end. He was for more than a month helping us and arranging the house so as to make it suit us, and at little cost. It seemed clear that our Lord had been keeping the house for Himself, for almost everything seemed to have been done for our use. The truth is, as soon as I saw it, with everything therein as if prepared for us, it seemed to me a dream—everything was done so quickly. Our Lord repaid us well for what we had gone through when He brought us into a paradise—for the garden, the view, and the water seem nothing else. May He be blessed for ever! Amen.

36. The archbishop heard of it at once, and was very glad we had prospered so well; he thought it was due to his obstinacy, and he was right. I wrote to him to say I rejoiced because he was satisfied, and that I would make haste in arranging the house, that he might be altogether gracious unto me. Having said this to him, I hastened into it myself, for I was warned that they wished to detain us in the hospital till certain deeds were completed. And so, though a man who lived in the house had not gone out—it cost us also something to get rid of him—we went into a room in it. I was told immediately that the archbishop was angry thereat; I did all I could to soothe him, and as he is a good man, even when he is angry, his anger passes quickly away. He was angry also when he heard that we had a grating and a turn, for it made him think that I wished to act as if free from his authority: I wrote to him, and said that I had no such wish.

only that we had done what is done in the house of persons who live in retirement—that I had not dared to put up even a cross, lest he should think so; and that was the truth. Notwithstanding all the goodwill he professed, we found no way to make him willing to grant the licence.

37. He came to see the house. It pleased him much, and he was very gracious to us, but not gracious enough to give the licence; however, he gave us more hope, and said that some agreement was to be made with Catalina de Tolosa. There were great fears that he would not sanction it, but Doctor Manso, the other friend of the father provincial, of whom I have spoken, was very much with him, watching opportunities to remind him of us and to importune him; for it pained him much to see us living as we were doing, because in the house itself, though it had a chapel which had never been used for anything but for mass when the former owners lived in it, he would never allow us to have mass said, but we must go out on festival days and Sundays to hear it in a church, which we were very fortunate in having close by; though after we had gone to our house, until the foundation was made, a month went by, more or less, all learned men told us that there were good grounds for allowing mass to be said.[1] The archbishop is learned enough, and he saw it in the same light, and thus there seems to be no other reason to give than this—that it was the good pleasure of our Lord we should suffer. I bore it best of all myself, but one of the nuns on finding herself in the street trembled through the pain it gave her.

38. We had not a little to suffer in drawing up the deeds, for at one time they were satisfied with sureties, at another they would have the money paid. Many other difficulties were raised. In this the archbishop was not so much to blame: it was a vicar-general who fought hard against us, and if God had not changed his mind at the time, whereby he became another man, it seemed as if the matter would never be brought to an end. Oh, the distress of Catalina de Tolosa!

[1] The obstinacy of the archbishop was the more galling to the Saint because there was a chapel in the house in which mass had been said for fourteen years while it was in the possession of the Jesuits (Lett. 379; but Lett. 37 vol. iv. ed. Doblado). The Saint and her sisters heard mass in the parish church of S. Luke, afterwards the church of the Augustinian nuns (*Fra Anton.'s* note).

that never can be told. She bore it all with a patience that amazed me, and was never weary in making provision for us. All the furniture we required for fitting up the house she gave us—beds and many things besides; her own house was amply provided, and, as to anything we might need, it seemed as if we were not to be in want of anything, though her own house might be so. Among those who were founders of our monasteries there are some who gave more of their substance, but there is not one who had the tenth part of the trouble it cost her; and she, if she had not had children, would have given everything she had. She longed so earnestly to see the monastery founded that what she did for that end seemed to her as nothing.

39. When I saw so much delaying I wrote to the bishop of Palencia, entreating him to write again to the archbishop; he was very much displeased with him, for whatever the latter did for us the bishop regarded as done to himself; and what amazed us was, that the archbishop never thought he was doing us the slighest wrong. I entreated the bishop to write to him and ask him to give his consent, now that we had a house of our own, and everything done as he had desired. The bishop sent me a letter for him—it was open—but of such a nature that had we sent it on we should have ruined everything; and accordingly doctor Manso, my confessor and adviser, would not let me send the letter, for, though it was most courteous, it contained some truths which, considering the temper of the archbishop, were enough to make him angry —he was so already on account of certain messages the bishop had sent him; they were very great friends—and he said to me that, as they who were enemies before were made friends at the death of our Lord, so on my account two friends had become enemies: I replied, that he might see by that what sort of a person I was.

40. I had taken especial care, as I thought, to keep them from being angry with one another; I renewed my entreaties to the bishop, using the best reasons I could, that he would write another and a very affectionate letter, representing to him what a service to God it would be. He did what I asked him to do, and it was not little: when he saw that his doing so would be a service rendered to God and a kindness to me—he has been always so uniformly kind to me—he did violence to himself, and, writing to me, said that all he had hitherto

done for the order was nothing in comparison with that letter. In a word, it answered the purpose in such a way—doctor Manso was pressing at the same time—that the archbishop granted the licence, and sent the good Hernando Matanza with it, whose pleasure in bringing it was not a little. That day the sisters were very much disheartened—they had never been so before—and the good Catalina de Tolosa so much so that she could not be comforted: it seemed as if our Lord would lay His hand more heavily upon us at the moment He was about to give us joy; and I, who had not been without hope hitherto, had none the night before. Blessed and praised be His name for ever, world without end! Amen.

41. Doctor Manso had leave from the archbishop to say mass the next day,[1] and to reserve the Most Holy Sacrament. He said the first mass, and the high mass was sung by the father prior of S. Paul's of the order of S. Dominic, to which, as well as to the members of the society, our order has been always greatly indebted. The father prior sang the mass with very solemn music played by men who came unasked. All our friends were much pleased, and so was nearly everybody in the city, for they were all very sorry to see us in the state we were in, and thought so ill of the conduct of the archbishop that I was at times more distressed by what I heard people say of him than I was at what I had to bear with myself. The joy of the good Catalina de Tolosa and of the sisters was so great that it kindled my devotion, and I said unto God, "O Lord, what other aim have these Thy servants but that of serving Thee, and dwelling within a cloister, for Thy sake, out of which they are never to go forth?"

42. Nobody who does not know it by experience will believe the joy we have in these monasteries when we find ourselves within the cloister into which no secular persons may enter; for, however much we may love them, that love is not strong enough to take from us the great joy of living alone. If fish be taken out of the river in a net they cannot live, even if they be many together, unless they are re-

[1] The Saint, in a letter sent to the bishop of Palencia, April 13, 1582, said that the first mass was to be said on the last day of Eastertide, which would be April 22nd. Yepes and the chronicler say it was said April 9th, and Ribera on the 13th. The heading of the chapter and the letter agree in placing the blessing of the church on Low Sunday, and the difficulty is made by the statement that the octaves of Easter fell in 1582 on the 19th, instead of on the 22nd day of April.

turned to the river. So, it seems to me, is it with souls accustomed to live in the torrents of the waters of their Bridegroom: if they be drawn out therefrom by the nets of the things of this world they do not really live till they are taken back again. I always see this in the sisters. I know it by experience: those nuns who are conscious of a wish to go abroad among seculars, or to converse much with them, have reason to be afraid that they have never touched that living water of which our Lord spoke to the Samaritan woman,[1] and that the Bridegroom has hidden Himself from them, seeing that they are not content to dwell alone with Him. I have been afraid that this comes from two sources: either they have not undertaken the religious state for Him alone, or they do not understand after undertaking it what a great grace God gave them when He chose them for Himself, and rescued them from being subject to man, who very often kills their body—and God grant he may not also kill their soul! O my Bridegroom, very God and very man! is this a grace to be lightly regarded? Let us praise Him, my sisters, because He hath given it unto us; and let us never be weary of praising our Lord and King, who is so mighty, and who has prepared a kingdom for us, of which there shall be no end, in return for a little hardship amid a thousand joys, but which will end to-morrow. May He be blessed for ever! Amen, amen.

43. Some time after the house was founded, it was thought by the father provincial and myself that the endowment furnished by Catalina de Tolosa had certain inconveniences which might end in a lawsuit for us, and in some trouble for herself: we preferred trusting more in God, that we might not be the cause of giving her the slightest annoyance: so, to save her, and for some other reasons, we all before a notary renounced the property she had given us, with the sanction of the father provincial, and sent her all the deeds. It was done very secretly lest it should come to the knowledge of the archbishop, who would consider it a wrong done to himself, though it was really done to the monastery, for when it is once known of a house that it is founded in poverty there is nothing to be afraid of, because everybody helps it, but when the house is known to be endowed there is evidently a risk, and it may have to remain for a time without the means of supplying itself with food. Provision for us after the death

[1] See *Life*, ch. xxx. § 24; and *Way of Perfection*, ch. xxix. § 2.

of Catalina de Tolosa was made. Two of her daughters, who were to make their profession this year in our monastery of Palencia, had renounced their property in her favour should they profess—this renunciation she made them annul, and make another in favour of this house: another daughter, who wished to take the habit here, gave her share in her father's property and in her mother's, which is as much as the endowment was worth: the only inconvenience is that the house is not yet in possession of it.

44. But I have always held that the nuns will never be in want, because our Lord, who sends succour to monasteries dependent on alms, will raise up people to do as much for this house, or will find means to maintain it. Though no house has been founded as this was, I have begged our Lord from time to time, as it was His will the foundation should be made, to come to its relief, and supply what is necessary for it; nor did I wish to go away till I saw if any came into it as nuns. One day, thinking of this after communion, I heard our Lord say, "Why doubt? This is now done; thou mayest safely go" —giving me to understand that the nuns would never be in want of that which might be necessary for them. I felt as if I were leaving them amply endowed, and have never been anxious about them since. I began at once to make arrangements for my departure, for I seemed as if I were doing nothing more in the house but taking my pleasure in it, for it is a house I like exceedingly, while elsewhere, though I might have more trouble, I might be of more use.

45. The archbishop and the bishop of Palencia remained very good friends, for the archbishop at once showed himself very gracious unto us, and gave the habit to a daughter[1] of Catalina de Tolosa, and to another nun[2] who soon came in; and until now people have never failed to provide for us, nor will our Lord leave His brides to suffer if they serve Him according to the obligations under which they lie. To this

[1] Elena of Jesus, the youngest of the daughters, who were all Carmelite nuns. The Saint calls her "my Gordilla" in a letter to the prioress, written in Palencia August 9th (Lett. 396; Lett. 105 vol. ii. ed. Doblado).

[2] Doña Beatriz del Arceo Covarrubias, widow of Don Hernando Venero. She made her profession May 24th, 1583, and was afterwards mistress of novices and prioress of Vittoria (Fra Anton.: Notes to letter quoted in the foregoing note).

end may His Majesty give them His grace of His great compassion and goodness![1]

JESUS.

46. I have thought it right to put down in this place how it was that the nuns of S. Joseph's, Avila—the first monastery that was founded—the history of which foundation is written elsewhere,[2] and not in this book, came under the jurisdiction of the order; the house from the first being subject to the bishop.

47. When that monastery was founded the bishop was Don Alvaro de Mendoza, now the bishop of Palencia; and all the time he was in Avila he was most gracious unto the nuns. When the monastery was placed under his jurisdiction I understood from our Lord that it was advantageous so to place it, and the result fully proved it; for in all the difficulties of the order we had great help from him, and on many other occasions we saw it plainly enough. He never entrusted the visitation of the monastery to a secular priest, nor did he issue any orders except those which I begged of him to give. Seventeen years, more or less, to the best of my recollection,[3] passed by in this way, nor did I ever think of changing the jurisdiction. At the end of the seventeen years the bishopric of Palencia was given to the bishop of Avila. I was at the time in the monastery of Toledo, and our Lord said tc me it was expedient for the nuns of S. Joseph's to be under the jurisdiction of the order—that I was to bring it about, for if it were not done the house would soon become lax. As I had

[1] Here ends the Book of the Foundations—then a blank leaf; after which the passage following (*De la Fuente*).

[2] In the *Life*, see chs. xxxii.—xxxvi.

[3] The Saint more than once calls attention to the fact that her memory was not good. In this instance she is probably in error, for the monastery of S. Joseph was founded in August, 1562, and the transfer of the jurisdiction from the bishop to the order was made in August, 1577. The Saint therefore made a mistake of two years. The change was made after the Saint had fallen into disgrace with the general of the order, and during the severe persecution she underwent from the friars of the mitigation, who, though they saw the Saint deprive herself of a house of refuge—for they could not have touched her in her own house of S. Joseph in Avila—waged war against her to the end, and nearly destroyed the reform.

understood it was right for us to be under the authority of the bishop,[1] I thought the locutions were at variance one with another. I said so to my confessor—it was he who is now the bishop of Osma[2]—a most learned man. He replied that it was not so in the present case, for what I did formerly must have been necessary then, and that something else is necessary now. It is now most clear in many ways that what he said was true, and that he saw it would be better for the monastery to be united with the others than to stand alone. He made me go to Avila to arrange the matter.

48. I found the bishop was of a very different mind, and would not at all consent to the change; but when I told him some of the reasons I had for thinking that harm might come to the nuns, he set himself to think them over, for he had a great affection for the nuns, and as he has a most sound understanding, and as God helped him, his thoughts led him to other reasons more weighty than those I had given him, and he resolved to make the change:[3] though some of the clergy went and told him it was not expedient, they did not prevail. It was necessary to have the consent of the nuns: to some the change was very disagreeable, but, as they loved me much, they yielded to the reasons I gave them, especially this—that when the bishop, to whom the order owed so much and whom I loved, was gone, they could not have me any longer among them. This consideration had great influence with them, and so this affair, of so much importance, was settled. Since then all persons see in what a sad state the monastery would have been if the change had not been made. Oh, blessed be our Lord who regards with so much solicitude all that concerns His servants! May He be blessed for ever! Amen.

[1] See *Life*, ch. xxxiii. § 18.

[2] Don Alonso Velasquez, afterwards archbishop of Compostella (see ch. xxx. § 1, note).

[3] The bishop consented to the transfer of the jurisdiction on the condition that he was to continue the patron of the chancel of the church, and that he was to be buried there wherever he might be when he died (*Reforma*, lib. iv. ch. xvi. § 3).

END OF THE BOOK OF THE FOUNDATIONS.

LAST DAYS AND DEATH OF THE SAINT.

It was the intention of St. Teresa when she left Burgos to return immediately to Avila. But in obedience to the command of the Provincial, Father Gratian, she went from Burgos to Palencia to stay there a month. The unusual tenderness and feeling which she showed on parting from the nuns at Burgos indicate that she knew her death was not far off. Even when journeying to Burgos—a journey which might well have taxed the endurance of a strong man—she felt the pressure of age, and realized how poorly in comparison to her companions she was able to react physically from the strain of travel and its attendant difficulties.

Delicate in health all through life, she had undertaken and successfully carried through labors that would have undone the average man. Now after twenty years her work of the foundations was ended. She longed to return to her beloved Avila where she was Prioress. But her great heart was not to have the peace which it craved. Having suffered so much she was to suffer to the end. Her last journey brought her only sorrows; added sufferings of body, fresh griefs of soul.

Accompanied by the faithful Anne of St. Bartholomew she set out from Burgos July, 1582. She remained at Palencia where she found the nuns "very good, indeed," and had a cell "fresh and nice." Here she was encouraged by the news of the appointment of Nicholas Doria as Procurator of the Discalced Carmelites. "Now," writes St. Teresa, "we have all we want except to become saints, and serve God for His favors."

Before the end of August, still in obedience to Father Gratian, St. Teresa journeyed to Valladolid. From this monastery she wrote important letters showing "full vigor of mind, as wise, as prudent, as charitable and as zealous as ever for the glory of God." It was from Valladolid that her last letter—that to the Venerable Catherine of Christ—was written. Here also she was to endure a particularly hard and bitter

trial. Well might she write "the business and the troubles here are killing me," for the cross was one imposed by members of her own family and for the sordid reason of money. Don Lorenzo de Cepeda, brother of the Saint, had died and his will was contested. St. Teresa was most unwilling to enter into the quarrel for she thought but poorly of the motives of all concerned. But she was compelled to testify. In open court she was grossly insulted by a lawyer; and worst of all her own niece, the prioress, turned against her, and drove her from the convent. As the Saint had answered the insult of the lawyer with patient kindness, thanking him and praying God to reward him, so now she accepted this outrageous command with the greatest meekness and before leaving wrote to the nuns a calm and comforting farewell:

"My daughters I am greatly comforted in leaving this house by the degree of perfection reached, by the poverty I observed kept in it and by the love you have one to another.

"Do not fulfill your exercises by rote; but do noble deeds which shall grow better and better every day.

"Be diligent to have noble desires; very precious fruit is gathered from them even when they cannot be carried out."

With her companions, Anne of St. Bartholomew and Teresita, she journeyed to Medina del Campo, arriving there about the middle of September. But here again a cold reception awaited her. The Prioress took offence at once at some direction given by the Saint and the nuns showed no great spirit of obedience. It was evening when the Saint arrived but though greatly in want of food she could eat nothing. That night she could not sleep and the next morning she left without having touched food. Again she journeyed in obedience to her superior's command for she had received word not to go to Avila but to Alba de Tormes. The journey almost cost her her life. At Peñeranda she fainted and nothing but some dried figs could be found to sustain her. The next day at another village all that could be obtained in the way of food was some greens boiled with onions. At length, towards the evening of September 20th, the Saint, more dead than alive, arrived at Alba. She was in such an exhausted condition that they took her direct to the convent instead of to the palace of the Duchess of Alba, as had first been intended. She was at once put to bed, and in spite of her trials and exhaustion remarked that it was twenty years

since she had gone to bed so early. The next morning she arose at the usual hour, received Holy Communion, and for some days longer, till September 29th, she attended some, at least, of the community exercises. On the feast of St. Michael she was forced to take to her bed, never to rise from it again. The next day, Fra Antonio heard her confession. He begged her to ask God to prolong her life. She answered that she was no longer necessary to this world.

Later she gave advice to her religious filled with even greater wisdom and unction than ever. On the eve of the feast of St. Francis she received Holy Viaticum. While she prepared herself she clasped her hands and said to those about her: "My daughters forgive me the unworthy example I have given you, and do not learn from me who have been the greatest sinner in the world."

As soon as she saw the Blessed Sacrament draw near, she seemed to become transfigured. Before this she had not been able to move without the help of others. But she now raised herself and would have sprung from the bed if the nuns had not held her. Her countenance was made beautiful by the love of her soul within. It exacted reverence from everyone present. Age and weakness had passed. The eternal youth of this ardent lover of Christ had already asserted itself. Her Beloved was about to come to her—to come to her as He had never come before, and she exclaimed: "Oh, my Lord, now is the time, now is the hour when we shall see each other. My tender Lord behold the hour when I come. It is time for me to leave this place of exile; time for my soul to be made one with Thee; to enjoy all that it has desired."

She gratefully declared that she was a true child of the Church; asked pardon for her sins and repeated passages from the Scriptures, particularly the verses of the *Miserere*.

At nine o'clock the night before she died, she received Extreme Unction. The night was one of intense pain, but with the morning came quiet and peace. Towards the evening of Thursday, October 4, (old style), 1582, Anne of St. Bartholomew, who had not left the Saint's room for the last two days, brought her fresh linen, dressed the bed anew and changed the Saint's clothing, even to her cap and ruffles. The Saint was able to thank her with a sweet smile. She placed her hand in that of Anne of St. Bartholomew and there it rested until she died. [J. J. B.]

MAXIMS OF S. TERESA.

MAXIMS OF S. TERESA.[1]

1. Untilled ground, however rich, will bring forth thistles and thorns; so, also, the mind of man.

2. Speak well of all that is spiritual, such as religious, priests, and hermits.

3. Let thy words be few when in the midst of many.

4. Be modest in all thy words and works.

5. Never be obstinate, especially in things of no moment.

6. In speaking to others be always calm and cheerful.

7. Never make a jest of anything.

8. Never rebuke any one but with discretion, and humility, and self-abasement.

9. Bend thyself to the temper of whomsoever is speaking to thee: be merry with the mirthful, sorrowful with the sad: in a word, make thyself all things to all, to gain all.[2]

10. Never say anything thou hast not well considered and earnestly commended to our Lord, that nothing may be spoken which shall be displeasing unto Him.

11. Never defend thyself unless there be very good reasons for it.

12. Never mention anything concerning thyself which men account praiseworthy, such as learning, goodness, birth, unless with the hope of doing good thereby, and then let it be done with humility, remembering that these are gifts of God.

13. Never exaggerate, but utter thy mind in simplicity.

[1] These maxims are regarded as the writings of S. Teresa, though no manuscript has been discovered that contains them, and nobody seems to have seen even a word of them in her handwriting. Their authenticity has never been doubted, but if it had been it might have been suggested that they were not written by the Saint, but given her by one of her confessors of the Society of Jesus.

[2] I Corinth. ix. 22.

14. In all talking and conversation let something be always said of spiritual things, and so shall all idle words and evil-speaking be avoided.

15. Never assert anything without being first assured of it.

16. Never come forward to give thine own opinion about anything unless asked to do so, or charity requires it.

17. When any one is speaking of spiritual things do thou listen humbly and like a learner, and take to thyself the good that is spoken.

18. Make known to thy superior and confessor all thy temptations, imperfections, and dislikes, that he may give thee counsel and help thee to overcome them.

19. Do not stay out of thy cell, nor go forth from it without cause, and when thou goest forth beg of God the grace not to offend him.

20. Never eat or drink except at the usual times, and then give earnest thanks to God.

21. Do all thou doest as if thou didst really see His Majesty: a soul makes great gains thereby.

22. Never listen to, or say, evil of any one except of thyself, and when that gives thee pleasure thou art making great progress.

23. Whatever thou doest, offer it up to God, and pray it may be for His honour and glory.

24. In thy mirth refrain from immoderate laughter, and let it be humble, modest, kindly, and edifying.

25. Imagine thyself always to be the servant of all, and look upon all as if they were Christ our Lord in person; and so shalt thou do Him honour and reverence.

26. Be ever ready to perform the duties of obedience, as if Jesus, in the person of the prior or superior, had laid His commands upon thee.

27. In all thy actions, and at every hour, examine thy conscience; and, having discerned thy faults, strive, by the help of God, to amend them, and by this way thou shalt attain to perfection.

28. Do not think of the faults of others, but of what is good in them and faulty in thyself.

29. Desire earnestly always to suffer for God in every thing and on every occasion.

30. Offer thyself unto God fifty times a day, and that with great fervour and longing after God.

31. Call to mind continually throughout the day the matter of the morning meditation: be very careful herein, for it will do thee much good.

32. Lay up carefully what our Lord may say to thee, and act upon the desires He may have filled thee with in prayer.

33. Always avoid singularity to the utmost of thy power, for it does great harm in a community.

34. Read often the rules and constitutions of the order, and observe them in sincerity.

35. In all created things discern the providence and wisdom of God, and in all things give Him thanks.

36. Withhold thy heart from all things: seek God, and thou shalt find Him.

37. Do not show signs of devotion outwardly when thou hast none within, but thou mayest lawfully hide the want thereof.

38. Let not thine inward devotion be visible unless in great necessity: S. Francis and S. Bernard used to say, "My secret is mine."[1]

39. Never complain of the food, whether it be well or ill dressed; remembering the gall and vinegar of Jesus Christ.

40. Speak to no one at table, and lift not thine eyes to another.

41. Think of the table of heaven, and of the food thereon —God Himself: think of the guests, the angels: lift up thine eyes to that table, longing for it.

42. In the presence of thy superior—thou art to see Jesus Christ in him—utter not a word that is not necessary, and that with great reverence.

43. Never do anything that thou canst not do in the presence of all.

44. Do not compare one person with another: it is a hateful thing to do.

45. When rebuked for anything receive the rebuke with inward and outward humility, and pray to God for the person who gives the rebuke.

46. When one superior bids thee do a certain thing, do not say that another superior has given a contrary order; but obey in what thou art commanded, and consider that the intentions of all are good.

[1] Is. xxiv. 16.

47. Be not curious about matters that do not concern thee; never speak of them, and do not ask about them.

48. Keep in mind thy past life and present lukewarmness, to bewail them, and what is still wanting to thee for thy going into heaven, that thou mayest live in fear, which is a source of great blessings.

49. What those in the house bid thee do do always, unless it be against obedience; and answer them humbly and gently.

50. Ask for nothing particular in the way of food or raiment, unless there be great need.

51. Never cease to humble and mortify thyself in all things, even unto death.

52. Habitually make many acts of love, for they set the soul on fire and make it gentle.

53. Make acts of all the other virtues.

54. Offer every thing to the Father Everlasting, in union with the merits of His Son Jesus Christ.

55. Be kind to all and severe to thyself.

56. On the days kept in honour of the saints consider their virtues, and beg the like of God.

57. Be very exact every night in thy examination of conscience.

58. The morning of communion remember in thy prayer that thou art about to receive God, notwithstanding thy wretchedness; and in thy prayer at night that thou hast received Him.

59. Never when in authority rebuke any one in anger, but only when anger has passed away; and so shall the rebuke bring forth good fruit.

60. Strive earnestly after perfection and devotion, and by the help thereof thou shalt do all things.

61. Exercise thyself much in the fear of our Lord, for that will make the soul contrite and humble.

62. Consider seriously how quickly people change, and how little trust is to be had in them; and cleave fast unto God, who changeth not.

63. As to the affairs of thy soul, labour to have a confessor who is spiritual and learned, make them known unto him, and abide by his judgment throughout.

64. Each time of communion beg some gift of God, by the compassion wherewith He has entered thy poor soul.

65. Though thou hast recourse to many saints as thine

intercessors, go specially to S. Joseph, for he has great power with God.

66. In time of sorrow and of trouble cease not from the good works of prayer and penance which thou art in the habit of doing, for Satan is striving to make thee uneasy, and then to abandon them; on the contrary, do thou apply thyself thereunto more earnestly than before, and thou shalt see quickly our Lord will come to thy succour.

67. Never make thy temptations and imperfections known to those in the community whose progress is the least, for that will hurt thyself and the others, but only to those most advanced in perfection.

68. Remember that thou hast but one soul; that thou canst die but once; that thou hast but one life, which is short, and peculiar to thyself; that there is but one blessedness, and that for ever; and thou wilt despise many things.

69. Let thy desire be the vision of God, thy fear the loss of Him, thy sorrow His absence, and thy joy in that which may take thee to Him; and thy life shall be in great peace.

APPENDIX.

APPENDIX.

NOTE 1.

The Avila portrait has the qualities of a decorative painting; it lacks the modelling and softness of outline which characterize easel painting in Spanish art. The Saint's attitude has no animation. It suggests the portrait of a corpse.

The Seville portrait is reproduced from a copy made by M. Hye Hoys from the original. It has none of the characteristics described by de Ribera, so striking in the Avila portrait. The face is relatively small; Saint Teresa is at prayer, her eyes raised to heaven. The artist seems to have tried to improve upon the work of Juan de la Miseria. The photograph, published in Paris, was taken from the copy made by Becquer for the Duchess de Montpensier.

The Saragossa portrait is engraved from a photograph ordered by M. Hye Hoys. The original is painted on wood.

The portraits engraved at Antwerp belong to the type of which de Ribera said: "From this portrait (that painted by Juan de la Miseria) have been taken all of any merit which we possess to-day." (*Vie de Ste. Thérèse,* de Ribera. Bouix trans. pp. 351 *et seq.*)

The Frascati portrait reproduces the Avila type, but inexactly. The copyist has somewhat changed the features of the original.

NOTE 2.

Avila, the chief town of the bleak and hilly district of Avila, is built upon a granite promontory. It is surrounded by a belt of crenallated walls, flanked by eighty-eight towers provided with machicolations and barbicans. These walls date from the end of the XI. century. (*Historia de Avila, su Provinca y Obispado* por D. Juan Martin Carramolino, Madrid, liberia espanola 1872. Vol I. page 434.) To see Avila from the view point of her most illustrious child, Saint Teresa of Jesus, we leave it by the Adaja gate; cross the bridge and climb the stony hillside overlooking the road to Salamanca. There amid great granite blocks without vegetation, by the aid of a map, one may follow the footsteps of the Saint from her birth until she went forth to establish the Reformed convents in other parts of Spain.

The headland on which the town is built rises on the other side of the river as above an amphitheatre between a rocky plain to the north, and wide prairies to the south, while on the horizon are seen the jagged peaks of the wild Sierra Guadarama, covered with snow the greater part of the year. From this height Avila looks majestic crowned by the irregular mass of the Cathedral with its triple row of Moorish crenelles (*Ibid.* pp. 441 to 444), and the vast bulk of the once royal Alcazar; lower down from amid the common dwellings, the old palaces of the Cepedas, the Valedas, the Onates and the Davilas stand out.

The suburbs are remarkable for sanctuaries dedicated to the early apostles and martyrs, Saint Vincent, Saint Second, etc., and for numerous convents mostly abandoned to-day but formerly homes of holiness and wisdom. With good reason Avila was known as the Avila of saints and nobles.

The princes of this province chose Avila for their court not only because it offered a strong strategic position, but because of their confidence in the loyalty of its nobility (*Ibid.* vol. i. pp. 451-454).

The monument of the "Four Columns" stands a quarter of a mile from the town on the road to Salamanca and dates from the XII. century. It was erected to serve as a shelter for pilgrims who desired to rest on their way to the oratory of Saint Leonard. (*Historia de Avila,* por Carramolino, vol. ii. p. 318.) Here Saint Teresa and her brother Rodrigo, on their way to martyrdom among the Moors, were met by their uncle, Francisco Alvarez de Cepeda, who took them back to their sorrowing parents (*Vie de Ste. Thérèse,* de Ribera, Bouix, trans, p. 10 and *Reforma de los Descalços,* vol. i. p. 21).

The inscription on the memorial tablet in the wall of St. Teresa's apartment is as follows: "This oratory dedicated to the Mother of God was formerly the most happy apartment where was born and brought up the seraphic and illustrious virgin Saint Teresa, who was chosen by Jesus Himself as His beloved spouse and who became the august foundress and mistress of the Reformed Carmelites."

NOTE 3.

This baptismal font, in the form of a goblet, is hollowed from a granite monolith. It stands upon a pedestal carved with the shield of the Reformed Carmelites. On the wall is a rough painting shown in No. 3 of this Plate. The inscription reads: "Teresa, born March 28, was regenerated in the holy water of baptism on the eve of the nones of April, 1515."

These houses in the Plazuela de los Cepedas were formerly occupied by members of St. Teresa's family; the quarterings of Cepeda and of Davila can be seen in the shields on the façades, or carved on the pillars of the patio.

The paternal mansion of Saint Teresa no longer exists; it stood opposite the Don Antonio Vela Gate, now known as the Saint's

Gate. (*Historia de Avila,* por Carramolino, vol. i. p. 448.) The room, however, has been preserved in which Teresa first saw the light of day, and also the part of the garden in which she and her brother Rodrigo vainly tried to build hermitages (*Œuvres de Ste. Thérèse,* Bouix trans. vol. i. p. 14.)

A hospital adjoins the church of Mosen Rubi de Bracamonte; both bear the name of their Foundress. In this church Saint Teresa had an interview with Saint Peter of Alcantara (*Œuvres de Ste. Thérèse,* Bouix trans. vol. i. p. 365).

The portraits of Juan de Ovalle, of Juana de Ahumada and of their son Gonsalo are engraved upon their monument in the church of the Carmelites at Alba. The inscription on the tomb of Iago Misia y Cepeda at Avila reads: "Here lies Don Iago Misia y Cepeda, Chevalier of the order of Saint Iago, died April 8, 1627, and of Doña Maria Ovalle y Valdebieso, his wife, died October 9, 1630."

NOTE 4.

In memory of Saint Teresa the statue of Our Lady of Charity was formerly carried every year, on the eve of the Saint's feast day, from the oratory near the Adaja bridge to the Cathedral. Next morning it was carried by the chapter in procession to the convent of Discalced Carmelites; in the evening it was returned to the chapel by the Confraternity of Saint Teresa.

The Augustinian convent was built in 1509; the church occupies the site of an ancient mosque. Saint Thomas of Villanova, later Archbishop of Valencia, was Rector of this convent. (*Reforma de los Descalços,* vol. i. p. 26 and *Historia de Avila,* Carramolino, vol. i. pp. 537 *et seq.*)

Maria de Brizeño was born in 1498. She was daughter of Don Gonsalvo Brizeño and of Doña Brigitta Contreras; illustrious names in the aristocracy of Avila. She entered religion in 1514 and died in 1592.

A miraculous event is recorded in connection with this sister shortly before the arrival at school of the child who was to immortalize the name of Ahumada. While the community were gathered together for prayer a light appeared in the form of a star; after having floated around the choir it paused above Maria Brizeño and disappeared into her breast. When Alfonso de Cepeda brought his daughter to the convent the Superior gave her into the care of this religious, who was the Directress of Pupils. (*Reforma de los Descalços,* vol. i. pp. 26 *et seq.*) This memorable incident is perpetuated in an allegorical painting in the Church of the Augustinians; below is written in Spanish, "This picture represents Saint Teresa at the period of her school life in the convent of Grace; and her venerable teacher, Doña Maria Brizeño, a religious of the most exemplary virtue." Above are two angels, one of whom says, "Teresa, thou shalt learn in the house of Saint Augustine to know thy vocation." The other,

who holds the Rule of the Reformed Carmelites, says, "Teresa, go thou and found convents." Almost opposite this painting, beside the choir grille, stands the confessional which was in use in the time of our Saint; it is called for this reason, the Confessional of Saint Teresa.

The monastery of the Mitigated Carmelites was founded in 1378. The tombs of the Henao, Nuñez and Davila families, akin to Saint Teresa, were formerly to be seen here. The Saint in her "Life" eulogizes a religious of this convent, Fr. Iago Matthias, (ch. xxxviii. § 40).

The property of La Serna was bought by Lorenzo de Cepeda on his return from Peru. He died there in 1580, (*Reforma de los Descalços*, vol. i. pp. 12 *et seq.*). At the end of the last century the place was turned into a factory which existed until the sacking of Avila by the French in the War of Independence. Now it forms part of the Verdugos estate.

The shield of Lorenzo de Cepeda is carved and painted upon his tomb in the chapel in the Discalced Carmelite church at Avila.

NOTE 5.

A "Noria" is an instrument used in Spain in the irrigation of gardens. St. Teresa mentions it in her "Life" in speaking of the mystical watering of the soul (ch. xi. § 11).

The doorway of the outer court of the monastery of the Incarnation (with the exception of a brick restoration above) as also the crenallated granite walls, date to all appearance from the period of the foundation; therefore they must have witnessed the entrance of the Saint.

Above the entrance to the church are carved three coats of arms; in the middle, in white marble, is that of the Mitigated Carmelites, those on either side belong probably to the founders. A little higher up is an Annunciation, roughly sculptured in white marble, probably of the XVII. century. The door is studded with large nails with decorated heads, a style of ornamentation very common in ancient Spain.

The statue of Our Lady of Pity is of Oriental type, the face being surrounded by a sort of ruff of green velvet, embroidered in gold. It stands above a huge retable which is ornamented with twisted columns and sculptures in burnished gilt; this retable surmounts the altar at the back of the upper choir. The Bollandists in their *Acta S. Teresiæ* give a rather imperfect sketch of it.

The vision of Our Lord carrying His cross is commemorated in a painting hung above the staircase.

The painting of Our Lord fastened to the column, without question the most interesting in the monastery, was executed in 1569, as is proved by the scroll in the lower corner, and restored in 1715. It occupies the middle of the wall, on the left of the entrance door.

The inscription on it from the Psalms is, "I have been afflicted all the day long."

The door of the cell of Transverberation is considered a relic. It gives access to-day to a little oratory reserved for novices.

The monument made of the pine wood of the cell is pyramidal in form. Its natural colour has been preserved. It supports statues of Saint Teresa kneeling and of Saint John of the Cross.

The inscription on the tomb of Francesco del Aguila reads: "Here lies the magnificent lady Doña Francesco del Aguila, who was Prioress of this monastery, and died the last day of September in the year of grace MDXLVI." This slab is in the lower choir; it is encased in the flooring which was laid at a later period. The drawing of the vision of St. John of the Cross is enclosed in a reliquary which also contains one of his bones. The Latin inscription is: "John, what desirest thou in return for thy labours?" "Lord, to suffer and to be despised for Thee." The translation of the Spanish motto about the crucifix is "This is drawn by Fr. John of the Cross." An account of the vision which this drawing commemorates can be found in the *Vie de Saint Jean de la Croix,* by Fr. Dosithée de St. Alexis, Paris, 1872, vol. ii. p. 261, or in the Life of the Saint by Ernest Razy, Tournai, 1861, p. 178.

The habit of the Mitigated Carmelites differs a little from that of the Reformed. Artists usually sin against historic accuracy in giving to Saint Teresa in the scenes of her life before the Reformation the habit of the Discalced Carmelites, when she should wear that of the Mitigated Rule. The cloak is shorter and a portion of the veil falls over the forehead.

NOTE 6.

The armchair in St. Thomas' church associated with Saint Peter of Alcantara and Saint Teresa is hung from the roof by chains at the end of the western nave. On the back of the seat are carved in low relief two fawns with a vase of lilies between them; this decoration would seem to place the chair in the Byzantine epoch.

This Dominican monastery was built in 1482 to 1493 by the Catholic kings at the suggestion of the famous Torquemada, first Inquisitor General for the Kingdom (*Historia de Avila,* Carramolino, vol. i. p. 512). The older portions of the monastery and church are beautiful specimens of Castillian Gothic.

In the monastery of the Incarnation above the window where the nuns received communion was a picture commemorating a miracle with which Saint Teresa was favoured at Salamanca in 1571, but the artist was mistaken in representing Our Lord Himself as giving the Host to His well-beloved. The inscription below reads: "Our holy Mother communicated in this place on Palm Sunday, and her mouth was filled with blood which also covered her face. Our Lord said to her, 'My daughter, I desire that My blood shall profit thee.

Do not fear that My mercies shall ever fail thee.'" (*Œuvres de Ste. Thérèse,* Bouix, vol. i. p. 586; and *Escritos de Sta. Teresa, de la Fuente,* vol. i. pp. 154, note, 156.)

The monastery of Maria of Jesus was founded at Alcala de Henares, July 23, 1563, eleven months after Saint Teresa's first foundation; Doña Eleonora de Mascareñas, former governess of Philip II., gave for this purpose a house and a church belonging to her. The church contained a very beautiful statue of the Blessed Virgin which caused these Discalced Carmelites to be called "Of the Image" (*Œuvres de Ste. Thérèse,* Bouix, vol. i. p. 467, note, and *Reforma de los Descalços,* vol. i. p. 208).

NOTE 7.

In the year 1560 some of Saint Teresa's relatives, among them her niece Maria de Ocampo, then in the flower of her youth and filled with the pride of life, were gathered together in her cell. They talked of the advantages of a stay at the Incarnation, and jokingly pronounced retirement in so large and cheerful a community far from disagreeable. Suddenly Doña Maria de Ocampo broke into the conversation by saying very seriously, "Let us all go together and lead a more secluded life, as the hermits did." This suggestion, so surprising, coming from a young girl absorbed in the pleasures of the moment, was well received by all the company. Going from one idea to another they planned a little monastery for a limited number of nuns. Such a providential and unexpected conversation corresponded to Teresa's most secret thoughts and intimate longings, for she was already athirst for penance, and her soul pined for solitude. The outcome of this suggestion was St. Joseph's, Avila.

The ancient chapel may be seen to the left of the present chapel, within the iron grille. It is a small building, rectangular in form, and has been altered in keeping with the new church. Adjoining the original chapel, dedicated to-day to St. Paul, stood at the beginning of the XVI. century a church remarkable for its beauty. A statue of St. Joseph in white marble surmounted the entrance. In his left hand the Saint held the blossoming staff, and with the right led the Infant Jesus, who carried a saw. The great Reformer of the Carmelites always had the holy Patriarch represented thus. This particular is worthy of note by those interested in religious iconography, for Saint Teresa received direct from Heaven the mission of propagating the cult of Saint Joseph in the western world.

In 1564, Gian Battisto Rossi, a native of Ravenna, was chosen as General of the Carmelites. His name was latinized into Rubeo according to the custom of the times (*Escritos de Sta. Teresa, de la Fuente,* vol. i. p. 182, note, and *Reforma de los Descalços,* vol. i. pp. 209 and 213).

The hermitages in the garden of St. Joseph were the scenes of some of the Saint's most noted visions. The vision commemorated by

the painting in the hermitage of Christ bound to the column took place, however, in the parlour of the monastery of the Incarnation. Our Lord appeared there to Saint Teresa while she was engaged in conversation and showed her His arm covered with wounds received during the flagellation. In the hermitage of Nazareth, the Saint had the vision of the Holy Ghost described in chapter xxxviii. of the "Life"; here also she received the four commands for the Religious of her Order. The Spanish inscription on the wall reads: "Our sainted Mother, Teresa of Jesus, while at prayer in this hermitage of Nazareth, the eve of Pentecost, 1579, received from Our Lord the order to give her children from Him the four following recommendations:

1. "That there shall be conformity of opinion among Superiors.

2. "That no matter how numerous the houses, there shall always be but a small number of Religious in each.

3. "That they shall have but slight communication with seculars except for the good of their souls.

4. "That they shall teach more by their deeds than their words.

"If these injunctions are faithfully observed the Order will always increase; if they fail in them they shall lose their primitive zeal. Teresa de Jesus." (See *Relation,* x.)

This hermitage also contains a painting of the Holy House of Nazareth which was placed over the altar by her.

Lorenzo de Cepeda, after passing thirty-four years in Peru, returned in 1575 to settle in Spain with his children. In his will he left a legacy of money to the Carmelites of Saint Joseph at Avila, with the clause that they should erect a chapel in their church in honour of his patron saint, in which he should be buried (*Lettres de Ste. Thérèse,* Bouix, vol. iii. p. 207). His epitaph reads: "Lorenzo de Cepeda, died June 26, 1580. He is the founder of this chapel; the brother of the Holy Foundress of this convent, and of all the Discalced Carmelites."

Gaspar Daza reposes here also in his chapel but his grave is unmarked. The epitaphs of his mother and sister are as follows: "Here reposes Doña Francisca Daza, mother of the founder of this chapel; she died March 24, 1571. And also her daughter Caterina Daza; she died September 20, 1581."

The first Barefoot Carmelites asked the Saint's permission to wear undershirts of serge which should be as penetential as haircloth; but this serge was found to harbour vermin. To obtain deliverance from this annoyance the Religious went in procession, carrying a crucifix shown in Plate vi., and singing hymns composed for the purpose. Since then they have never had any trouble from this cause (*Escritos de Sta. Teresa, de la Fuente,* vol. i. p. 516). The Latin inscription on the crucifix is: "At the name of *Jesus* every knee should bow, of things in heaven, and things on earth, and things under the earth."

NOTE 8.

The portrait of Fr. Baltasar Alvarez was copied in 1862 from an ancient painting in the Jesuit College at Salamanca, representing St. Teresa conferring with him.

Fr. Baltasar Alvarez, had become Rector of the Jesuit College at Medina del Campo, and assisted Saint Teresa in this her second foundation. He obtained the consent of the municipal authorities and of the ecclesiastical vicar, for Medina belonged to no diocese. In Spain various towns formerly enjoyed the privilege of exemption; these cities and their districts were governed by a Vicar, appointed sometimes by the military authorities, sometimes by the people. Medina by means of her celebrated fairs had created for herself a remarkable position; she was free from all taxation, and the inhabitants had the right of nomination to all offices, whether political or ecclesiastical. Hence the origin of the device inscribed upon the orle about her shield, "*Ni el Papa beneficio, ni el Rey oficio.*" (*Les Délices de L'Espagne et du Portugal,* par Don Juan Alvarez, de Colmenar. Leyden, 1707, vol. i., p. 168.)

The Jesuit College was founded in 1551 by Rodrigo de Duenas; the church is now parochial and under the patronage of St. Iago.

The monastery of St. Anne, of the Mitigated Rule, is now rented out in tenements. The church, a large and solid building, is still standing but emptied of everything transportable.

The corner of the Discalced monastery on the Calle St. Iago formed the hotel de Quiroga. In the ancient monastery, which is entered by the second door, there are some very old mural paintings which have been retouched; they recall those attributed to Fra. Juan de la Miseria in other houses of the Order.

The tower to the left of the monastery belonged to the hotel of the Duena family, well known in Flanders. Stephen de Duena married Isabella Hoys at Ostend in 1680 and became burgomaster of that town. (*Archives of the city of Ostend.*)

The first page of St. Teresa's breviary contains a prayer invoking the intercession of St. Joseph, and several annotations concerning indulgences, written by the hand of Fr. Rubeo. The Carmelites of Lisbon possess another breviary of St. Teresa's of the same edition as that at Medina; she used this one during her last years, according to a note by Fr. Jerome Gratian. These two breviaries each contain notes in St. Teresa's handwriting.

The needlework attributed to St. Teresa and preserved at Medina, Toledo, Seville, and Genoa testifies to her dexterity. A proof that she appreciated artistic handiwork is found in one of her letters to Maria de St. Joseph; "Your presents are truly charming. The Prioress of Segovia, (Isabel of St. Dominic) has sent me a chalice cover; it is worked entirely in chain stitch, and embossed with seed pearls and small garnets. The labour alone is valued at thirty ducats." (*Lettres de Ste. Thérèse,* Bouix, vol. ii. p. 268.)

The chalice veil is very similar to that preserved in the convent of St. Anne at Genoa. They both belong to the order of needlework known as netting.

The tomb of Agnes of Jesus is built into the wall, below an arched embrasure with an ancient mural painting. In the centre St. Teresa is handing the primitive Rule and the Constitution to the kneeling Prioress. The scroll proceeding from the Saint's mouth reads, "Semper vigila, in omnibus labora, ministerium imple." Tim. c. iv., v. 5. On the sides of the arch are four subjects from the life of Agnes of Jesus. The inscription on the tomb reads, "Here lies buried the body of our venerable Mother, Agnes of Jesus, first Prioress of this house, and cousin german to our sainted Mother Teresa of Jesus. She died April 20, 1601."

NOTE 9.

When the first house given by Doña Luisa de la Cerda proved unsuitable, and St. Teresa was looking for another site for the monastery, she turned from one saying it was reserved for the Franciscans. Several years later the Alcantarist Franciscans built a monastery there. Going in the other direction, to the southward, she passed through an olive orchard and saw in one of the trees a dove of singular whiteness; she immediately designated the grove as the place to build. Her royal friend gave her full permission to build and furnish as she liked; authorizing her to make all contracts with the architects. This is proved by the original design for the building, preserved with the titles of the foundation in a thrice-locked chest. These papers, which bear the signatures of Saint Teresa, are accompanied by more legible copies.

The Saint returned to Malagon November 24, 1579, (*Escritos de Sta. Teresa, de la Fuente,* vol. i. p. 14), intending to transfer her nuns to their new home, but the workmen declared that there was still six months of work to be done before it would be habitable. Teresa was exhausted with the fatigues of the journeys; the roads had been very bad, she had passed sleepless nights, and was suffering from severe pains throughout her body. In spite of these drawbacks she rose the next day very early, went to look at the house, and told the workmen that they must have the building finished by the eve of the Immaculate Conception. Astonished, they cried with one voice that the thing was impossible. But Teresa had her way; she directed the work, encouraging and assisting; she gave the example of being first on the scene in the morning, a broom in one hand and her rush work-basket (or *cabas*) in the other. (*Vie de Ste. Thérèse,* Bouix, pp. 160 *et seq.*) The nuns of this monastery have steadily refused any alteration which might improve its comfort, lest they should change the arrangements made by their revered Mother, nor will they replace the floors and furniture, which are as she left them.

The market-place formerly stood between the castle and the parish church, but the village has shifted its position, and the former site of the monastery is now a ploughed field. A large enclosure contained the church, the monastery, the barns for the harvest from

the olive orchards and wheat fields belonging to the monastery, the bakery and the oil-presses; also a good-sized hospital which was used to lodge the chaplain and the workmen employed by the Carmelites, also the Friars of the Order, who frequently passed through Malagon on their way from Toledo to Andalusia.

This is a small brick monument, the interior adorned with a painting of St. Teresa. Indulgences are granted to whoever recites a *Pater* and an *Ave* before the image of the Saint or merely salutes her in passing.

On the blade of this knife used for cutting the Hosts are these words: "I belong to St. Teresa of Jesus." The hosts cut by this knife are very large, as the Saint preferred that they should be. Their diameter is nearly two inches.

St. Teresa's cell at Malagon has been made into an oratory, but here, in contrast to the other monasteries, care has been taken to preserve the door, the window, the shutters, and in fact everything which existed in the Mother's time. Repairs have been made with a view to preserving the original character of the room. The walls, which still retain traces of bloodstains, witnesses to the Saint's disciplining of herself, are hung with red damask. An altar, richly adorned with carving and gilding, was placed here in the middle of the last century, the gift of the Duchess of Veragua. Above the reredos is a fine statue of the Seraphic Mother, seated in an armchair belonging to Luisa de la Cerda, according to tradition. The Saint is represented writing at a very low desk, raised on supports in order to bring it to the height of her elbow. The statue's face is turned toward the door, as though she were surprised by the entrance of a visitor. The key of the cell and those of the outer door of the monastery have been hung from her belt; they date from the time of the foundation and are now too old for use.

Anne of St. Augustine was born at Valladolid, December 11, 1547. Her pious parents, Juan de Perduja Rebolledo and Madelina Perez de Arguello, soon realized that God had given a little angel into their keeping. When only four she talked with the Infant Jesus, and the Saints, and found all her pleasure in arranging altars for them. At six she was wrapt in contemplation of the highest order, and at ten made a vow of perpetual virginity. At seventeen she was placed as maid of honour with Doña Luisa de Padilla, the oldest daughter of the *Adelantado* of Castille. In this model palace Anne found all the fervour of the days of the primitive Church, and all the sanctity of the cloister. Finally, in 1547, the doors of Mount Carmel opened for this lover of the Lord. Free to enter the monasteries of Medina del Campo, Valladolid or Malagon, she chose the last because she should there be at the greatest distance from her kindred and all she held dear. (*Œuvres de Ste. Thérèse,* Bouix, vol. ii. pp. 122-5 and *Reforma de los Descalços,* vol. iv. pp. 404-411.)

The reliquary containing the finger of Anne of St. Augustine is in a little chest in which Saint Teresa used to carry a small statue of St. Joseph from one convent to another. This statue was called in the order San José del Patrocinio. At the time of the pro-

scription of the Religious Orders it was at the monastery of St. Hermenegild, Discalced Carmelites, at Madrid; since then it has disappeared.

The venerated Anne of St. Augustine founded the monastery of Villanueva de la Jara.

NOTE 10.

Several autograph letters of St. Teresa are preserved in the monastery at Valladolid. They were closed by means of rectangular seals of wax. The impressions are three in number; two with the monogram of Christ, the third a death's head. (*Lettres de Ste. Thérèse,* Bouix, vol. ii. p. 175.) These impressions have been carefully measured and are reproduced here in their original size. De la Fuente mentions four different seals used by the Saint, in the collection at Valladolid, two with the monogram of Jesus, slightly differing, and two distinct death's heads. (*Escritos de Sta. Teresa, de la Fuente,* vol. i. p. xv.) Mr. Hye Hoys thinks that these trifling variations must have escaped his eye.

The cross of St. Teresa's rosary was formed of four oblong beads, dark in colour, and about 2½ inches long by 2 inches wide. It was formerly preserved in the Carmelite monastery at Valladolid, in a silver reliquary, pyramidal in form. Later, it was given to the Discalced Carmelites of the same city, who kept it until the Civil War of 1836. It then disappeared, with many other precious objects, in the pillage which followed an encounter between the Christinas and the Carlists. These details were given to Mr. Hye Hoys by Fr. Antonio Gomez, a Discalced Friar who lived for a long time in the convent at Valladolid (See *Life,* ch. xxix. § 8).

St. Teresa wrote her *Way of Perfection* twice over. The first version was made during the years 1563 to 1567, that is during the five years immediately following the foundation of St. Joseph at Avila. She had founded several other monasteries in the interval before she resumed her pen, as is indicated by the words at the head of the second manuscript: "This book treats of the advice given by Teresa of Jesus to the nuns of the monasteries which she has founded." The earlier autograph is preserved at the Escurial, the second is with the Carmelites at Valladolid (*Œuvres de Ste. Thérèse,* Bouix, vol. iii. p. 1, and Bollandists *Acta Stæ. Teresiæ,* p. 344).

In 1577 Don Alvaro de Mendoza was transferred from the see of Avila to that of Palencia, and began at once to endeavour to introduce the Reformed Rule into his new diocese. He had the satisfaction of receiving the Discalced Nuns at Palencia in 1580; on May 4 of the following year the Discalced Carmelites established themselves provisionally near Valladolid (Valladolid at that time formed part of the diocese of Palencia) and in January, 1583, they were installed in a country house about a mile from the city. (*Reforma de los Descalços,* vol. i. pp. 767 *et seq.*).

NOTE 11.

Antonio of Jesus belonged to the house of Heredia, one of the most pious of the province of Biscay; his mother who came from Valencia was of the des Ferrer family which gave to the Order of St. Dominic, and the Church, a great apostle and saint. He entered the Carmelite Order very young, was valued for his wisdom and virtue, and received important charges. He was fifty-eight years old when, with admirable fervour in a man of his age, he joined the standard of the Reformed Rule, just introduced by St. Teresa. He was of immense service to the Reform, and died April 22, 1601, in his ninety-second year (*Reforma de los Descalços*, vol. iii. pp. 329-341, and *Œuvres de Ste. Thérèse*, Bouix, vol. ii. pp. 189-191).

This church was destroyed during the Civil War of 1836. Nothing now remains but the foundations.

The garden at Mancera is separated from the monastery by the road. The Fathers after a certain time, realizing the poverty of the village and its neighbourhood, and desiring to found a monastery of the Order in the Reformer's native city, induced the General of the Discalced to decree the transfer of the monastery to Avila.

At the time of the suppression of the Religious Orders in 1836, the ancient monastery of Discalced Carmelites at Mancera was occupied by the Minims of St. Francis de Paul, and the Victorianos. The beauty of the building facing on the road, with its coats of arms, leads one to suppose that it was once part of the mansion of Don Luis de Toledo, lord of the village. In 1600 the monastery was moved to Avila. Finally, after three successive moves in the city, the Discalced Monks settled themselves upon the site of the paternal mansion of Saint Teresa. (*Reforma de los Descalços*, vol. iii. 289-292.) This dwelling which deserved the veneration of the centuries had fallen into the most deplorable condition; it had served as a barracks, as a theatre, and as a stable for bulls for the ring (*Reforma de los Descalços*, vol. v. p. 372). Thanks to the active interest of Don Francisco Marques Gazetta, Bishop of Avila, the Order ultimately succeeded in buying it. The Father General laid the corner stone of the church October 15, 1629; the 19th of March following, Feast of Saint Joseph, was chosen to begin the building of the monastery. The whole was completed in 1636 (*Ibid*, vol. v. pp. 504-509).

There is a statue of St. Teresa in white marble above the main door of the church. The arms beside it are those of the patron of the monastery, the Duke of Olivarez; those on the right are of the Reformed Carmelites, on the left of the Reformer herself. The church consists of a large nave and of a transept with a dome. There are four side chapels. Also the oratory of Our Lady of Mount Carmel and that dedicated to St. Teresa, which adjoins the right transept and is built upon the site of the room where the Saint was born.

The painting of Our Lady of Solitude is now in St. Teresa's Oratory above the door of a little sacristy, where are kept various

objects once belonging to the Saint, among them the sandal sole illustrated in Figure 2.

Her crucifix is placed in a small glass chest now on the altar in this Oratory. Several Bishops of Avila have accorded indulgences to the faithful who recite a *Pater* or a *Credo* before this crucifix.

NOTE 12.

The sketches of the hermitages near Cordova were made in 1845, while they were still inhabited; they may give an idea of the one at Tardon, also situated in the Sierra Morena, and occupied by Ambrosio Mariano and his companion before they entered the Carmelite Order (*Œuvres de Ste. Thérèse,* Bouix, vol. ii. p. 215).

Juana de Ahumada, St. Teresa's sister, gave birth in 1560 to a daughter who was christened Beatrix. She was naturally proud and vain, but thanks to the pious care with which she was instructed, the spirit of religion grew in her and rooted itself deeply in her heart. Yet she felt a distaste for the religious life amounting to aversion. Teresa who knew supernaturally the designs of God for her niece, predicted that her nature would undergo a great change. "You can do what you please, Beatrix" she said to her, "but you will be a Barefooted Carmelite." This prophecy was not fulfilled until after the death of the Saint. During the solemn novena which the Duchess of Alba, Maria of Toledo, caused to be celebrated at the tomb of the great Reformer, Beatrix spent much time kneeling beside the virginal body of her aunt. It was then she heard God's call. She entered the monastery of Alba and there made her profession. She was successively Prioress at Ocaña, at Toledo, and at Madrid, and everywhere accomplished much good. She died at Madrid, in 1639 (*Reforma de los Descalços,* vol. v. pp. 700-718 and Bollandists *Acta Sanctæ Teresiæ,* p. 14F. and p. 238).

During the night of December 3, 1577, the Observant Friars kidnapped St. John of the Cross, then chaplain to the nuns of the Incarnation at Avila, and carried him off secretly to their monastery in Toledo, on the bank of the Tagus. He was kept shut up there for nine months, and none of his friends knew what had become of him. This is what St. Teresa calls the "charming away" of Fr. John of the Cross. (*Lettres de Ste. Thérèse,* Bouix, vol. ii. 429, and vol. iii. pp. 1-8.) The monastery was partly destroyed during the war of Independence, and was entirely demolished during the last revolution.

NOTE 13.

The portrait of the Prince of Eboli is taken from the historical paintings which formerly adorned the cloister of the Discalced Friars at Pastrana.

The Princess of Eboli always wore a patch over her right eye. History does not tell us why. This portrait was engraved in the Iconografia Espanola, by V. Carderera.

Pastrana, the former capital of the duchy of that name, is situated on the slope of a mountain covered with orchards of olives and figs and cherries. The inhabitants, formerly occupied with commerce and business interests, are to-day an agricultural people.

In 1576 the Conceptionist nuns established themselves in the building vacated by the Carmelites and still occupy it. (*Recuerdos Teresianos en España,* por M. P. Y. C. (Mariona Perez y Cuenca) Madrid 1871, p. 16.)

The crucifix of the famous penitent Catarina of Cardona, whose story is told by St. Teresa, is of brass about twelve inches long, and is now mounted on a pedestal. When the night fixed for her flight into the desert came, her Divine Master encouraged her by a prodigious miracle. The crucifix, which she wore about her neck, suddenly lifted itself up and said to her, "Follow me." She followed it to a window on the ground floor, and although this window was closed and barred with iron, Catarina found herself standing in the street outside without knowing how she got there.

On the tomb of Fr. Rubeo (Rossi) at Rome is this epitaph, "To the Rev. Fr. Giovanni Battisto Rubeo, of Ravenna, General of the Carmelite Order, illustrious by his birth, his holiness and his wisdom. He governed his Order for sixteen years, and enriched it with privileges obtained from Pope Gregory XIII. He lived seventy years, and died in the year 1578." The inscription on the tomb of Nicholas Doria reads: "Here lies the Venerable Fr. Nicholas of Jesus Maria of Genoa. He belonged to the very noble family of Doria, but was still more illustrious for his Christian virtues. First General of the Reformed Carmelites, he was a model for all Generals and all prelates. Sixtus V. and Philip II. heaped honours upon him. After presiding nine years over his regenerated Order, after strengthening it in holiness by admirable laws, he died full of merits at Alcala de Henares, May, 1594, aged 55 years. His bones, transported to this place, by knocking against each other as he predicted, have preached to the Religious the observance of the Rule. Amen."

The last sentence alludes to a sermon preached by Fr. Nicholas before the Chapter of Pastrana in which he cried out that he hoped after his death his bones would knock against each other in his coffin and thus demand still the observance of the Rule. This hope he expressed again before his death (*Reforma de los Descalços,* vol. ii. pp. 170-688).

The escutcheon of Pastrana is carved upon the southern gate of the city.

NOTE 14.

The hermitage given to St. Teresa by Ambrosio Mariano for her friars lay in a large estate in the midst of which stood a chapel dedicated to the Prince of the Apostles. Not far from the chapel

could be found a deserted hut which was occupied by a flock of wild doves; and which was for this reason called the dove-cote. This dove-cote and some buildings hastily constructed by Fr. Antonio de Jesus, Prior of the monastery at Duruelo, provided the monks with lodging. One of the first cares of Fr. Antonio was to provide a good water supply to obviate the inconvenience of going to the springs in the valley, and permit the irrigation of slopes of the hill which were well adapted to the cultivation of vegetables and fruit. Ambrosia Mariano, whose knowledge of hydraulic engineering had already been made use of by Philip II. at Aranjuez (*Reforma de los Descalços,* vol. iii. p. 23), brought an excellent stream of water from Pastrana. (*Ibid.* vol. i. pp. 310 *et seq.*) This spring still exists, and supplies a public drinking fountain. Saint Peter's chapel stood about three hundred paces above the dove-cote; access was difficult, especially in winter. Fr. Mariano who was a clever engineer, excavated some natural caverns in the hillside, and made chambers which could be used as a refectory, kitchen, etc.; he then united the chapel to the dove-cote by means of a subterranean corridor, lighted by shafts. It was done in the roughest and simplest manner. (*Reforma de los Descalços,* vol. i. p. 311.) At the end of the XVI. century an earthquake destroyed the caverns, and the present church and monastery were then built on the summit of the hill, and consecrated in January, 1600. (*Recuerdos Teresianos en España,* M. P. Y. C., p. 20.) The ancient dove-cote was made into an oratory to replace the demolished chapel (*Reforma de los Descalços,* vol. i., p. 312). The situation of this new Carmel was admirably chosen. It overlooks the junction of three valleys: that to the north is fertile and populous, and descends towards Pastrana, about a mile away; the second, to the eastward, is wild and solitary; the third, which runs southward is lonely and not without a certain grandeur. The hillsides overlooking these valleys are planted with olives, pines and other evergreens (*Reforma de los Descalços,* vol. i. p. 309).

After 1602 this monastery was the seat of the General Chapters of the Order in Spain. (*Ibid.* vol. iii. p. 397.) The Carmelite friars were expelled in 1836, and their home was given to the Alcantarists in 1855 for the erection of a college for missionaries to the Philippines. These Religious pulled down the cloister and added some new buildings to the old edifice.

The picture in St. Peter's Oratory, the former dove-cote, bears this inscription: "Juan Gimenez, an inhabitant of Pastrana, a simple peasant and a servant of God, endowed with the gift of prophecy, predicted the foundation of this monastery. He said in the presence of several persons of the town who were going in procession to this chapel and this dove-cote, "Do you see that nest of wild pigeons? A time will come when it will be peopled by tame white doves who in their flight will rise up unto heaven." In confirmation of this prophecy many persons were said to have seen a procession of Religious clad in serge covered with white cloaks, barefooted, with lighted candles in their hands, issue from a cavern in the hillside, cross the hill and disappear in the dove-cote.

In the painting at Pastrana Our Lord bears upon his elbow the wound which St. Teresa insisted should be depicted in the painting of Christ bound to the column in the hermitage of St. Joseph's monastery at Avila.

Of all the grottoes which afforded refuge to the Religious at the beginning of the foundation, that of St. John of the Cross has alone been preserved. It is reached from the novices' tier of cells by a staircase hollowed out of the rock. At the foot of the stair, at a spot where the rock is perpendicular, there is a sort of platform sheltered from the rain and the sun by an overhanging ledge of rock; on the right a grated door, painted red, gives access to the grotto. This has two stories, of which the lower receives light only through the door. It is dark and damp, and contains simply an altar with a bust of St. John of the Cross. The upper story was the cell of the Saint; it contains his bed, the niche for his crucifix, the block of stone on which he sat, and that which served him as a table. The bed is merely a shallow excavation in the rock; it is surrounded by a little wooden balustrade hung with red damask. Above is an inscription in Latin which reads, "John inhabited this grotto; he slept upon this stone. Let us venerate a spot worthy to be remembered forever."

The cloister was decorated with paintings representing men eminent in the Order, with short biographical notices; there were also six large pictures depicting the story of the monastery's founding. These are at present in St. Peter's Oratory. That on the left of our engraving shows Prince Ruy Gomez giving his property to St. Teresa.

NOTE 15.

As stated in chapter xxiv. of her "Foundations," Saint Teresa usually travelled in wagons. She, however, yielded to circumstances, and adopted such methods of transportation as the roads permitted. It is certain that she sometimes rode a mule. In a letter which she wrote May 27, 1568, (*Lettres de Ste. Thérèse,* Bouix, vol. i. p. 75), to Doña Luisa de la Cerda, she says, "I am taking with me your side saddle from the castle, to which I hope you have no objection, and also another very comfortable one which I bought here. I know you will be very glad that this saddle, which no one needed, should be of use to me in my travels, and I shall have much pleasure in having with me something which belonged to you."

De Ribera gives the following details as to the general conduct of the Reverend Mother upon her journeys: "As soon as the travellers had started the rule was followed as though they had been in the monastery. If a nun forgot to lower her veil when she might be seen, the Mother reproved her severely. An hour-glass served to measure time; a bell was rung for the hours of prayer and meditation; when its tinkle gave the signal all those who accompanied the Carmelites, monks, priests, seculars, even the very wagoners must be silent. . . . . Each wagon was in charge of a nun appointed by the Mother whom

the others must obey. In the inns the Mother took a room for herself and the nuns in which they could shut themselves up, and a portress was appointed who alone held communication with the inn-people. If the tavern was so poor that no separate chamber could be obtained she had counterpanes hung across a corner of the room which the nuns could occupy without being seen. In the morning the Mother was the first to rise; at night she was the last in bed. The Carmelites were always accompanied by a priest who confessed them and celebrated Mass. The day began with the offering of the Holy Sacrifice whenever it was possible. The Saint always carried holy water and held an image of the Infant Jesus in her arms; in this manner she avoided the distractions of the journey" (*Vie de Sainte Thérèse,* by de Ribera, Bouix, trans, pp. 213 to 215).

NOTE 16.

The hired house in which the convent was founded belonged to Don Gonzaliañes de Ovalle, probably a relative of Juan de Ovalle, St. Teresa's brother-in-law, who was originally from Salamanca. At present it is occupied by poor families. Tradition says that no important alteration has been made in it, so that it must appear at present very much as the Carmelites left it.

Beatrix of the Conception belonged to the noble family of Zuniga. Early in youth she desired to give herself to God in the religious life, but for six years her father opposed this. After a severe illness, however, he changed his mind and repented having made any objection to his daughter's vocation. Beatrix accompanied Anne of Jesus to France and Belgium. Chosen prioress of the convent at Brussels, after the death of the foundress, she soon acquired a great reputation for wisdom and sanctity not only in the convent but in the household of the Infanta Isabella. Her humility took fright at this, and she resolved to return to Spain. "I wish," she said, concealing the real reason for her departure, "to die under the obedience of the Superiors who received my vows." Returning to the convent at Salamanca, she proved herself as talented and devout in Spain as she had showed herself in France and Brussels. She died in 1646 at the age of seventy-five. Her portrait, painted after her death, is to be seen at Salamanca (*Reforma de los Descalços,* vol. vi. pp. 448-458).

It is rather usual to meet in the streets of the university towns of Spain during the vacations bands of students, who sing and dance to the accompaniment of guitars and tambourines. One of them holds out his hat to the passers-by and asks their generosity. The alms thus contributed are usually spent on every sort of amusement, but sometimes students ill-provided with this world's goods obtain in this way the means to carry on their studies.

In 1614 the city of Salamanca, upon the beatification of St. Teresa, made her perpetual patroness of the town with the Blessed

Juan de Sahagon. On October 9th of the same year the Bishop, Don Louis Ferdinand de Cordova, confirmed this choice in the Reformed Carmelite church. (*Reforma de los Descalços,* vol. iv. pp. 14 *et seq.*).

A monument in the main street of the city bears the inscription: "October 16, 1690, St. Juan de Sahagon was canonized. He is patron of this city of Salamanca." On the subject of the patronage of St. Teresa we may consult Historia Eclesiastica de España by de la Fuente, Barcelona, 1859, vol. iv. p. 91.

NOTE 17.

Approaching Alba by the road from Salamanca, across the sweep of country may be seen an ancient castle in ruins, which crowns the hill on whose slope the city is built. The river Tormes flows at the foot of this hill. The steep descent of the slaty road, ends at a narrow bridge of twenty-six arches, whence the traveller is greeted by a most picturesque view; on the left the city, with its four church spires and three convent belfries, is outlined against the deep blue sky; the massive donjon of the castle of the Dukes of Alba stands high on a rocky knoll; and on the right stretch green plains as far as the eye can reach, while in the foreground lies the wide bed of the Tormes with pastures reaching to the horizon where tower the peaks of the Sierra de Gredos.

St. Andrew's well is now situated in a large low room, belonging to the monastery offices. It formerly supplied all the water used by the community. Since a cat was drowned in it the water has not been used, and water is now brought from Tormes in large jars, and allowed to stand to clarify beside St. Andrew's well.

When St. Teresa arrived at Alba the future monastery was not yet finished. She therefore lodged for some days in the convent of St. Elizabeth with the Franciscan sisters. The cell which she occupied there is still held in veneration.

The excavation of the original tomb of St. Teresa is surrounded by a balustrade, and closed by a horizontal grating. It is now the centre of a small, low-ceiled chapel, opening on the lower choir, and reached from the church by descending several steps. A tablet of black marble, above the entrance to the chapel, bears an inscription in gold letters relating to the burial of the Saint.

The reliquary containing the Saint's heart is a heart of rock crystal, with a cover in enamelled gold, ornamented with jewels. The pedestal which supports it is also of enamelled gold, richly studded with rubies, topazes and emeralds. The relic has been tampered with, and lacks some portion of the upper half. The heart appears fibrous and dry, of a reddish colour. It is held upright by means of a silver thread. Near the centre a large wound is distinctly seen, with gaping edges. The bottom of the reliquary is covered with a greyish powder, which does not lie evenly but is heaped up on one side.

The tomb of Juan de Ovalle and his family bears the following inscription: "This grave is that of Juan de Ovalle y Godinez, of Doña Juana de Ahumada, his wife, sister of the sainted Mother Teresa of Jesus, and of Don Gonsalo de Ovalle, their son, who left to this convent all their possessions on the charge of having two Masses each week celebrated in perpetuity, and on two festivals each year, and on certain saints' days. This monument was finished in 1594."

The tomb of the founders of the monastery is marked thus: "Here are interred the illustrious Francisco Velasquez and Teresa Layz his wife, who founded this convent and endowed it with their goods. This monument was finished in 1577."

The monastery of the Discalced Friars was founded in 1679 in the somewhat narrow confines of some houses belonging to the Duke of Alba. After they were expelled from their cloister the government sequestered it and now uses it as a school (*Diccionario Geografico-Estadistico-Historico de España,* por Madoz, Madrid, 1846 vol. i. p. 235).

NOTE 18.

Segovia stands upon a very steep mountain; at the foot of the hill runs the Atayada whose banks are strewn with numerous convents, abandoned to-day or used for other purposes. The most interesting thing in the city is the Roman aqueduct, dating from the time of Trajan, consisting of seventy-seven arcades of prodigious height, forming double rows one above the other.

The memory of Saint Teresa is still cherished in Segovia, with that of Saint John of the Cross and Saint Dominic, all three having sojourned in the city.

St. John of the Cross died at Ubeda, but his body was carried to Segovia. (*Reforma de los Descalços,* vol. ii. pp. 594 *et seq.*) At one time it was guarded faithfully by a solitary monk, the sole survivor of the community suppressed during the dispersion of the religious orders. Now the Reformed Carmelites are re-established in Spain, and are in possession of the glorious tomb of St. John of the Cross. In the second story of the Carmelite monastery is an oratory from which one looks down upon the tomb of the Saint.

The owners of this house have kept intact for nearly three centuries two survivals of St. Teresa's sojourn here—the turn of the cloister, and the painted cross with a view of Jerusalem in the background. This fresco is now under glass surrounded by a carved gilt frame. It is a true Italian type of fresco, such as is seldom seen in Spain. The bold outlines recall the *Ecce Homo* at Pastrana and the portrait of St. Teresa at Avila. One is inclined to attribute it to Brother Juan de la Miseria, or perhaps to St. John of the Cross who had some taste for drawing, as is proved by the crucifix drawn by him in pen and ink, and preserved in a reliquary in the convent of the Incarnation at Avila.

Lacordaire records in his life of St. Dominic the severe penances

which the Saint inflicted upon himself each night in the cave at Segovia during the construction there of the monastery of his Order.

St. Dominic's cave has been completely transformed; it is now walled in and supported by arches rich with decoration. Nothing can be seen of the old walls but a small niche above the altar; in the centre of this niche is a statue of St. Jerome, kneeling before a crucifix and striking his breast. On the right of the altar in a niche is a statue of St. Dominic, life size. Prostrate before this statue, St. Teresa, while profoundly recollected, saw St. Dominic standing at her left hand. She asked him why he placed himself upon that side, and he replied, "The other place is for my Master." Immediately, she beheld Jesus Christ upon her right hand. Soon afterwards Our Lord disappeared, saying to her, "Rejoice with Me." St. Teresa remained there for about two hours, and St. Dominic remained with her; he told her all he had suffered and how God had loaded him with favours at Segovia.

The first foundation of Carmelite friars in Segovia was made in an abandoned convent of the Trinitarians; later, they built the present monastery, one of the most beautiful of the Order. This monastery was founded in 1586 by a rich woman of Granada, carrying out the last will of her husband, and according to the advice of Saint John of the Cross, at that time Vicar Provincial of Andalusia (*Reforma de los Descalços,* vol. ii. pp. 289 *et seq.*).

It suffered much during the French invasion, when the troops used it as a barracks. The enemy set it on fire and the populace pillaged it, carrying off everything moveable, down to the doors and windows.

In 1582 Gregory XIII. decreed the correction of the Calendar. Accordingly October 4th became October 14th. St. Teresa died on October 4th (old style) at nine o'clock in the evening but as that date was already commemorated as the feast of St. Francis, St. Teresa was given October 5th (old style) or October 15th (Gregorian Calendar).

NOTE 19.

There are three towns called Veas in Spain; one on the road from Seville to Ayamonte, one near Granada, and a third, the one which interests us. It lies very much out of the way, as Saint Teresa expresses it, amid the mountains which separate Andalusia from the kingdom of Murcia, in a narrow valley traversed by a tributary of the Segura. The country thereabouts is fertile, pleasant and well-shaded. At the westward end of the valley rises a hillock which was formerly crowned by a stronghold of Moorish or Roman origin. Near this hillock, which is inhabited as though it were a hive by a kind of troglodytes, stood the convent of the Discalced Carmelites, in a narow triangular space.

It was at Veas that St. Teresa for the first time met Fr. Gratian, who was then Visitor to the Carmelite Friars in Andalusia.

In the background, against the mountains which rise up above the

city to the west, can be seen the tower of the parish church now in ruins; in the middle distance is seen St. Teresa's cell, which a wretched soap-maker who lives on the ground floor, has turned into a hen-house; on the left is a remnant of the garden; on the right, among some fig trees may be seen the dilapidated basin of a fountain which formerly adorned the courtyard.

On her journey to Seville, St. Teresa stopped to rest with her nuns in a field near La Venta de Albino in Andalusia. A quarrel began between some soldiers and peasants gathered there in which knives were drawn. The Saint cried out, "Brothers, remember that God who will judge you is present here." Struck with fear at her words, they stopped fighting and ran away.

The monastery adjoined the parish church of that day, which was pillaged and burned by the French in 1810. Since then it has been replaced by the Carmelite church.

In 1838 Government troops in pursuit of Carlists quartered themselves in the monastery church, and the terrified nuns dispersed to other houses of the Order in the province. The house was plundered, and now its clay walls have given way under the rains of winter, and nothing remains but a huge ruin, in the midst of which the cell of Saint Teresa alone remains standing.

The former choir of the nuns now serves as sacristy of the church. The door occupies the place of the former grating. It is said that the tomb of Caterina de Sandoval contains also all the documents and papers which prove her beatification.

On her tomb is inscribed, "Here are venerated the relics of the venerable Mother Catherine of Jesus, Sandoval y Godinez, who aided the foundress St. Teresa of Jesus in building this convent, made at her request and with her property. She took the habit here. . . These relics were placed here November 27, 1832, at the expense of a relative of the venerable Mother, Don Mariano Fontes Abad Queipo Llano, Marquis d' Ordoño."

St. Teresa's table, which the Sisters intrusted to the care of the rector of Veas on their departure, is now in the possession of his nephew, a farmer of the neighbourhood. It is made of pine, and one of its feet has been replaced. The cover which protects it, of walnut inlaid with boxwood, was made in 1754.

After his release from the prison where he suffered so much. St. John of the Cross was made vicar of the convent of Mount Calvary. On his way thither he passed by Veas and visited the Carmelites. Anne of Jesus, who was Prioress, anxious to offer him some recreation suited to his character and tastes, told one of the nuns to sing him a hymn, composed for the previous Easter, which praised the excellencies and merits of sufferings. The Saint had heard only the first verses when he signed to the nun to stop, and while grasping in his two hands the grating of the parlour, in an effort to resist the force of the divine transport which inspired him, he was raised above the ground. In spite of his endeavours he remained thus in ecstasy for over an hour. The chair on which he had been seated is preserved as a relic in the convent at Jaen.

The convent possesses three springs of water, of which one called Saint Albert's was formerly celebrated as a cure for all ills of the eyes and throat. Now it is frequented only by dogs.

NOTE 20.

Mary of St. Joseph, in the world Maria de Salazar, of the family of the Dukes of Medina Cœli, ruled the Carmel of Seville until 1584; she then went to found the Carmel monastery in Lisbon, which she quitted in 1603. She died at Cuerva, some miles from Toledo, in the odour of sanctity (*Lettres de Ste. Thérèse,* Bouix, vol. i. pp. 427 *et seq.*).

The monastery of Our Lady of Reparation sketched from the summit of the Giralda was founded in 1574. Fr. Ambrosio Mariano lived here after the arrival of St. Teresa at Seville. In 1587 the Discalced Friars established a second monastery in this city with a theological school. (*Reforma de los Descalços,* vol. i. p. 479, and vol. ii. p. 371.) These two houses have escaped destruction.

This house given St. Teresa by her brother still retains its beautiful interior court, with columns of white marble, which St. Teresa, accustomed to the gloomy cloisters of Castille, thought extremely elegant, and humourously described as built of *alcorza,* the white sugar icing which confectioners make. (*Lettres de Ste. Thérèse,* Bouix, vol. i. p.417.) It has also preserved its open gallery, from which the nuns, as the Saint tells us, could watch the ships of war coming up the Guadalquivir to protect the city against the revolting Moors. (*Escritos de Sta. Teresa, de la Fuente,* vol. ii. p. 256.) The entrance door with its Doric columns is the same as in the days of St. Teresa.

When St. Teresa had settled her nuns in the house bought by her brother, she left them on June 4, 1576, and gave them as superior her great friend Mary of Saint Joseph. Ten years later the kindness of Don Pedro Cerezo Pardo permitted the Carmelites to acquire the property which they now occupy. The only daughter of this generous donor entered the convent in 1618, and presented to it the manuscript of "The Interior Castle," which had been given to her father by Fr. Gratian (*Reforma de los Descalços,* vol. i. p. 881, and *Escritos de Sta. Teresa, de la Fuente,* vol. i. p. 430).

Teresita, the daughter of Lorenzo, St. Teresa's brother, was only seven years old when her father returned with her from Peru. As soon as she met her aunt she loved her with all her heart. St. Teresa was in turn deeply attached to her. Fr. Gratian permitted the child, who did not seem to him made for the outer world, to be received and kept in the Reformed monasteries, until the day when she should make her profession if she so desired. Teresita, then, was admitted into the monastery at Seville, and wore from that time the Carmelite habit with the hood. She took the vows at Avila, after the death of her aunt, and died a holy death in 1610 (*Œuvres de Ste. Thérèse,* Bouix, vol. i. pp. 440-442, and *Reforma de los Descalços,* vol. iii. pp. 723-725).

In 1866 the reliquary embroidered by St. Teresa was in the possession of the last survivor of the Carthusians of the monastery of Our Lady of Grottoes. It is a wonderful specimen of its kind, and proves that those writers who have praised the skill of St. Teresa in needlework have underrated, not exaggerated her ability.

NOTE 21.

What St. Teresa wrote in 1576 of the journey to Caravaca is true to-day; the roads are still what they were then, or rather there are no roads but what are called *Caminos de perdices,* that is unbeaten paths across the Sierras, possible only for foot-passengers or mules. Three summits of the Cordileras must be crossed from Veas to Caravaca. The descent on the third day towards the valley of the Segura brings one into the Vega or plain which extends to the walls of the castle. The town is surrounded by suburbs planted with orange trees and olives, a few groups of palms, some cypresses, and aloes.

The Carmelite monastery stands on the slope of a hill, facing south and protected from the north by mountains. The building is solid and well proportioned. There are three gardens, the first enclosed by the house itself, the second, planted with cypresses, orange trees and other trees with thick foliage, forms a shelter from the sun, and the third, a kitchen garden is joined to the monastery grounds by a modern wall.

The original Act of Authorization is preserved in the city archives. The impression of the seal is not very clear, and it is not possible to distinguish whether or not the cross is placed above the Carmel.

The statue of St. Joseph at Caravaca is identical in appearance with that described in note 8 of the Appendix (*Lettres de Ste. Thérèse,* Bouix, vol. ii. pp. 143 *et seq*).

The statue of the Blessed Virgin given by St. Teresa (*Ibid.* p. 143) is carved. The Infant Jesus has been added at a later date.

The cross of Caravaca is of wood about three inches long, covered with copper on one side only. On the copper is engraved a Spanish inscription, saying, "Our holy Mother Teresa carried this cross during her lifetime; it was found in her bed after her death." Anne of St. Bartholomew, who laid out the body of the Saint, kept the cross for some time, then she gave it to Anne of Jesus. The latter wore it always in memory of this dearly loved Mother. After her death, the Carmelites of Brussels agreed among themselves that their Prioress should have the privilege of wearing the cross suspended from the girdle. This custom exists to-day, and when a new Prioress is chosen, the retiring Prioress gives the cross of Caravaca to her successor in the presence of the assembled sisterhood (Bollandists, *Acta St. Teresiæ,* p. 308).

St. Teresa's portrait at Caravaca appears to be a copy of that in the monastery at Seville; it is of the same size, the canvas is the same, and the method of painting has the same transparency. At Seville a clumsy effort at cleaning has rubbed away the tones of the

face; here on the contrary, the features have been obscured by a glaze of opaque colour. The guimpe and the upper part of the cloak have also been retouched. The inscription, "La Madre Teresa de Jesus" proves that the picture antedates the Saint's beatification.

The town of Caravaca is celebrated throughout Spain for its pilgrimages. The faithful come to venerate a wooden cross with a double transverse like the patriarchal cross. Popular belief declares that it is made of the holy wood on which our Saviour died, and that it was brought down by angels under the following circumstances: During the domination of the Moors a Catholic priest who had been taken prisoner was ordered by his master, an infidel who was in command of Caravaca, to celebrate before him the holy sacrifice of the Mass, whose ceremonies had been explained to him. The priest obeyed in the hope of converting the Mussulman. As he was about to begin the office he perceived that there was no cross upon the altar, and turned to request his master to place one there. At the same instant the latter, filled with fear and respect, said to him, "Is not that what you seek?" pointing to a cross which two angels bore through a window surrounded by a miraculous light. After Mass the prince declared himself a Christian, received baptism, and gave all his captives their liberty (*Escritos de Sta. Teresa, de la Fuente,* vol. ii. p. 104).

The Bollandists in the VII. volume of the month of May of the *Acta Sanctorum,* page 392 *et seq.* report numerous miracles vouchsafed to the pious who have gone to venerate the cross of Caravaca. For centuries it has been the custom to make fac-similes of this sacred cross of all sizes and materials.

NOTE 22.

Fr. Mariano had a cave constructed for Caterina of Cardona which communicated by a subterranean passage with the church of Our Lady of Help. (See note 13 of this Appendix.) This cave at present forms part of a large paper factory, in the new village of Villagorda de Jucar.

In 1603 the monastery of Our Lady of Help was transferred to Villanueva de la Jara, and with it the relics of the illustrious penitent. Three years later her bones were placed by the Prior, Pedro of Jesus-Maria, in a niche cut in the thickness of the church wall, on the Gospel side and protected by a grating. Above the niche was a representation of the servant of God, and some scenes from her life (*Reforma de los Descalços,* vol. i. p. 639).

In Spain wine is usually carried in bottles of calf or goat skin, coated with pitch. Plate XXII., No. 5, shows the pots of earthenware used to receive it, and the Catalonian merchants sampling it.

Anne of St. Augustine died at Villanueva de la Jara, December 11, 1624, aged seventy-seven years. Her body retained its flexibility and warmth; it exhaled a delicious odour, and the open eyes re-

mained clear. In 1628 a legal opening of her coffin took place and the body was found not only uncorrupted but smelling very sweetly (*Reforma de los Descalços,* vol. v. p. 520, and *Œuvres de Ste. Thérèse,* Bouix, vol. ii. p. 126 *et seq.*).

Her tomb bears the inscription, "Here lies the body of the venerable Anne of St. Augustine, companion of St. Teresa; she was endowed with rare virtues, and Our Lord worked many miracles through her, both during her life and after her death. She died December 11, 1624, aged 77 years."

Her hat, made of whitish felt, edged with braid, and ornamented with the coat of arms of the Reformed Carmel, and trimmed with pearls and a violet ribbon, is preserved as a relic.

St. Teresa arrived at Villanueva on February 21st, and spent a month there. Before her departure she gave to Anne of St. Augustine, whom she had appointed directress and sacristan, a statue of the Infant Jesus given her by the Prior of La Roda, (*Reforma de los Descalços,* vol. i. p. 737) and begged her to pray constantly to that august Provider. Anne placed the statue in the choir near the tower and installed the Infant Jesus at the "Great Procurator of the community." Her confidence was rewarded more than once by the miraculous assistance of Providence. (*Ibid.* vol. i. pp. 737-740, vol. iv. pp. 421-424, 436-437.) Some time later the statue was given to a benefactress of the monastery, and passed into the hands of Don Andre Pacheco, Bishop of Cuenca. The directress was broken-hearted at the loss, but was consoled by receiving a much more beautiful representation of the Infant Saviour from Toledo (*Ibid.* vol. i. p. 737 iv. p. 423).

The statuette is of carved wood; covered by garments which disfigure it. It has a very gentle and benign expression. The Infant blesses with His right hand. Two keys, one of gold, the other of silver, symbolizing those of the cloister and the turn, are fastened together by a chain and hang from His hand. In the left hand He holds a globe, surmounted by a cross. To this cross is attached by a pink ribbon a little silver basket, beautifully made, which is intended to receive the alms of visitors. Two silver bells hang from the girdle.

The jar belonging to Anne of St. Augustine is of white Cuenca pottery and thirteen inches high, the pot is of the same material. Both pieces bear the coat of arms of the Order of Mercy, surrounded by the inscription, "*Para mi Madre Ana de S. Augustin.*" They are of excellent manufacture and carefully decorated.

Mary of the Martyrs, the first Prioress of the monastery at Villanueva, founded that of Valentia in 1588 (*Ibid.* vol. ii. p. 453).

NOTE 23.

Don Alvaro de Mendoza had obtained permission from the Discalced Carmelites to be buried after his death by the side of St. Teresa, from whom he did not wish to be separated. This was granted on condition that he should, at his own expense, build a

sanctuary for the Carmelite church at Avila, and a tomb for the sainted Mother in the most suitable situation, with his own beside it. This agreement could not be carried out, for the body of the Saint, transported clandestinely from Alba to Avila, was returned to Alba by order of the Pope. The Bishop's tomb is surmounted by a fine statue in white marble, representing the prelate at prayer.

No better eulogy of the canons Reinoso and Salinas can be imagined than the title which St. Teresa gave them. "The two holy friends of the Virgin." Their tomb is in the Cathedral of Palencia; they lie together beneath a monument upon which their kneeling figures are carved in stone.

The Bernardines at present occupy the convent adjoining the church of Our Lady of the Street. It was given to them by Ferdinand VII. after the destruction of their own cloister. St. Teresa's cell is preserved with great veneration. The larger choir-grating was placed there by the Saint with the permission of the Cathedral chapter, according to a letter dated January 4, 1581: "The chapter has granted us the infinite favour of opening a grating into this church." (*Lettres de Ste. Thérèse,* Bouix, vol. iii. p. 250.)

The Carmelites lived only ten years in this building which they found very restricted. Then Canon Reinoso offered them his own house, which they accepted with conditions. They then began to build, but having no other resources, were obliged to use their own dowries for the work and were soon reduced to the greatest poverty. God was good to them and sent them as a novice Doña Luisa of Aragon, whose fortune enriched the community (*Reforma de los Descalços,* vol. i. p. 746).

From her infancy Luisa d'Aragon was remarkable for her virtues and her extraordinary piety. At the age of eleven she read the writings of St. Teresa, and by constant study of them advanced rapidly towards perfection. She wished to consecrate herself to God, but at eighteen to please her parents, she married Don Eugenio Manrique de Padilla, Adelantado of Castille, yet promised Our Lord that, if she survived her husband, she would enter the Carmelite Order. Don Eugenio died after sixteen years of married life. His widow had over twenty thousand masses said for the repose of his soul, put her affairs in order, and entered the convent at Palencia. Before pronouncing her vows, she gave away all her possessions to charitable works, and endowed the convent so largely that she deserves to be called its foundress. In the convent Luisa was distinguished for her power of absorption in prayer. After praying she was sometimes fairly transfigured, and shone with an angelic beauty (*Lettres de Ste. Thérèse,* Bouix, vol. iii. pp. 345-50, and *Reforma de los Descalços,* vol. iv. pp. 777-787).

St. Teresa's folding chair recalls those of St. John of the Cross in the monastery at Jaen and in the sacristy of the church at Veas. It is very plain, well made, and better preserved than the other two.

Palencia is situated in a very fertile country and has a delightful climate. Its Gothic Cathedral of the XIV. century presents a number of fine studies in Christian archaeology.

NOTE 24.

During the sojourn of Saint Teresa at Palencia the Bishop of Osma (that Doctor Velasquez who had been her confessor at Toledo) suggested to her the establishment of a convent at Soria, a little city of his diocese. A rich widow, Doña Beatrix de Veamonte y Navarre, had offered for this purpose her mansion, a fine building most desirably situated, and with it the necessary funds for the foundation, as well as an annual income of five hundred ducats. The Bishop was willing to cede them a church which was in a parish too poor to support it. It was very near the proposed site, and could easily be connected with it by a covered passage.

Probably the first time the cross appeared emblazoned on the order of Carmel was on the Act of Foundation at Soria. The Reformed Rule had had a Provincial for only three months (*Escritos de Sta. Teresa, de la Fuente,* vol. i. p. 14).

Catherine of Christ, first prioress at Soria, was a relative of St. Teresa. From her childhood she was blessed by heaven. At ten she consecrated herself to God by a vow of virginity, and thenceforth led a life of recollection and penance. In 1583 she founded the monastery at Pampeluna and in 1588 that of Barcelona. She died in the latter, February 3, 1594. Seven months after her happy departure her coffin was opened; the wood had decayed, the habit was consumed, but the body was fresh, rosy and flexible, and emitted a sweet scented oil. Later it was transported to the Carmelite monastery at Pampeluna.

To the historical critic the Life of St. Teresa by Yepes is inferior to that by Fr. Francisco de Ribera, the Jesuit, written nine years earlier. On this subject consult the Bollandists (*Acta S. Teresiæ,* pp. 2 and 3).

The Order of Reformed Carmelite Friars contains a certain number of establishments, known as hospices, which are occupied by a few religious not ruled by a Prior, but by a Vicar named by the General or the Provincial, and always removable. To be classed as a Priory a house must count at least six religious in holy orders, including the Prior.

After the suppression of the religious orders the hospice at Soria, was put up for sale. A philanthropic society, *la Numancia,* bought it as a lay school for boys and girls. Their cries and noisy games much disturbed the retirement of the Carmelites. In 1867 the school was removed. The influence of Monsieur Hye Hoys and another prominent person had perhaps something to do with this change.

When Fr. Didace of the Presentation, General of the Discalced Carmelites in Spain, was about to publish St. Teresa's letters, Palafox composed in one month a magnficent commentary upon them. This work, dedicated to Philip IV., appeared at Saragossa in 1658.

NOTE 25.

Saint Teresa was in Avila when Saint John of the Cross arrived with the request that she found a monastery at Granada. Several

people of importance in that city, and some young ladies belonging to distinguished families, had made a tempting offer through Fr. Iago of the Holy Trinity, Provincial Vicar for Andalusia. Gregory XIII., by a brief of June 22, 1580, had made the reformed monasteries into a special Province, exempting them from the jurisdiction of all Superiors of the Order, except the Father General. On March 4th following, Father Jerome Gratian was elected first Provincial of the Reform, by the Chapter of Alcala. But the large number of monasteries and their distance from one another made the government of them by one superior a difficult task, so Father Gratian appointed Vicars-Provincial who, within definite territorial limits, acted in his name (*Reforma de los Descalços,* vol. i. p. 725).

The latter, then on his regular visit to the community at Veas, had proposed to the venerable Anne of Jesus to take this foundation upon herself. She did not share in the illusions of her superior; these seductive promises seemed to her without reality, and she also foresaw that the Archbishop would never give his consent. However, when the Divine Master showed her in prayer that He desired the foundation, she ceased to oppose it. It was agreed that the Father Vicar should return to Granada to talk over the matter with the persons who had assured him of their generous support, and that Saint John of the Cross, who happened to be also at Veas, should go to Avila bearing two letters, one from Fr. Iago, demanding permission from the Provincial, Fr. Gratian, then at Salamanca, the other from Sister Anne of Jesus, begging Saint Teresa to come to Granada. But Teresa, who was firmly persuaded that the divine will required her presence at Burgos, sent Anne of Jesus to found Granada in her place.

The Provincial did not have the success he expected; he had all the difficulty in the world in obtaining even a small part of what had been offered, and the Archbishop's permission was steadily refused. In spite of his lack of success the foundress and her companions started on mules from Veas at three o'clock in the morning of January 15, 1582, and arrived at Granada at the same hour on the 20th. The proprietor of the house rented by Fr. Iago broke the contract when she learned it was to be used as a monastery, and the Carmelites would have found themselves without shelter if a saintly widow, Doña Ana de Peñelosa, had not received them into her home.

Anne of Jesus hastened to write the Archbishop herself, asking for his authorization; the prelate was in bed, sick with the fright he had received in a recent thunder storm when lightning had struck the chamber next his bedroom in the night, burning part of his library, and killing some of his cattle. He believed he saw the finger of God in this disaster, and dared no longer withhold his consent; he even sent his Vicar General to say the first Mass, and ordered him to acquiesce in any demand of the Prioress (*Œuvres de Ste. Thérèse,* Bouix, vol. ii. pp. 486-494).

For seven months the Carmelites lodged with Ana de Peñelosa, and at the end of that time they were able to hire a house. Soon afterwards Anne of Jesus became so seriously ill that the last sacra-

ments were administered on October 4th. Almost at the same hour Saint Teresa died at Alba. When the venerable Anne had received the Holy Viaticum Saint Teresa appeared to her, and spoke with her for a long time. Anne, who knew nothing of the illness of the Saint, regarded this apparition as an announcement of her own death. It was on the contrary the signal for her recovery (*Reforma de los Descalços,* vol. iv. pp. 248 *et seq.*).

The dowries of six rich young ladies who entered the community in the following year provided the means of buying the mansion of the Duke de Seza, originally the property of the celebrated Gonsalvo de Cordova, known as the Great Captain. It is occupied by the Carmelites to-day (*Œuvres de Ste. Thérèse,* Bouix, vol. ii. pp. 499-501; and *Reforma de los Descalços,* vol. iv. p. 249).

Anne of Jesus had accompanied St. Teresa to Veas. Besides the foundation of Granada, she made that of Madrid, and later established the Rule in France and Belgium. She also introduced the Discalced Friars into the Netherlands. She died at Brussels March 4, 1621 (*Reforma de los Descalços,* vol. iv. pp. 242-270 *et seq.*), having practised virtue to a heroic degree, as Pope Leo XIII. declared in concluding one of the processes for her beatification.

Over the side door of the church of the Discalced Carmelites is a curious group in which a crowned woman gives with her left hand an object which appears to be a lock, to a kneeling nun with a halo about her head; while in her right hand she holds a key.

The Bollandists give, on p. 509 of the *Acta Sanctae Teresiae,* the original text and fac-simile of St. Teresa's act of renunciation. This is the translation: "I, Teresa of Jesus, professed nun of the monastery of the Incarnation at Avila, of the Order of Our Lady of Mount Carmel, who now inhabit the monastery of St. Joseph in the same city, where the Primitive Rule is observed, which I have hitherto followed in that monastery with the permission of our reverend father Juan Battisto Rubeo, and which I have also permission to follow at the monastery of the Incarnation, if my superiors order me to return there, I declare that I wish to keep to the said Rule all my life, and I renounce all the privileges which our Sovereign Pontiffs have permitted for its mitigation. With the help of Our Lord I intend and promise to observe it unto my death, and as this is the truth, I sign it with my name, this third day of July, 1571—Teresa of Jesus."

Bishop Palafox, commentator of the Saint's letters, gave the cross taken from St. Teresa's tomb to the Carmelites of Bologna. In the pedestal are encased some bones of St. Teresa.

The first subject of the mural painting in the portress' room at Salamanca is a sort of allegory representing the extension of the Carmelite Order, the second symbolizes the establishment of the Reformed Rule in France and in the Low Countries. The order did not cross the Spanish border until after the death of St. Teresa. The translation of the Latin text, omitted in the engraving, is: "It (the Carmel) shall extend its branches unto the sea." The Spanish

inscription runs: "From the grave goes forth a ray which like a shining star illumines France and the whole world."

Thomas of Jesus, after having held various offices in the Carmelite Order in Spain, was at Rome when Anne of Jesus, having made the foundation at Brussels, asked the General of the Italian Congregation to send some Carmelite Friars to direct the nuns in Belgium. Fr. Thomas was sent to Brussels, arriving August 10, 1610, with five other religious. In 1617 he was named first Provincial of the province created in Belgium under the patronage of St. Joseph. He died at Rome, May 24, 1627 (*Reforma de los Descalços*, vol. iv. pp. 677, *et seq.*).

NOTE 26.

On the print of Caterina de Tolosa, who gave herself and her seven children to God in the Order of Mount Carmel, is the following inscription: "My children, I have known by experience how little pleasure comes from the world and worldlings. May God be praised, who is the source of all good, and the remedy for all evils."

The Augustinian church at Burgos was destroyed during the war of Independence. At present the miraculous figure of Christ is venerated in the Cathedral. That part of the hospital where St. Teresa lodged was respected scrupulously until very lately. But a few years ago alterations were made which nothing can excuse.

St. Luke's church was formerly parochial. It is now attached to the convent of Augustinian nuns, called of the Mother of God.

The wall which contained the niche for the Blessed Sacrament was rebuilt after a great inundation. The event is commemorated by a painted monstrance, with this inscription: "On this spot there was formerly a niche in the wall, inscribed, 'On May 24, 1582, Ascension Day, the river rose so high that the city was flooded. The terrified inhabitants deserted their homes, and the religious their cloisters. The sainted Mother, full of confidence in Divine Providence, escaped all danger in her convent. She ordered the Sacred Species to be brought to this spot and placed in this niche, and she remained in adoration before the Holy Sacrament with her daughters, begging the Lord to remove the impending danger. The waters sank so mercifully that the Archbishop and other persons of distinction considered it a miracle due to the holy Foundress.'"

St. Teresa's cell in the monastery at Burgos has a view extending over the garden and beyond the walls to the hills which form the horizon beyond the river. Below in a courtyard is a well with a pentagonal curb, and a basin paved with stone for washing, dating from the period of the foundation. It is probably for this reason that it is called St. Teresa's well.

Ribera writes: "I have seen two small pictures, one of our Risen Saviour, the other of the Virgin, which the Mother had painted

at Salamanca by Juan de Pegna, who died since, a member of the Society of Jesus. These paintings are of a truly ravishing beauty."

The foundation dates from 1606; five years later the Carmelite friars were installed in the present monastery (*Reforma de los Descalços,* vol. iii. p. 604 *et seq.*).

NOTE 27.

The body of the Saint was laid in a deep grave, filled in with bricks and stones and slates. The Carmelites knew that the city of Avila would claim it of them, and they even feared that the authorities would use violence or fraud to obtain it. In this they were wrong, for strictly legal methods were employed.

God was pleased to glorify the virginal remains of His well-beloved; the grave exhaled a peculiarly sweet odour, which could be perceived above the layers of bricks and stones. This marvel led the Provincial to have the coffin opened, which was done July 4, 1583. The body had not suffered the slighest taint of corruption, and its fragrance filled the convent and lingered for several days. On this occasion Fr. Gratian detached the right hand. The body was clothed in a new habit, laid in another coffin and replaced in the grave.

The entreaties of the civil authorities of Avila, supported by the Bishop Don Alvaro de Mendoza (of whom frequent mention has been made), found favour with the Superiors of the Reformed Rule. The chapter held at Pastrana in the year 1585, presided over by Fr. Nicholas Doria, consented to the translation of the beloved relics to the church of the Discalced Carmelites at Avila. Fr. Gregorio Nazianzen Vicar Provincial of Castile, was charged to carry out this order, in the greatest possible secrecy, lest the enmity of the Duke of Alba and of the people generally be aroused. He was instructed to leave the left hand at Alba. The body was lifted from the coffin as swiftly as possible, and was found to be intact and still exhaling a delightful odour (*Ribera,* Bouix trans., pp. 584-588).

The joy of the Carmelites of Avila was not long lived. An uncle of the Duke of Alba wrote to Rome and so influenced Sixtus V. that His Holiness ordered the Avila nuns to return the body to Alba as quickly as possible. This restitution was made on August 23, 1586 (*Ibid.* pp. 592 *et seq.*) On July 10, 1589, the Pope decreed that the body of the Saint should remain at Alba forever (*Ibid.* p. 595.) It now reposes in an urn of black marble, surmounted by two angels in white marble. The tomb is in the middle of the retable of the high altar, behind a silver grating. The Carmelites are able to touch the tomb of their Mother, from which they are separated only by the grating of the upper choir.

The room in which Saint Teresa died is on the ground floor; and has been transformed into an oratory. The ceiling has been elevated into a dome, and the walls are covered with objects of piety, and paintings representing different scenes in the life and death of the

Saint. The window alone keeps its primitive appearance. The altar now stands in the place of the Saint's bed.

The elbow and upper arm shown in a reliquary at Alba are still covered with flesh, much dried and almost mummified (Bollandists, *Acta Stæ. Teresiæ*, pp. 325 *et seq.*).

Fr. Jerome Gratian wore the little finger of the Saint's right hand about his neck all his life. He died in the Observant monastery at Brussels, and the Prior of that house and the Provincial of the Discalced Carmelite Friars in Belgium, each claimed possession of the relic. The Infanta Isabella through the Nuncio induced the Pope to give it to her. In October, 1614, the Archduchess gave it to Anne of Jesus, Prioress of the Carmelites of Brussels.

St. Teresa's right collar-bone was detached by Thomas of Jesus in 1604 when, by the order of the General of the Spanish Congregation, he enclosed the body of the Saint in a new and hermetically sealed coffin, to avoid the further indiscretions of the devotion of the faithful. When Thomas of Jesus was sent to the Netherlands he took the relic with him, and at his death left it to the Discalced monastery at Brussels to be preserved there perpetually. In 1833 the Provincial Vicar of the Carmelites gave it to the Carmelite nuns of Brussels, on their agreement to return it to the Fathers of their Order if they ever established themselves again in Brussels.

The chest in which St. Teresa's body was placed at Avila now holds the body of Isabel of St. Dominic, one of her earliest nuns, and foundress of the convent at Saragossa in 1588 (*Reforma de los Descalços,* vol. ii. p. 447).

Anne of St. Bartholomew made her profession as a lay sister in St. Joseph's convent at Avila, August 15, 1572. She was among the number of Carmelites who went to France in 1604; her Superiors persuaded her to take the black veil at Paris, and she founded successively the convents at Pontoise and at Tours. In 1612 she founded the convent at Antwerp, where she finished her days. By her virtues, by the graces given her by God, she won the esteem of all, and was in great favour with Prince Albert and Princess Isabella, governors of the Netherlands. In 1622 and 1624 by her prayers, she miraculously delivered the city of Antwerp, beseiged by the Gueux. She died June 7, 1626. (*Reforma de los Descalços,* vol. iv. pp. 577. *et seq.*, and Bollandists, *Acta Stæ. Teresiæ,* pp. 643 *et seq.*) Her beatification has been introduced at Rome.

NOTE 28.

Towards the end of the 16th century the Holy See was besieged with prayers from all parts of Spain for the beatification of Teresa of Jesus. Pope Clement VII. received these requests favourably. In 1614 Paul V. sent the brief of beatification, authorizing Discalced Carmelite frairs and nuns to celebrate the feast of their beloved Mother yearly on the 15th of October (Bollandists, *Acta Stæ. Teresiæ,* pp. 240 *et seq.*).

Her cult spread throughout Europe with the promulgation of the Reformed Rule. Her writings, translated into several languages, attracted the esteem of the learned (*Ibid.* pp. 353 *et seq.*) and the love and veneration of souls eager for perfection. Scarcely had the ceremonies of Beatification been completed ere the project for the supreme honour of canonisation was formed. Paul V. began new proceedings which his successor concluded in 1622. (*Ibid.* pp. 245 *et seq.*) Fr. Dominic of Jesus Maria, Governing General of the Order in Italy, was the instrument employed by God to hasten the workings, usually so deliberate, of the Roman Congregations (*Reforma de los Descalços,* vol. iv. p. 893.) Fr. Dominic was born at Catalayud, in the kingdom of Aragon, on May 16, 1559. At the age of fifteen he entered the Carmelite Order, and at the age of thirty joined the Reformed Rule. His power of recollection was extraordinary; in hours of prayer his spirit detached itself from all external preoccupation, and during the entire period of devotion his imagination never wandered. Called to Rome by Clement VIII., at the request of the General of the newly-established Italian Congregation, he was invested with high offices. In 1617 he was made Governing General. In 1620 Paul V. sent him as Legate to the army of Ferdinand II., which was fighting against the heretics. One day, while walking near Piltzen, he found in the ruins of a castle sacked by the Calvinists a small picture of the Nativity of Our Lord, on which the schismatics had wreaked their vengeance by destroying the eyes of all the figures, except that of the Infant Jesus. Moved to tears, he showed the picture to Maximilian, Duke of Bavaria, commander-in-chief of the imperial army, and declared he would have it venerated throughout the world.

After the surrender of Piltzen the two armies approached Prague. Owing to the inferior number of his troops, Maximilian dared not begin the attack. Dominic, in the name of God and of the Blessed Virgin, assured him of victory, and the battle was begun. Under the impulse of a sudden inspiration the monk, holding his crucifix in one hand and the picture upon his breast, rode before the lines of Catholic soldiers; his fiery words filled them with such courage that in a few hours their adversaries were beaten.

Father Dominic profited by the favour of Gregory XV. which this victory brought him, to push the process of St. Teresa's canonisation to a rapid and successful end. March 12, 1622, the great Reformer of the Carmelites was placed among the ranks of saints, at the same time as Saint Ignatius Loyola, Saint Francis Xavier, Saint Philip Neri, and Saint Isador, the Labourer (Bollandists, *Acta Stæ. Teresiæ,* p. 305).

Fr. Dominic died at Vienna, in 1630, while once more Legate, sent by Urban VIII. to the Emperor of Austria (*Reforma de los Descalços,* vol. iv. pp. 789-910).

The painting which was the cause of the victory of Prague is venerated in one of the churches of the Discalced Carmelite friars at Rome, called Our Lady of Victory.

The banner carried during the ceremonies of St. Teresa's canonisation is of red damask, ornamented with embroideries and escut-

cheons; in the centre is a figure of St. Teresa kneeling, looking up to heaven, which is represented by rays surrounded by cherubim. At each corner of the banner, and on each of the lobes that terminate it, the escutcheon of the Reformed Carmelites is shown. Two other escutcheons, one of the Mendoza, are also on the lobes.

The cloak preserved by the Carmelites of Seville is bordered on the outside by a silver braid, upon a band of dark blue silk; the collar is trimmed with gold and silver embroidery, on a crimson ground, between two narrow bands of yellow silk. The lining is of blue damask; the button has a loop of silk and gold thread. Another cloak is kept in the convent of St. Hermenegild at Madrid, in a large glass reliquary. The Carmelite nuns of the Rue d'Enfer at Paris claim to possess a third.

No access is permitted to this precious manuscript of "The Interior Castle" without a special letter from the General of the Order. Armed with this authority, M. Hye Hoys was permitted to examine the volume and to make sketches from it. It measures about 12½ by 9 inches; the edges are gilt, and the covers inlaid with silver; there are hinges and other ornaments of enamel gilt. Doña Juana de Mendoza, Duchess of Bejar, who left her children and the attractions of the world to don the sackcloth of the Carmelites at Seville, had this rich binding executed during her novitiate (*Reforma de los Descalços*, vol. i. p. 881).

St. Teresa made with her own hands a chalice veil of very elaborate netting, which she especially desired should be given to the first Italian convent of the Reformed Rule. (Historia Generalis Fratrum Discalceatorum Beatissmae Virginis Mariae de Monte Carmelo, Congregationis Sancti Eliae, per Petrum a Sancto Andrea Romae, 1668-1671, vol. i. p. 41.)

The Saint's writing-case is made of a very thin dark wood; it is divided into four parts; in the centre between two sand bottles is an ink well which has probably suffered from the devout rapacity of visitors, for it is much injured. The compartment intended for pens, etc., is empty; it formerly contained St. Teresa's pen, which has recently disappeared. The hinges are replaced or strengthened by pieces of silk with gold flowers. The case measures in length about 5½ inches; in width about 4¼ inches; in height, 1¾ inches without the cover.

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